



Hostia

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



Read inside:

- I Want Holy God — Little Nellie p. 4
- Eucharistic devotion p. 6
- The Sacraments p. 8
- The Old Testament: The Prophet Elias p. 10
- The Virtue of Patience p. 12
- Holy Souls Corner p. 13
- My Catholic Faith: The forgiveness of sins p. 14
- Liturgy this month p. 15

December 2022

ADVENT

Month of the Holy Child Jesus

*For the conversion of
poor sinners*

*The
Saint
of
the
month*

Saint Gatian First Bishop of Tours (First Century)



Saint Gatian, a disciple of the Apostles and the first bishop of Tours, was sent to that city at the same time as Saint Denys to Paris, Saint Trophimus to Arles, Saint Martial to Limoges, Saint Saturninus to Toulouse, Saint Sergius Paulus to Narbonne, and Saint Austremoine into Auvergne. The Gauls in that region were addicted to the worship of their ancient idols, to which they had added the divinities of Rome. He found them enslaved to their various superstitions, and began to teach them the vanity of idols and the impossibility of a plurality of gods. After dispersing the false ideas and fears they had conceived concerning the gods of the empire, he presented to them the faith of the Gospel and the true God. He showed them the necessity of the Redemption and spoke of the Second Coming of the Saviour as Judge, when He will reward the virtue of those who have done good, and exile evildoers to a lamentable eternity.

The Saint was often interrupted in his instructions by harassers, and when denounced to the magistrates, was mistreated and threatened with death; but no contradictions or sufferings were able to discourage or daunt this apostle. By his perseverance he gained several to Christ. He left the city, however, and established a sort of

headquarters in a rude grotto surrounded by thorn bushes. There he celebrated the divine mysteries. His splendid virtues, until then unknown to this untaught populace, won many to recognition of the truth of the religion he taught. He traveled in the area, accompanied by his faithful disciples, to preach and to exercise mercy. There were, it seems, no illnesses which he did not cure, nor demons which he did not drive away with the sign of the Cross. The pagan altars began to be abandoned, and it was permitted to establish small oratories where the faithful could assemble. The people learned to sing the praises of the true God, and clerics were formed to officiate. Saint Gatian established outside the city, a cemetery for the burial of Christians.

The holy bishop Gatian died at an advanced age, having seen Our Lord Jesus Christ come to him during his last illness to awake him from sleep and give him Holy Communion in Viaticum; he died seven days later. The Cathedral of Tours still possesses a few fragments of his relics, which Saint Martin had placed in that principal church, but which wars and persecutions scattered and destroyed in large part.

**Saint Gatian's feastday
is on 18th December**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Every year in December we have a period of time called Advent which the Church gives us to prepare us for the celebration of the feast of Christmas. As Christmas is the celebrating of the Nativity of Our Lord Jesus Christ, so Advent is a time when we must contemplate the mystery of the Incarnation. The Incarnation shows, first and foremost, the love for men of God Who had pity on our misery. Man's misery is sin, the great obstacle of our entrance into Heaven. So, it is out of mercy for our souls that the Son of God became one of us. It is for converting souls that the Word of God was made flesh.

By taking part in our nature and human life, Jesus Christ, God made man, would make reparation for the sins of men and consequently give them a second chance to save their souls. After the fall of Original Sin, nobody could go to Heaven. But then happened the mystery of the Incarnation, which had, as its aim, to drag people from eternal perdition since this was the destiny for all of us if Our Lord had not decided to come and save us.

Conversion means that, being at a distance from God, we start to turn ourselves more and more towards Him and insert Him more into our lives. History is full of great conversions. Adam and Eve converted by repenting themselves for their fault and then serving God in work which God gave them for their way of doing penance. Saint Augustine was far from God by holding wrong beliefs but he then listened to the Truth and never left it. Saint Paul was persecuting the Church

of Christ but then he became one of the best defenders and heralds of Jesus Christ.

