



Hostia

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



Read inside:

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
- The Sacraments p. 8
- The Old Testament: David and Saul p. 10
- The Virtue of Patience p. 12
- Holy Souls Corner p. 13
- My Catholic Faith: Humility p. 14
- Liturgy this month p. 15

January 2022

**Month of the
Holy Family**

*For many
holy priests*

*The
Saint
of
the
month*

Saint Peter Nolasco Founder (1189-1256)



In the early thirteenth century the Moors still held much of Spain, and in sudden raids from the sea they carried off thousands of Christians, holding them as slaves in Granada and in their citadels along the African coast. A hero of these unfortunates was Saint Peter Nolasco, born about the year 1189 near Carcassonne in France. When he went to Barcelona to escape the heresy then rampant in southern France, he consecrated the fortune he had inherited to the redemption of the captives taken on the seas by the Saracens. He was obsessed with the thought of their suffering, and desired to sell his own person to deliver his brethren and take their chains upon himself. God made it known to him how agreeable that desire was to Him.

Because of these large sums of money he expended, Peter became penniless. He was without resources and powerless, when the Blessed Virgin appeared to him and said to him: Find for Me other men like yourself, an army of brave, generous, unselfish men, and send them into the lands where the children of the Faith are suffering. Peter went at once to Saint Raymond of Pennafort, his confessor, who had had a similar revelation and used his influence with King James I of Aragon and with Berengarius, Archbishop

of Barcelona, to obtain approbation and support for the new community. On 10th August 1218, Peter and two companions were received as the first members of the Order of Our Lady of Ransom, dedicated to the recovery of Christian captives. To the three traditional vows of religion, its members joined a fourth, that of delivering their own persons to the overlords, if necessary, to ransom Christians.

The Order spread rapidly. Peter and his comrades traveled throughout Christian Spain, recruiting new members and collecting funds to purchase the captives. Then they began negotiations with the slave-owners. They penetrated Andalusia, crossed the sea to Tunis and Morocco, and brought home cargo after cargo of Christians. Although Peter, as General of the Order, was occupied with its organisation and administration, he made two trips to Africa where, besides liberating captives, he converted many Moors. He died after a long illness on Christmas night of 1256; he was canonised by Pope Urban VIII in 1628. His Order continues its religious services, now devoted to preaching and hospital service.

**Saint Peter Nolasco's feastday
is on 28th January**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

In wishing you all a Happy New Year of 2022, I wish this year to be a time filled with special blessings for advancing your sanctification and that of all your family members and those who are dear to you.

Last year, for the intentions of the Eucharistic Crusade, you were often asked to pray and make sacrifices for thanking God for various graces He continually gives us. This year, you will be often asked during the different months to pray for many categories of people and various needs. This shows us two aspects of prayer. One aspect of prayer is to thank God for what we have received, or continually receive, or benefit from, such as, the temporal goods we possess or the spiritual grace we receive, especially through the Sacraments. The other aspect of prayer is to petition God for what we need, whether it is, again, for temporal or spiritual goods. These two aspects of prayer should impress upon us that all comes from God.

So, we need to say some prayers of thanksgiving and petition every day because God is constantly favouring us with blessings, and we always need extra graces to persevere in our way leading to Heaven. We need to say these prayers for ourselves because we have a soul to save. The time God gives us each day has no other purpose than caring for our souls by doing good deeds. These good actions, done within the State of Grace, will increase our degree of sanctifying grace in our souls and also our degree of merits and glory to enjoy in Heaven once God will have put an end to our time here below and we have fulfilled any debt to God's Justice in the purifications of Purgatory.

But we are also commanded to pray for others, as Saint Paul tells us in his first epistle to Timothy. It is another aspect of charity, that is the desire that God be honoured by more souls living a good life and doing God's Will on their way to Heaven. This is because it means that the

graces of our redemption deserved by Our Lord's Passion and Death on the Cross benefit more people and are not wasted. Also, if people don't live a good life, it is because they prefer to do their own will contrary to God's Will, and this offends God terribly. And because we want to love God, it should be a cause of sadness for us not to see more people doing the right things for their own salvation.

