



Hostia

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



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December 2023

ADVENT

Month of the Holy Child Jesus

*For all
our benefactors*

*The
Saint
of
the
month*

Saint Thomas Apostle and Martyr († First Century)



Saint Thomas was one of the fisherman on the Lake of Galilee whom Our Lord called to be His Apostles. By nature slow to believe, too apt to see difficulties and to look at the dark side of things, he had nonetheless a very sympathetic, loving, and courageous heart.

When Jesus spoke to His apostles of His forthcoming departure, and told His faithful disciples that they already knew the Way to follow Him, Saint Thomas, in his simplicity, asked: “Lord, we know not whither Thou goest, and how can we know the way?”

When the Master during a journey turned back to go toward Bethany, near Jerusalem, to the grave of Lazarus, the apostle Thomas, knowing of the malevolent intentions of the Jerusalem religious authorities, at once feared the worst for his beloved Lord. Yet he cried out bravely: “Let us go then and die with Him!”

After the Resurrection his doubts prevailed, and while the wounds of the crucifixion remained vividly imprinted in his affectionate memory, he could not credit the report that Christ had risen. But at the actual sight of the pierced hands and side, and the gentle rebuke of his Saviour, his unbelief vanished forever. His faith and ours have always triumphed in his joyous utterance: “My Lord and my God!”

That Saint Thomas, after the dispersion of the Apostles, went to India, where he labored and died at Meliapour, is a certain fact of history. The Roman Breviary states that he preached in Ethiopia and Abyssinia, as well as in Persia and Media. Surely his was a remarkable history, reserved for the inhabitants of Christ's glory to see in its fullness some day.

Before he died in Meliapour, he erected a very large cross and predicted to the people that when the sea would advance to the very foot of that cross, God would send them, from a far-distant land, white men who would preach to them the same doctrine he had taught them. This prophecy was verified when the Portuguese arrived in the region, and found that the ocean had advanced so far as to be truly at the foot of the cross. At the foot of this cross was a rock where Saint Thomas, while praying fervently, suffered his martyrdom by a blow from the lance of a pagan priest. This happened, according to the Roman Breviary, at Calamine, which is in fact Meliapour, for in the language of the people the word Calurmine means on the rock (mina). The name was given the site in memory of the Apostle's martyrdom.

**Saint Thomas' feastday
is on 21st December**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Shops have been decorated with tinsel for weeks but we know that Advent comes before the Christmas celebrations — to give us the time to prepare to mark one of the great days in history.

Our parents will be busy, of course, ordering a turkey, baking a cake, writing the cards, choosing the presents, buying a tree and decorating the house, and you should help them whenever you can.

But there is something even more important to be done in Advent which this year is very short. We must think and pray about the amazing event that happened 2,000 years ago and which should shape who we are and what we do every day of our life.

The birth of Our Lord Jesus Christ made it possible for God to give the whole of Mankind — you and me and everyone who has ever lived — the possibility of living with Him in Heaven for the rest of eternity.

For the babe in Bethlehem became the Christ on Calvary: He died to reopen the gates of Heaven that were closed when Adam and Eve had to leave Paradise because of their great sin of disobedience.

By sending us His Son to give us a second chance God is our greatest benefactor. By His coming He gave Mankind His physical presence amongst people like us, being visible and close, making it easier for them to relate to Him.

But we, today, benefit from this, too, because Our Lord's life has been recalled by the Evangelists, and we can know the teaching He gave by mouth and the example He gave by His actions, that tell us clearly in 2023 how we should live our lives.



We must thank God for all His gifts to us, by celebrating Christmas as He would want by making a good Confession, attending Mass determined to concentrate fully on the beautiful Christmas Day liturgy and receiving Holy Communion with as much thought and fervour as when we received Him for the first time.

In addition we need to thank all those individuals who do us some good, whether around Christmas or during the year — our parents, brothers and sisters, other relations, teachers and everyone who give us something that we couldn't have without them, by giving them a little present or a few thoughtful words on a card or said to them.

To celebrate Christmas as we should is to celebrate the birth of Our Lord, by remembering all the benefits that were brought by His coming amongst us.

God bless you all and your families.