There are many people who need to convert by turning themselves to God as their lives are far from following His Commandments. So, we shall pray for poor sinners, that they may realise that God came to them and that they now need to go to Him. As for us, Advent is a time of greater conversion for ourselves also as we can always insert God more into our lives. Christmas is a yearly opportunity to renew and increase our attachment to God by a good Holy Communion but also through the devotion to the Child Jesus. We need to spend time praying at the crib so that the grace of the Divine Child may touch our hearts and stir up our desires to serve Him by imitating His virtues that we see in the crib, especially that of a spirit of poverty. Indeed, it is by the attachment to material things and their own wills that people are kept away from God. So, our conversion demands that we detach ourselves from these things so that we may attach ourselves to God Himself which we contemplate and access so easily in the crib.

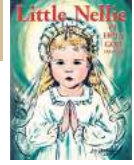


Be generous during Advent and God will bless you at Christmas .

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

I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



CHAPTER 1 — IN HER MOTHER’S ARMS (1)

To be born “in a Catholic country is a grace of predilection for which we must never cease to thank the Lord”, says Fr. Faber. To be born to Catholic parents seems to us to be an even more beautiful grace. The blessed child who is the subject of this book received this double benefit from Heaven.

Her country is Ireland, the land of saints, the land of martyrs which, in the days of O’Connell just as in the days of Patrick, remained faithful to the Church and never forfeited its age-old Faith: “Heroic land that knew best how to fight, speak and suffer for the truth and for freedom”.



This loveable child with such pure faith and such a generous and ardent heart, whose precocious virtues sprouted in the blood of a cruel martyrdom, and whose memory will soon take its place in the company of the countless saints which the Emerald Isle has sent to Heaven, was a true daughter of Ireland.

Her parents were William Organ and Mary Aherne, both from poor but very Catholic families of Dungarvan in County Waterford.

William’s mother was a holy woman, a Franciscan tertiary. His father, just as fervent, had the joy of seeing one of his sisters consecrating herself to God in the Order of the Sisters of Mercy.

Mary Aherne, Nellie’s mother, was raised by the Sisters of Charity in Portlaw. They not only made a good Christian of her, but even a good housewife. One of her teachers loved to recall this child’s very open and joyous character, as well as her profound faith and her great piety.

The marriage took place in Portlaw on 4th July 1896, and the new spouses settled there for a year, William being employed as a labourer.

In October 1897, in the hope of improving his poor situation, William entered the army and was posted to the garrison of the Royal Artillery in Waterford. The poor family remained there several years. This is where the predestined child, whose story we are about to tell, was born on 24th August 1903.

She had been preceded in the humble family by two little brothers

and a little sister: Thomas, David and Mary. To be born is little if it is not given to man to be reborn. Baptism is his rebirth. Saint Paul calls it “regeneration”. Without this regeneration and this rebirth by water and the word of Eternal Life, there is no real life of the soul, which is Divine sonship.

Therefore, for Catholic parents, their first major task concerning their child on its arrival in this world is for it to be baptised, and as soon as possible, so that God may live by His grace in the soul which has just hatched. Their greatest sorrow would be for the newborn child to have the misfortune of dying before being marked with the seal of the children of God. “We cannot be too quick to grant Baptism to newborn children”, said Saint Cyprian, “for these little ones seem to beg mercy in the most touching way by the tears they shed as soon as they see the light of day”.

Back then, Irish parents understood and practiced this doctrine. As a result, the new arrival in the poor Organ household was brought to the parish church of “Trinity Without” soon after her birth and her precious soul was regenerated in the saving waters of Baptism.

She was given the name “Helen”, immediately changed to “Nellie”, meaning “Little Helen”. Our heroine’s patron was, therefore, the holy Empress who discovered the Cross of the Saviour and covered with churches the places forever consecrated by His sorrowful



Passion. Was she not the one who obtained for her little protégée the grace to love the Crucifix so much and to find the courage in the sacred wounds of Jesus to suffer with such heroic patience?