Let us renew our generosity in prayer this coming year, saying some more for all the intentions given each month by the Superior General of the SSPX. But let us not forget that great graces are often obtained by prayers accompanied by sacrifices. Prayer can be very penitential but we also need to obtain some graces at the cost of some mortifications, in a small way imitating Our Lord redeeming our souls by suffering His Passion. So, let us offer up sacrifices so that our prayers may look more beautiful at the eyes of God, have a greater value, and show how much we mean the words of our prayers of thanksgiving and petitions, but also, how much we want to obtain the graces we are asking for.



This month, we shall ask for many holy priests. We certainly need priests, but priests without a certain degree of holiness will not have their work for souls as blessed as it should be. By this

we mean that the holier the priests are the more their ministry will benefit souls. So, by praying for priestly holiness, we are praying for greater fruits in their apostolate, leading more souls to Heaven. Contrariwise, a priest lacking of holiness might mislead others by not showing the example of virtue people need to see if they also would wish to practise it in their own lives. So, say often this prayer with a genuine desire: "O Lord, granted us many holy priests."

God bless you all.

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

POPE ST. PIUS X

By F. A. Forbes



PIUS X AND THE PRIESTHOOD — 1

A personal friend of Pius X was speaking to him one day with indignation of the abuse levelled at him by a Modernist writer. The pope's answer was as characteristic the smile that accompanied it. "Come," he said, "did he not allow that after all I was a good priest? Now, of all praise, that is the only one I have ever valued."

"A man who hid a boundless ambition under a pretence of humility," wrote another opponent. And in one sense most certainly Pius X was a man of ambition, an ambition that had taken shape within him as he knelt before the altar of the cathedral of Castelfranco to receive the priesthood with all that it entailed. Study, prayer, labour, self-denial and unlimited self-devotion; charity, poverty and loyal-hearted obedience—all these were part of that ambition—the ambition to be a good and fervent priest, to walk in the footsteps of his Master. It had been his guiding star through life; he had sacrificed everything to it; and in a certain sense it was true that this ambition, realised most perfectly in his holy life, had placed him against his will on the chair of Peter.

A noble and worthy priesthood, according to his first encyclical, was to be one of the means towards that restoring of all things in Christ "which was to heal the wounds of the world."—"The priest is the representative of Christ on earth," he said on one occasion to the students of



the French College in Rome; "he must think the thoughts of Christ and speak His words. He must be tender as Christ was tender, pure and holy like His Lord; he must shine like a star in the world."

This was not easy, he acknowledged; it needed a long preparation of study, of self-discipline and of prayer. The spiritual weapons must be well tempered for the combat, for the fight would be hard and long. "A holy priest makes holy people," he said on another occasion; "a priest who is not holy is not only useless but harmful to the world."

And it was only the cultivation of virtue on which he insisted, but the cultivation of the mind also. The man who all his life had curtailed his hours of sleep in order to study, had done it to perfect his priesthood, to fit himself to cope with dangers that were abroad, to be armed at every point against error. Although his enemies were never tired of asserting that he was ignorant and unlettered, and he himself was quite ready to let the world believe it, his knowledge and the extent of his learning could not be concealed. Those who came in contact with him and his personal work could not be otherwise than impressed with his depth of thought, the extent of his reading, his

literary and classic training, and his strong grasp of philosophy and theology. His wide and far-reaching appreciation of men and things in different countries all over the world was astonishing in a man who had not travelled, as many statesmen often remarked after conversing with him. He read French perfectly, although he felt shy at attempting to speak it. He was an excellent accountant. The delicacy and nobility of his dealings with others were unequalled.