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

I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



CHAPTER 7 — « I WANT HOLY GOD » (1)

“The Holy Ghost is like a gardener who labours in our soul”, said the Curé of Ars. Having lovingly descended into Nellie’s little soul, He soon caused the flowers of the rarest virtues to flourish there.

Her already great devotion towards the Holy Passion of Jesus and her love of the Divine Eucharist developed noticeably after her Confirmation.

No sooner was she invited to unite her sufferings with those of the Saviour than she showed herself ready to make all sacrifices, to accept the most severe pain without murmuring or complaining, out of love for Jesus.



She always had a Crucifix on her bed and when the episodes of

pain became more unbearable, she would hold it tightly to her heart.

How many times was she seen looking lovingly at the image of the crucified Jesus, shedding holy tears! How many times did they hear her repeating with heartbreaking emotion: “Poor Holy God!”

She often renewed the acts of Faith, Hope and Charity throughout the day, with the most devout recollection. Her prayers were, so to speak, universal. Forgetting none of those dear to her, she prayed for her parents, the dear Sisters, His Lordship the Bishop, her mother and her young companions. Every day, too, her little pleading voice rose towards Heaven in favour of the Church of Christ and His Vicar on earth.

Her wonderful intuition — humanly inexplicable — of the Real Presence grew still, inflaming her with love towards Jesus in the Eucharist and consuming her little heart with an insatiable desire to be united to the Saviour in the loving intimacy of Communion.

It was little by little that the Sisters realised the Divine work that was taking place in this predestined soul. Soon, they were convinced of it. “God was everything in her” and her remarks, so delightfully enveloped in her loveable childish jargon, spoke the thoughts and aspirations of God’s saints.

Her need to see the Sacred Host also became more intense.



On days when there was exposition, without anyone having warned her, without knowing anything of what was being done in the chapel, Nellie began to experience a holy excitement that made her little soul tremble, and she begged to be brought to the monstrance. In the Divine Presence, her little face became transfigured with love. Her eyes shone with a strange flame and seemed to penetrate beyond the sacramental veil to the Sacred Heart of Jesus. Time in the church always seemed too short to her.

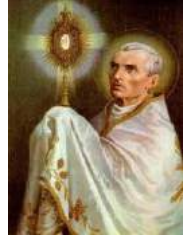
Returning from these Eucharistic visits, she was consumed by one single thought, absorbed by one desire: “I need Holy God!”, she would often repeat. “I really want Him to come into my heart! When will He come? I long for Him”.

It was quite something to hear Nellie’s praying and pitiful tones during these outbursts that she no longer mastered or to see the ardour of her gaze which — as we have already noted — seemed to look deep inside the Tabernacle for the Divine Friend Who still was not coming! As if to mitigate her prolonged suspense and to diminish her anxiety, the child then resorted to a charming and pious stratagem.

Since they were refusing to give her this Holy God who was her only love and her supreme need, she would try to get as close to Him as is possible when He cannot be received in Communion.

Every morning, the pious nurse used to go down to the chapel to attend Holy Mass and receive Communion. Sometimes, seeing Nellie so weak and despondent, she would hesitate to leave her alone. But then the child would insist: “Mother, go to Mass. Receive Holy God and come quickly to hug me. Then, you go back to the chapel”.

To be continued.

EUCCHARISTIC DEVOTION

Self-Abasement, Characteristic of Eucharistic Holiness (4)

But, tell me, do you count for nothing the first sacrifice you had to make to begin practising this or that virtue? Undoubtedly it cost you something. And is not the repetition of that act also something? Does it not prove the perseverance of your will? Remember that sacrifice exists in the will; and although force of habit may dull the sting of sacrifice, still the will remains steadfast and strengthens itself by habit. The agony, the death to self comes at the beginning, with the first act; then, peace returns to the soul; but the merit lasts and increases with the repetition and continuation of the sacrifice. Out of filial love we sustain heroic sacrifices with simplicity, without feeling the cost of them. Out of love of God the Saints endure great sufferings with joy. Are those sacrifices and sufferings of less value because they are accompanied by a happiness which makes them less felt?