The mother has a double role: to feed the child and to raise the child. Nellie’s mother did not fail in these two duties. Since the work of the head of the family was not sufficient to maintain it, Mrs. Organ found in her faith and maternal love strength that nature refused her and took on work night and day to give her children the little wellbeing that she refused herself.

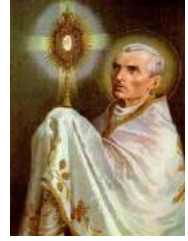
Her health soon wore out at this superhuman task. Of a weak constitution and a very sensitive heart, she suffered a lot.

However, by some mysterious repercussion, some inexplicable magic of the maternal heart, this suffering used to quickly disappear before the smile of the little angel that Heaven had just placed in her arms. How many times a day was she not able to say to herself:

*When I have suffered, prayed and
watched by the cot,
A child smiles back and all is soon
forgot.*

To be continued.

EUCCHARISTIC DEVOTION



God is There (1)

Vere Dominus est in loco isto, et ego nesciebam!

Indeed the Lord is in this place, and I knew it not! (Genesis 28:16)

In order to form a fair judgment of a family, we must see whether the law of respect is observed. When you meet with a family in which the children and servants are obedient and respectful, you can say: "Here is a good and happy family."

The respect and honour given to parents is the religion of the family, just as respect for the sovereign or his representatives is the religion of societies.

We are not asked to honour the qualities of the individual but his authority, which comes from God.

We owe respect to Our Lord; that is our first duty. Under pain of failing in our duties towards Our Lord, we must have for Him a spontaneous respect, a respect of instinct that should require no premeditation.



It must be in the nature of an impression in us. We must honour Our Lord wherever He is; His dignity as God-Man requires it. In His name every knee bows in Heaven, on earth, and in Hell.

In Heaven, the Angels prostrate themselves before His Majesty in trembling adoration; the place of

Our Lord's glory is also the place where He receives sovereign respect.

Every creature on earth has obeyed Our Lord.

The sea adored Him by becoming solid beneath His feet. The sun and the heavenly bodies mourned Him; they honoured Him while men were cursing Him.

And in Hell the damned tremble beneath the justice of the severe Judge of the living and the dead.

Respect for the presence of Our Lord should not have to be reasoned out. When the court or the King is announced, all stand; it is instinctive. When the Sovereign goes by, everyone pays him reverence. A spontaneous movement of respect and deference greets him everywhere. He who is no longer of that sentiment or who wishes to destroy it in others is no longer a man.

Catholics have much reason to blush for their lack of respect in Our Lord's presence. I am speaking only of spontaneous respect.

Enter a synagogue; if you speak or do not behave properly, you are expelled.

Before entering a mosque, you are requested to take off your shoes. All these infidels have nothing real in their temples, but we have everything. In spite of that, their respect far surpasses ours.

Our Lord might very well say the devil is honoured more than He is. "I have brought up children... but they have despised Me."

I ask mothers whether they would be pleased to be disowned publicly by their children. Why do we do to Our Lord what would offend us so much if it were done to us? Why are we less sensitive when Our Lord's honour is at stake than when our own petty dignity is?

Nothing could be more false. Our dignity, in fact, comes to us from no one but God, by reflection from Him to us. When, therefore, we allow respect for Our Lord to be lost, we destroy the respect due to our own selves.

Oh! If Our Lord were to punish us for our lack of respect as we deserve!

God had Heliodorus scourged for profaning His temple; but there is more than the temple here.

Let us, therefore, give Our Lord this first homage of a sentiment of respect as soon as we come into His presence. We are but wretches if we allow levity or carelessness to precede this homage.

Yes, our greatest sins against faith come from our lack of respect.