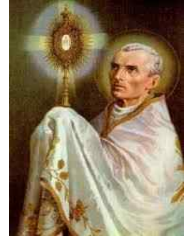
“In order that Christ may be formed in the faithful,” said Pius in his first encyclical, “He must first be formed in the priest,” and with this end in view he set himself to the task which lay before him. The first six years of his pontificate were chiefly spent in work which concerned the priesthood and sacerdotal institutions. Uniform rules of study, discipline and ecclesiastical education were given to all the seminaries of Italy, which were to be inspected carefully from time to time by apostolic men, who had at heart the perfection of the priesthood. Small seminaries in dioceses incapable of supporting them on these lines were suppressed. Bishops were exhorted to further the work by all the means in their power; care was to be taken in the selection of candidates for the priesthood, who, after a thorough training in the seminary, were to be wisely directed in the first exercise of their ministry, safeguarded against the errors of the day, and encouraged to keep up their studies without detriment to their active work. The Academy of St. Thomas in Rome and the Catholic Institute of Paris won special praise for the excellence and thoroughness of their teaching. Special regulations were laid down for the examination of those about to be ordained. The study of Holy



Scripture was to be pursued in the seminaries during the four years of the theological course, while especially gifted students were to be set apart for more advanced studies. On those who were already, or about to be ordained, the pope enjoined constant and fervent prayer, daily meditation on the eternal truths, the attentive reading of good books, especially of the Bible, and diligent examination of conscience. The priest was to stand forth as an example to all by the integrity of his life, his defence and obedience to legitimate authority, his patient charity with all men. It was not by a bitter zeal that they would gain souls to God; they must reprove, entreat, rebuke, but all in patience; their charity must be patient and kind with all men, even with those who were their open enemies. “Such an example,” said Pius X, “will have far more power to move hearts and to gain them than words or dissertations, however sublime.” “The renewal of the priesthood,” wrote the pope a little before the celebration of his sacerdotal jubilee in 1908, “will be the finest and most acceptable gift that the clergy can offer to us.”

More next month.

EUCCHARISTIC DEVOTION



The Excess of Love

Prædicamus Christum crucifixum Judæis quidem scandalum, gentibus autem stultitiam.
We preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness. (1 Corinthians 1:23)

What shall we say of the Eucharistic abasement of Our Lord Jesus Christ?
To remain with us Jesus Christ exposes Himself to ingratitude and insult. Nothing disheartens him.

Let us contemplate this good Saviour Whom we ill-treat as we would no one else, and Who nevertheless persists in remaining with us.

Our Lord certainly deserves our gratitude for coming to us and bringing us infinite treasures of grace.

After all, He is King; He is God! What poor or sick man could receive the visit of a grandee of this world, especially of a king, without being moved to gratitude for such condescension?

Envy, and even hatred, yields to the greatness that abases itself.

Does not Our Lord deserve to be thanked and loved? For He does not visit us only in passing; He remains in our midst. Whether we ask for Him or not! He is there to do us good even without our desiring it. He is the only one not to be thanked for the good He does. Through His presence in the Most Blessed Sacrament He works wonders of charity; but they are not appreciated; they are not even considered.



Men consider it a disgrace to be ungrateful; but with regard to Our Lord one would think ingratitude were a commandment.

And all this did not dishearten Our Lord; He knew it all when He instituted the Eucharist.

He had but one thought: *Deliciae meae*, "My delights are to be with the children of the wretched."

Love reaches a point where it is so strong that it wants to be with those it loves, even with no hope of return.

Is it possible for a good mother to abandon or cease loving an idiotic child? Or for a devoted wife an insane husband?

Our Lord seems to seek outrages. He does not take care of His honour. It is frightful to think of it. Ah! How terrified we will be on the day of judgment for having lived with so much love at our side and paid no heed to it!

Our Lord, in fact, comes without pomp or majesty. Upon the altar, beneath the Eucharistic veils, Our Lord looks like a nondescript that has no longer any being.

Is there need of greater self-abasement? In order to abase Himself thus, Our Lord has to display all His power. He sustains the accidents by a miracle. He contradicts all the laws of nature in order to humble and abase Himself. Who could envelop the sun in a cloud thick enough to intercept its light and heat? That would be a very great miracle. Our Lord performs it in His own person; beneath the Eucharistic Species

(the bread and wine), which in themselves are so frail and common, He is glorious and luminous; He is God.