Well, Our Lord does not suffer in the Sacrament, but He has voluntarily assumed this state of immolation. The merit was acquired at the outset when Jesus, aware of the contumelies and abuses He would have to endure on the part of men, accepted everything, instituted the Sacrament, and clothed Himself in the state of victim. This merit certainly endures; it is not exhausted. Our Lord's will embraced every age and clime, and accepted everything freely. And to give a proof of His continued will to be immolated, He commanded His Church to represent His immolation at Holy Mass by the separation of

the accidents of wine from those of bread, and by the breaking of the Host into three parts. In Communion He loses His sacramental being in the body of the communicant. Do you see this continual immolation?

We do not understand the mystery which, in the Eucharist, unites life and immolation, glory and humiliation. This is a mystery which God alone knows. Here again Our Lord teaches the interior soul to make her intimate sufferings known to God alone.

Let us not reveal our sufferings to men! They would pity us or praise us, but to our detriment. Look at your model in the Blessed Sacrament. Oh! How many of those who pray and who communicate know nothing of Our Lord's hidden action! They do not even suspect it.

Our Lord also teaches us to conceal the external acts of the Christian life and not to receive even deserved praise for them. To imitate Him, we allow others to see only the wretched side of our good works; the other side will shine all the more in Heaven. We ought to act thus every time we are free to give our actions the outward form we want. When we must perform good works in public, let us do our best for the sake of edification. But if they are personal good works, let us conceal them and we shall be acting according to our Eucharistic grace. Who sees Our Lord's virtues?

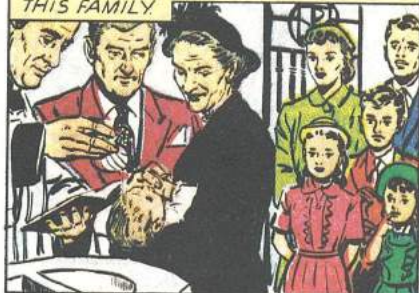


By way of a conclusion to all this, recall the self-abasement of Jesus Christ in the Blessed Sacrament. Abase yourself like Him. Destroy yourself, as it were; He must increase, and you must decrease. Let self-abasement be the characteristic of your virtue and of your whole life. Become like the Species that have nothing left of their own and subsist only by a miracle. Have no longer any consideration for yourself; expect nothing from yourself; and do nothing for yourself; practise self-abasement.

THE SACRAMENTS



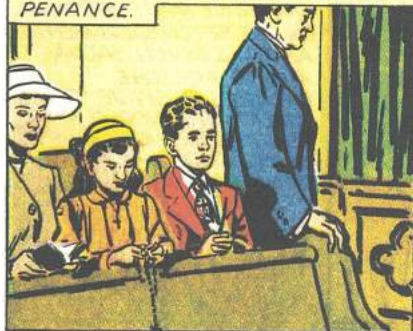
THEY REMEMBER FREQUENTLY THAT BAPTISM HAS MADE GOD THE CHIEF FATHER OF ALL THE MEMBERS OF THIS FAMILY.



THEY COME REGULARLY AND GAIN CONTINUED STRENGTH AT THE TABLE OF THE EUCHARIST.



THEY ARE CLEANSED FREQUENTLY AND STAY SPIRITUALLY HEALTHY THROUGH THE POWER OF THE SACRAMENT OF PENANCE.



EACH MEMBER WHO IS CONFIRMED KNOWS HE HAS A DUTY TO PROTECT AND FIGHT FOR THE SPIRITUAL WELFARE OF THIS LITTLE FAMILY—AND GOD'S GREATER FAMILY—THE ENTIRE CHURCH.



THEY KNOW THE PURPOSE AND VALUE OF EXTREME UNCTION WHEN ANYBODY GETS SERIOUSLY SICK.



MOTHER AND FATHER RENEW THEIR MARRIAGE VOWS EACH NIGHT AFTER THEY HAVE PRAYED WITH THE CHILDREN.



AND THE WHOLE FAMILY KNOWS THAT HOLY ORDERS SENDS THEM CONTINUOUS BLESSINGS AND HELP THROUGH THEIR PARISH PRIEST.



GOD HAS BLESSED THIS FAMILY. I AM PROUD OF IT. IT IS A BLESSING TO ALL WHO COME IN CONTACT WITH IT. FOR THIS FAMILY HAS BEEN MADE STRONG BY THE SEVEN SACRAMENTS. AND THE SEVEN SACRAMENTS ARE THE GREATEST POSITIVE FORCE IN THE WORLD FOR THE STRENGTHENING AND SANCTIFYING OF SOCIETY.