THE SACRAMENTS



PRIEST: IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, MAY ALL POWER OF THE DEVIL AGAINST YOU BE AT AN END, THROUGH THE IMPOSITION OF OUR HANDS AND THROUGH THE INVOCATION OF THE HOLY AND GLORIOUS VIRGIN MARY, MOTHER OF GOD, OF HER MOST WORTHY SPOUSE,

ST. JOSEPH, AND OF ALL THE ANGELS, ARCH-ANGELS, PATRIARCHS, PROPHETS, APOSTLES, MARTYRS, CONFESSORS, VIRGINS, AND ALL THE OTHER SAINTS. AMEN.



THROUGH THIS HOLY UNCTION AND HIS MOST TENDER MERCY, MAY THE LORD FORGIVE YOU WHATEVER SIN YOU HAVE COMMITTED BY THE SENSE OF SIGHT. AMEN.



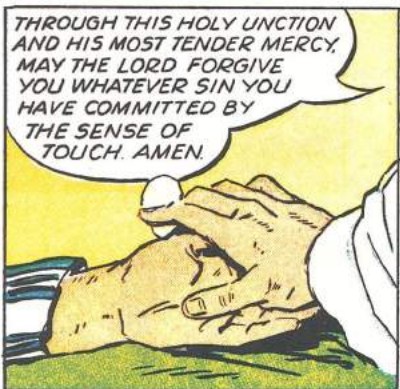
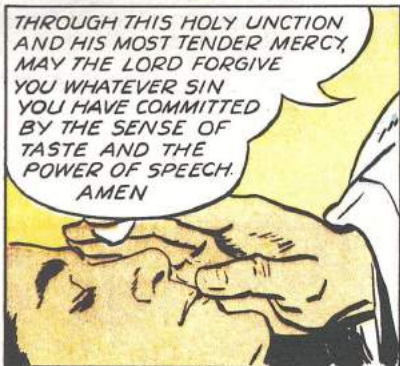
THROUGH THIS HOLY UNCTION AND HIS MOST TENDER MERCY, MAY THE LORD FORGIVE YOU WHATEVER SIN YOU HAVE COMMITTED BY THE SENSE OF HEARING. AMEN.

SINCE IT IS ESPECIALLY IN THE HOURS BEFORE DEATH THAT SATAN WORKS VERY HARD TO GET A SOUL IN HIS POWER BY SIN, THIS SPECIAL SACRAMENT STRENGTHENS THE SOUL AGAINST THE DEVIL.

BUT EXTREME UNCTION DOES MORE.

1. IT INCREASES SANCTIFYING GRACE IN THE SOUL.
2. IT HELPS YOU TO BEAR SICKNESS AND FIGHT TEMPTATION.
3. IT TAKES AWAY VENIAL SIN AND CLEANSSES OUR SOULS FROM THE REMAINS OF SIN.
4. IT GIVES HEALTH OF BODY WHEN SUCH HEALTH IS GOOD FOR THE SOUL.

MANY VERY SICK PEOPLE HAVE BEEN RESTORED TO HEALTH WITH THE HELP OF EXTREME UNCTION. THAT IS ONE REASON WHY IT IS IMPORTANT TO CALL A PRIEST AS SOON AS A PERSON IS SERIOUSLY ILL.



OIL HAS ALWAYS BEEN USED AS A HEALING AND COMFORTING MEDICATION.

IN THE GOSPELS THE GOOD SAMARITAN USED OIL AND WINE TO HELP THE MAN BEATEN BY ROBBERS.



TODAY YOU USE OIL FOR SUNBURN AND OTHER PAINS.



USING BLESSED OIL THE PRIEST ANOINTS EACH IMPORTANT SENSE:

- AGAINST SICKNESS
- THAT THE SICK PERSON MAY BE PHYSICALLY COMFORTED AND, IF GOD WILLS, HEALED.
- AGAINST SIN
- THAT THE SICK PERSON MAY BE SPIRITUALLY COMFORTED AND HEALED.