Oh! Let us not put Our Lord to shame for His being so lowly and little!

His love has willed it. A king who does not condescend to his subjects may still honour them, but he does not love them. Our Lord condescends towards us; He therefore loves us.

Our Lord could have a whole retinue of visible and armed Angels for His protection, but He is unwilling to have it; these angelic armies would frighten us or humiliate us with their faith and their respect. Our Lord comes alone and abandoned in order to abase Himself the more. Love never ceases condescending to the one loved.

A king who should vest himself in poor garments in order to come down to the level of a subject he wants to console, would prove his great love for him. And yet, in spite of this disguise his speech, his noble and distinguished manners would still betray him for what he is.

Our Lord denies Himself even this personal glory in the Most Blessed Sacrament.

He veils His beautiful countenance. He imposes silence on His Divine lips, the lips of the Word, because these things would bring Him honours and would place Him too far above us. He wants to come down to our level.

Oh! Let us then respect the lowliness of Jesus Christ in the Eucharist.

A king who out of love condescends to a poor subject of his, still retains his freedom as a man, his own power of action; if he is attacked, he can defend himself, or flee, or call for help.

Our Lord gives Himself without any defence whatever. He loses His own power of action. No longer can He either complain, or flee, or call for help. He has forbidden His Angels to help Him or to punish those who insult Him. We instinctively run to the help of one who is being attacked or is in danger; but no one will help Our Lord. He is Man and He is God; but He retains only the power to love and to abase Himself.



But, Lord, why dost Thou do this? Why this excess?—"I love them; I see them; I am waiting for them; I am coming to them. Deliciae meae! My delights are to be with the wretched."

In the meantime people attend to their pleasures, their ambitions, their friends, their business; to everything before Our Lord.

He is the last to be attended to, perhaps by way of Viaticum—if there is time for it—is not that enough?

Lord, why dost Thou come to those who do not care for Thee? Why dost Thou insist on remaining with those who reject Thee?

Who would agree to do what Our Lord does? He institutes His Sacrament to be honoured therein by man, and He is more insulted than honoured; the bad Christians outnumber the good. Our Lord is taking in only losses.

Why does He keep up this business? Who would want to run a business at a total loss?

Ah! The Saints who see and understand so much love and abasement must be seized with a holy anger and feel indignant at seeing us so ungrateful! And the Father says to His Son: "We must put a stop to this; You are getting nothing out of it. Your love is slighted; Your abasements are made nothing of. You are losing out on it; let us be done with it!"

But Our Lord will not listen. He stays on, He hopes, He contents Himself with the adoration and love of a few good souls. Oh! We at least, let us not fail Him!

Does He not deserve by His abasements that we honour and love Him?

THE SACRAMENTS

PENANCE

THE DAY COMES AND MY JOHN PREPARES FOR HIS FIRST CONFESSION. HE HASN'T ANY BIG SINS, BUT HE NEEDS THE STRENGTH AND GRACE THE SACRAMENT WILL GIVE HIM.



JOHN MAKES A GOOD PREPARATION BEFORE HE ENTERS THE CONFESSIONAL.

1. HE ASKS GOD TO HELP HIM MAKE A GOOD CONFESSION.
2. HE TRIES TO REMEMBER ALL HIS SINS AND GOES OVER THEM SO THAT HE WILL KNOW EXACTLY WHAT TO SAY TO THE PRIEST.
3. HE TELLS GOD HE IS SORRY FOR THESE SINS AND MAKES UP HIS MIND NEVER TO COMMIT THEM AGAIN.



BLESS ME, FATHER, FOR I HAVE SINNED. THIS IS MY FIRST CONFESSION.



WHEN HE ENTERS THE CONFESSIONAL, JOHN KNEELS SILENTLY. HE REMAINS QUIET UNTIL THE PRIEST OPENS THE SLIDE OR TELLS HIM HE IS READY.

AT OTHER CONFESSIONS JOHN WILL TELL THE PRIEST HOW LONG IT IS SINCE HIS LAST CONFESSION, INSTEAD OF SAYING: "THIS IS MY FIRST CONFESSION."



WHEN CONFESSING YOUR SINS— IT IS NECESSARY TO TELL:

1. THE DIFFERENT KINDS OF MORTAL SINS COMMITTED,
2. THE NUMBER OF TIMES EACH MORTAL SIN WAS COMMITTED.

BECAUSE

MORTAL SIN KILLS THE LIFE OF GRACE

—IT IS GOOD TO TELL:

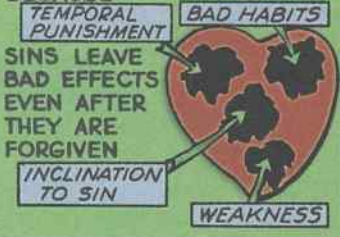
1. THE DIFFERENT KINDS OF VENIAL SINS COMMITTED,
2. THE APPROXIMATE NUMBER OF TIMES EACH VENIAL SIN WAS COMMITTED,

BECAUSE

VENIAL SIN CRIPPLES THE LIFE OF GRACE

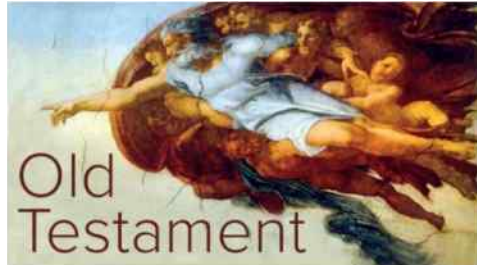
—IT IS HELPFUL TO MENTION SOME SIN OF YOUR PAST LIFE, ESPECIALLY IF YOU HAVE NO SERIOUS SINS SINCE YOUR LAST CONFESSION,

BECAUSE



THE OLD TESTAMENT

David and Saul (I Kings 16-19)



And the Lord said to Samuel: “How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? Fill thy horn with oil, and come, that I may send thee to Isai (Jesse) the Bethlehemite; for I have provided me a king among his sons.” And Samuel said, “How shall I go? For Saul will hear of it, and he will kill me.” And the Lord said, “Thou shalt take with thee a calf of the herd, and thou shalt say, “I am come to sacrifice to the Lord.”

Samuel did as the Lord had said to him. And he came to Bethlehem and said to Isai, “I am come to offer sacrifice to the Lord; be sanctified, and come with me to the sacrifice.” And he sanctified Isai and his sons, and called them to the sacrifice. And when they had come in, he first beheld Eliab. And the Lord said to Samuel, “Look not on his countenance, nor the height of his stature; because I have rejected him, nor do I judge according to the look of man; for man seeth those things that appear, but the Lord beholdeth the heart.” And Isai called Abinadab, then Samma, but the Lord had not chosen either. Isai therefore brought his seven sons before Samuel: and Samuel said, “Neither hath the Lord chosen any one of these.”

And Samuel said to Isai, “Are here all thy sons?” He answered, “There remaineth yet a young one, who keepeth the sheep.” Samuel said to Isai, “Send and fetch him, for we will not sit down till he come hither.” David was sent for and was brought in. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said, “Arise, and anoint him, for this is he.” Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.



So David is anointed King, but he does not yet reign over Israel as Saul is still the reigning King. Only on the death of Saul in battle in the future would David be crowned King and then only of Juda, with Hebron being his headquarters.

But the spirit of the Lord departed from Saul, and an evil spirit, by divine permission, and for his punishment, obsessed him. And the servants of Saul said to him, “Behold now an evil spirit from God troubleth thee. Let our lord give orders, and thy servants who are before thee will seek out a man skilled in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayst bear it more easily.” And Saul said to his servants, “Provide me then some man that can play well, and bring him to me.”



And one of the servants answering said, “behold I have seen a son of Isai, the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him.” Then Saul sent messengers to Isai, saying, “Send me David thy son, who is in the pastures.”

And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David his son to Saul. And David came to Saul and stood before him: and he loved him exceedingly, and made him his armourbearer. And Saul sent to Isai saying: “Let David stand before me: for he hath found favour in my sight.”