EXTREME UNCTION MEANS LAST ANOINTING.

EVERY GOOD CATHOLIC WANTS TO BE ANOINTED WITH THE HOLY OIL OF THIS SACRAMENT DURING HIS LAST ILLNESS.

WHEN THE PRIEST JUDGES THAT THERE IS NOT ENOUGH TIME FOR ANOINTING ALL THE SENSES, HE CAN ADMINISTER THE SACRAMENT BY A SINGLE ANOINTING OF THE FOREHEAD.

THE OLD TESTAMENT

The Prophet Elias (3 & 4 Kings)



The Israelites often broke God's Commandments. They married pagans and even worshiped false gods. Out of pity for them, God sent holy men to lead them back to him. These were the prophets. They also foretold the coming of the Saviour. The greatest of the prophets were Elias, Isaiah and Jeremiah.

The prophet Elias lived when King Achab, the seventh king of Israel, ruled. Achab had married a pagan, Jezebel (more of her and her fate in next month's Hostia.) Jezebel persuaded Achab to establish worship of the pagan gods to whom she was fanatically devoted. For her, Achab went and served Baal and adored him.

Elias was sent by God to warn Achab. He said, "To punish you for worshipping idols, God will not send rain for three years. There will be a famine." With the country suffering from a great famine because there was no rain for three years, God sent Elias back to Achab. He told the king that the famine was punishment for his sins. The king's wife, Jezebel, had killed most of the true prophets of God and Elias alone remained a prophet of the Lord. In the place of the true prophets, Jezebel had put four hundred and fifty false prophets to sing the praises of her false gods. Elias asked Achab to gather all of the people of Israel unto Mount Carmel. Achab sent to all the children of Israel and gathered together all the prophets unto Mount Carmel.



And Elias coming to all the people, said, "How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him." And the people did not answer him a word. And Elias said again to the people: "I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men. Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it." Elias said, "Call ye on the names of your gods,

and I will call on the name of my Lord: and the God that shall answer by fire, let Him be God.” And all the people answering said, “A very good proposal.”

And the prophets of Baal, having dressed their bullock, proceeded to call on the name of Baal from morning even till noon, saying: “O Baal, hear us.” But no voice answered: and they leaped over the altar that they had made. And when it was now noon, Elias jested at them saying, “Cry with a louder voice: for he is a God, and perhaps he is talking, or perhaps asleep and must be awaked.” So they cried with a loud voice and cut themselves after their manner with knives, till they were all covered with blood.

And after midday was past, Elias asked all the people to come near to him. He built an altar to the name of the Lord, with twelve stones to represent all of the sons of Jacob. And he made a trench for water round the altar. And he laid the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, “Fill four buckets with water, and pour it upon the burnt offering, and upon the wood.” And he said, “Do the same a second time and a third time until the water filled the trench round the altar.”

And when it was now time to offer the holocaust, Elias came near and said, “Hear me, O Lord, hear me: that this people may learn, that Thou art the Lord God of Abraham, and Isaac, and Israel, and I Thy servant, and that Thou hast turned the hearts of this people again.” Then the fire of the Lord fell, and consumed the holocaust, and the wood and the stones, and the dust and licked up the water that was in the trench. And when all the people saw this, they fell on their faces, and they said, “The Lord is God, the Lord is God.” And Elias said to them, “Take the prophets of Baal, and let not one of them escape.” And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.



And a great rain came and watered all the ground. Achab returned to Jezrahel and told Jezebel all that Elias had done, and how he had slain all the prophets with the sword. And Jezebel sent a messenger to Elias, saying, “Such and such things may the gods do to me, and add still more, if by this hour tomorrow I make not thy life as the life of one of them.”

Then Elias was afraid, and rising up, fled into the desert. He was ministered to by an angel of the Lord, who fed him and directed him on a journey forty days and forty nights, unto the mountain of God, Horeb. It was here that he had a vision of God, and was by Him given instructions to anoint Hazael to be king over Syria, and Jehu the son of Namsi to be king of Israel. He was further to anoint Eliseus to be prophet to succeed him.