So whenever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.



On later occasions Saul became more and more morose and, as a result of David becoming more successful in battle, and more popular with the people, Saul became jealous of David. One day when David had been called to play the harp for Saul, Saul, thinking to pin David to the wall with a spear he had in his hand, thrust it at David. And David slipped away out of the presence of Saul; and the spear missed him, and was fastened to the wall, and David fled and escaped that night.

THE VIRTUE OF PATIENCE

PATIENCE AND IMPATIENCE

The Third Degree of Patience



When we have succeeded in suppressing all outward impatience and inward resentment as far as it is voluntary and deliberate, we shall begin to reap the reward of our efforts. We shall find that the treatment which we once regarded as intolerable has certain advantages resulting from it. We may hope at last to find a positive pleasure in being overlooked or unfairly treated, in being humbled in the eyes of men, or blamed for what we did with all good intention. I must try to aim at this. It is not out of my reach.

How am I to gain this willingness to be misunderstood and harshly judged, this desire for rebuffs and disappointments? I must bring my common sense to bear on them. I must keep before myself how useful, how necessary for the beating down of pride. They are a most effectual means of making satisfaction for sin, if I offer them up to God in the name of Jesus Christ. When I remember all this, I ought to be quite anxious for what is a bitter but most salutary medicine.



When I read the lives of saints and holy men, I find there the true estimate of all things. Now, what was their attitude towards those who despised, persecuted, ill-treated them? They looked upon them as their greatest benefactors. How did they regard the reproaches, the neglect, the unkindness they had to undergo? They thanked God for them, rejoiced in them, considered it a misfortune if they were absent. If we want to resemble the saints, we must take their view of contempt and misunderstanding. We must strive not only to put up with them but actually to welcome them, rejoice in them, consider them as our greatest privilege.

HOLY SOULS CORNER

The Rust of Sin



You will be familiar with the concept that forgiven sins still carry an obligation in Justice that must be paid to God. St. Catherine of Genoa calls it, “The Rust of Sin.” The knowledge of this obligation of a soul becomes apparent when it stands before the Sacred Heart of Jesus at its Particular Judgement. The moment that the soul perceives that it is unfit for Heaven, it wings its voluntary flight to Purgatory. There needs no angel to convey it thither. It is its own free worship of the purity of God. This is beautifully expressed in a revelation of St. Gertrude, related by Blossius. The Saint saw in spirit the soul of a religious who had passed her life in the exercise of the most lofty virtues. She was standing before Our Lord clothed and adorned with charity; but she did not dare to lift her eyes to look at Him. She kept them cast down as if she was ashamed to stand in His presence, and showed by some gesture her desire to

go further from Him. Gertrude marvelled at this, and ventured to question Him: “Most merciful God! Why dost Thou not receive this soul into the arms of Thine infinite charity? What are the strange gestures of diffidence which I behold in her?” Then Our Lord lovingly stretched out His hand as if He would draw the soul nearer to Himself; but she with profound humility and great modesty, retired from Him. The Saint, lost in still greater wonder, asked why she fled from the embraces of a Spouse so worthy to be loved; and the religious answered her, “Because I am not yet perfectly cleansed from the stains which my sins have left behind them; and even if He were to grant me in this state a free entrance into Heaven, I would not accept it; for all resplendent as I look to your eyes, I know that I am not yet a fit spouse for my Lord.”

In that moment the soul loves God most tenderly, and in return is most tenderly beloved by Him. The soul is in punishment, true; but it is in unbroken union with God. “It has no remembrance,” says St. Catherine of Genoa most positively, “no remembrance at all of its past sins or of earth.” It cannot now commit the slightest imperfection. It loves God above everything, and its bitterest agonies are accompanied by a profound unshaken peace and perfect security, such as the language of this world has no words to tell.