THE VIRTUE OF PATIENCE

EXAMPLES OF PATIENCE

The Patience of Job



The patience of Job is proverbial. It is held up in Holy Scripture for our imitation. (James 5:11.) It was commended by God Himself and received a rich reward even in this world. It is therefore worthy of our study and imitation. The patience of Job supported him not against one kind of misfortune only, but against a series of all kinds of calamities coming upon him one after another in rapid succession. All his goods were taken from him, and his children were one and all killed by the fall of a house where they were. Job, so far from murmuring, simply worshiped God, saying: 'The Lord gave and the Lord hath taken away: Blessed be the name of the Lord! Is this my language when I suffer?'



Job's next misfortune befell his own body. He was smitten with grievous ulcers from head to foot. His wife, seeing his condition, cried out to him that it was better to put an end to his life than to live on in such a state. But Job gently reproved her: If we have received good things at the hand of the Lord, why should we not receive evil? I too have received good things without number from God's hand. Shall I then murmur if I receive a little of the evil, of which I have deserved so much

But this was not the end of Job's troubles. His three friends came to comfort him, and began to taunt him as a vain man lifted up by pride, who had hardened his heart and thus brought all this misery upon himself. Poor Job could not restrain the expression of his misery; he poured forth words of sorrow, yet he never lost his patience or His confidence in God. Do I thus keep up my trust in God when all around fail or reproach me undeservedly? Am I gentle and patient with them as was Job?

HOLY SOULS CORNER

Golden Alms



In her *Book of Foundations* St. Teresa tells of Bernardino de Mendoza and the Holy Sacrifice of the Mass. On the feast of All Souls, Don Bernardino de Mendoza had given a house and beautiful garden, situated in Madrid, to St. Teresa, that she might found a monastery in honour of the Mother of God. Two months after this, he was suddenly taken ill, and lost the power of speech, so that he could not make a confession, though he gave many signs of contrition. “He died,” says St. Teresa, “very shortly afterwards, and far from the place where I then was. But our Lord spoke to me,

and told me he was saved, though he had run a great risk; that mercy had been shown to him because of the donation to the convent of His Blessed Mother; but that his soul would not be freed from suffering until the first Mass was said in the new house. I felt so deeply the pains this soul was enduring, that although I was desirous of accomplishing the foundation of Toledo, I left it at once for Valladolid on St. Lawrence’s day. One day, whilst I was in prayer at Medina del Campo, our Lord told me to make all possible haste, for the soul of De Mendoza was a prey to the most intense suffering. I immediately ordered the masons to put up the walls of the convent without delay; but as this would take a considerable time, I asked the bishop for permission to make a temporary chapel for the use of the sisters whom I had brought with me. This obtained, I had Mass offered; and at the moment I left my place to approach the Holy Table, I saw our benefactor, who with hands joined and countenance all radiant, thanked me for having delivered him from Purgatory. Then I saw him enter Heaven.”

This beautiful incident shows us not only the efficacy of the Holy Sacrifice of the Mass, but also of the tender goodness with which Jesus interests Himself in favour of the holy souls, even condescending to solicit our suffrages in their behalf.

What does the Church, which is the will of Jesus Christ, advise the children of the Church with regard to suffrages for the recently dead and the holy Souls in general? The Church advises the faithful to pray for the dead, to give alms, and perform other good works, to apply indulgences to them, but especially to have Holy Mass celebrated, and to assist thereat. Money should also be put aside for Masses said long after death, remembering that Purgatory can be very prolonged for some souls.