One aspect of all this requires a little more explanation. How is it that our sins, when forgiven and leaving no stain on the soul, nevertheless, still require an obligation to Divine Justice, which has to be paid off by the soul suffering or someone else transferring their merits to pay off the debt? To give an example, suppose a man on earth decides to embark on a life of crime. He raises a band of like-minded criminals and they rob and pillage for a considerable time. The leader of the band repents at last and dies with grace on his soul. During his life he will have committed numerous sins which have widespread adverse consequence far and wide. Maybe he has killed others, or because of his sins, has consigned other souls to hell. What an enormous debt of Justice he has accrued. This is an extreme case but it can be seen that his “rust” will be very thick! We must leave God in His infinite and pure Justice to settle each and every account, however simple or complex, with perfect fairness.

MY CATHOLIC FAITH

Chapter 44. Humility - Liberality

At a very early age St. Agnes had such a high regard for the virtue of chastity that she vowed here virginity to God. The Roman authorities, who were persecuting the infant Church, tried to make this child offer incense to the idols, but she refused. Seeing her firmness, the persecutors tried to win her by flattery. She was only thirteen years old, beautiful and wealthy; they offered to marry her to the son of a high official in Rome. But she answered that she was consecrated to her Heavenly Bridegroom. She suffered torture and meekly laid her head on the execution block.



What is humility?

Humility is that moral virtue which disposes us to **appreciate and acknowledge our true position with respect to God and fellowmen.**

Jesus Christ often praised and recommended humility. “Unless you turn, and become like little children, you will not enter into the Kingdom of Heaven” (Matthew 18:3). He always answered the prayers of the humble, as of the centurion (Matthew 8:11). “If any man wishes to be first, he shall be last of all, and servant of all” (Mark 9:34)

1. The humble man acknowledges God as the source of all excellent thing he may possess. He recognises his limitations, his own nothingness, and the uselessness of all earthly things without God.

Compared to God, what are we? All things pass away; only God is eternal. These simple truths will help us keep humble; without God we are nothing. Let us practise the behest of Our Lord. “Learn from me, for I am meek and humble of heart” (Matthew 11:29).

2. The humble man knows that earthly things are of value only if they lead us to God. His detachment from all worldly things frees him from all human fear.

In order to become humble, let us think often of the majesty and grandeur of God. Let us contemplate His work, beside which ours would be nothing. Above all, let us remember that without God we would not even exist. Do we feel proud of our wealth? Tomorrow a fire, a business depression, may wipe it off completely. Are we proud of our appearance? An accident, some sickness, would make it as if it had never been. Are we proud of our intelligence? Amnesia would take it all away.

3. The humble man has his best model in the Son of God Himself, Jesus Christ, who humbled Himself out of love for men.

“Learn from me, for I am meek and humble of heart” (Matthew 11:29). The Son of God humbled Himself when He came down to earth as man. He came as a poor man, in the eyes of the world the son of a carpenter. His companions were simple fishermen. He associated with the humble, with sinners even. At the Last Supper He washed the feet of His apostles. He was put to death on the cross, the manner of death then most despised.



4. Our Lord continually urged us to humility; as when He said, “He who is greatest among you shall be your servant” (Matthew 23:11).

In the parable of the Pharisee and the Publican, Christ exalted humility; as also He did when, taking a little child, He said: “Whoever, therefore, humbles himself as this little child, he is the greatest in the Kingdom of Heaven.” (Matthew 18:4). And again He said, after preaching to His disciples, “When you have done everything that was commanded you, say: ‘We are unprofitable servants’” (Luke 17:10).

5. Humility is opposed both to pride and to excessive and affected self-abjection.

To be humble, a man does not need to belittle his abilities. St. Thomas Aquinas says: “that a person should recognise and appreciate his own good qualities is not sin.”

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 9th: 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 16th: 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 Apostle's Creed - 5



and seated at the right hand of God the Father Almighty, from thence He shall come to judge the living and the dead.



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 2022 Intention: For many holy priests

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 many holy priests



COMMUNION



SACRIFICE



APOSTOLATE

OCTOBER 2021 RESULTS

The Intention was to thank our Guardian Angels for their protection

	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	3	93	15	15	263	620	1105	15	4	35
Ireland	12	372	62	61	450	801	1988	14	97	422

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.

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