It is a Catholic custom from remotest antiquity to have Mass celebrated for the dead by solemn ceremonies and a funeral with as much pomp as their means will allow. The expense of this is an alms given to the Church which greatly enhances the price of the Holy Sacrifice, and its satisfactory value for the deceased. That which must be avoided are the profane mourning emblems which are not conformable to Christian tradition, such as wreaths of flowers, with which, at great expense, they load the coffins of the dead, making the funeral service less as a great act of religion than a display of worldly vanity, rightly disapproved of by the Church.

What truly edifies the faithful on such occasions, are the cross and holy water, the lights and the incense, the tears and prayers; these, I say, breath compassion for the poor souls, stir up faith in the Divine Mercy and the hope of immortality. What is there of all this in the cold wreaths of violet? They say nothing to the Christian soul; being but profane emblems of this mortal life, that contrast strangely with the cross, and which are foreign to the rites of the Catholic Church.

MY CATHOLIC FAITH

Chapter 75. The Forgiveness of Sins

Christ taught about the forgiveness of sins in the parable of the Prodigal Son. He instituted the Sacrament of Penance for the forgiveness of sins when He said to the Apostles: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained."



What is meant in the Apostles' Creed by "the forgiveness of sins"?

By "the forgiveness of sins" in the Apostles' Creed is meant that **God has given to the Church, through Jesus Christ, the power to forgive sins**, no matter how great or how many they are, **if sinners truly repent**.

1. In the Old Law, sins were forgiven through the merits of the Redeemer that was to come. In the New Law they are forgiven through the merits of the Redeemer Who has come.

Pointing to Christ, St. John the Baptist said: "Behold the lamb of God, who takes away the sin of the world!"

2. We can obtain forgiveness of sin, because Christ the Redeemer merited forgiveness for us by His death. The Church has power to remit sins through the merits of Jesus Christ, "in Whom we have our redemption, the remission of our sins" (Colossians 1:14).

During life, Christ actually forgave sin. For example, He forgave Mary Magdalen, the paralytic, and the good thief. In curing the paralytic, He said, "But that you may know that the Son of Man has power on earth to forgive sins"—then he said to the paralytic—"Arise, take up thy pallet and go to thy house" (Matthew 9:6).

3. Christ gave to His Apostles and disciples and their successors power to forgive sins. He said: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22-23).

This power to forgive sins was not given to the Apostles alone, since men of later ages would need forgiveness as much as men of Apostolic times. The power, therefore, must also remain in the successors of the Apostles.

4. It is true, as the enemies of the Church argue, that man cannot forgive sins. Man, his own individual power, can never forgive the smallest sin. But he can forgive all sins, with the power and authority God gave him, as minister of God, acting in God's place. Or is God limited because man sinful? "These things I write to you in order that you may not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the just" (1 John 2:1).



From the very beginning the Church has exercised his power, through the sacraments of Penance and Baptism, and even through Extreme Unction.

LITURGY THIS MONTH

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



December 4th: Second Sunday of Advent
St. John the Baptist, the Precursor of Our Lord, teaches us to follow the Master.

December 8th: 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 11th: 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 14th, 16th and 17th: Ember days of Winter

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

December 18th: 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 25th: 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 Stations of the Cross - 8



Jesus speaks to the Holy Women of Jerusalem



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 2022 Intention: For the conversion of poor sinners

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 conversion of poor sinners



COMMUNION



SACRIFICE



APOSTOLATE

SEPTEMBER 2022 RESULTS

The Intention was for all the schools of Tradition

	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	6	183	46	42	191	191	1004	91	1	31
Ireland	13	373	54	53	493	971	1848	24	114	489

Remember that all the good works and prayers from your treasure sheets are given each month to Father Pagliarani and so that he may be able to offer them at his Mass on the first Saturday of every month.

*Eucharistic Crusade in UK: Eucharistic Crusade, St. Mary's House
12 Ribblesdale Place, Preston, PR1 3NA*

email: hostia@fsspx.uk

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

email: crusade@fsspx.ie

© Eucharistic Crusade 2022

tel.: 049 43 74802