THE OLD TESTAMENT



Daniel in the Lion's Den

Daniel was one of the children of Israel carried off to Babylon. He was faithful to the Hebrew religion and showed special powers so that the kings of the Babylonians came to respect him.

And Daniel was the king's guest, and was honoured above all his friends. Now the Babylonians had an idol called Bel: and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: "Why dost thou not adore Bel?" And he answered, and said to him: "Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh." And the king said to him: "Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?" Then Daniel smiled, and said: "O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time." And the king being angry, called for his priests, and said to them: "If you tell me not who it is that eateth up these expenses, you shall die. But if you can shew that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel." And Daniel said to the king: Be it done according to thy word.



Now the priests of Bel were seventy, beside their wives, and little ones, and children. And the king went with Daniel into the temple of Bel. And the priests of Bel said: "Behold, we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring: And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel, that hath lied against us." And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things. So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth, they shut the door, and having sealed it with the king's ring, they departed. But the priests went in by night, according to their custom, with their wives, and their children: and they eat and drank up all. And the king arose early in the morning and Daniel with him. And the king said: "Are the seals whole, Daniel?" And he answered: "They are whole, O king." And as soon as he had opened the door, the king looked upon the

table, and cried out with a loud voice: "Great art thou, O Bel, and there is not any deceit with thee." And Daniel laughed: and he held the king that he should not go in: and he said: "Behold the pavement, mark whose footsteps these are." And the king said: "I see the footsteps of men, and women, and children." And the king was angry. Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table. The king, therefore, put them to death, and delivered Bel into the power of Daniel: who destroyed him and his temple.

And there was a great dragon in that place, and the Babylonians worshiped him. And the king said to Daniel: "Behold, thou canst not say now, that this is not a living god: adore him, therefore." And Daniel said: "I adore the Lord, my God: for he is the living God: but that is no living god. But give me leave, O king, and I will kill this dragon without sword or club." And the king said: "I give thee leave." Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: "Behold him whom you worship." And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: "The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death." And they came to the king, and said: "Deliver us Daniel, or else we will destroy thee and thy house." And the king saw that they pressed upon him violently: and being constrained by necessity: he delivered Daniel to them.



And they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel. Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers. And the angel of the Lord said to Habacuc: "Carry the dinner which thou hast into Babylon, to Daniel, who is in the lions' den." And Habacuc said: "Lord, I never saw Babylon, nor do I know the den." And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit. And

Habacuc cried, saying: "O Daniel, thou servant of God, take the dinner that God hath sent thee."

And Daniel said: "Thou hast remembered me, O God, and thou hast not forsaken them that love thee." And Daniel arose, and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said: "Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den."

THE VIRTUE OF PATIENCE

THE THIRD FRUIT OF PATIENCE

Joy



“As it were sorrowing yet always rejoicing.” (2 Corinthians 6:10). This is Saint Paul’s description of the ministers of Christ, labouring for the salvation of souls. What is true of them is true of all faithful servants of God. On the surface apparent misery but down in the depths of the soul intense joy. Of this joy Saint Paul says: “I am filled with comfort and exceedingly abound with joy in all our tribulation.” (2 Corinthians 7:4). What is it that works this charm? Patience. Patient endurance, humble submission to the will of God, resignation to His providence.

How is it that out of sorrow joy can come? The reason is that if we are living for God and in dependence on Him, and seeking to promote His glory, then, although in the natural order we may be crushed down with pain and suffering, we shall be full of joy by reason of the supernatural gladness that God bestows on us. “Your joy,” says our Lord to His Apostles, “no man shall take from you.” (John 16:22). Have I any experience of this joy? If so, I will thank God for it; if not, I must wait patiently, and see whether there may not be some hindrance to it on my part.



Whence comes this joy? From Heaven. This is why it surpasses all earthly joy and makes earthly sufferings sweet. It is the first faint reflection of the light of Heaven amid the clouds and darkness of earth; the first foretaste of the joy into which the just will be welcomed by their Lord at the gate of Heaven. If one drop of it on earth sweetens all bitterness, and makes all sufferings light, what must be the intensity of joy which will inebriate all those who have here endured tribulation and suffering for Christ’s sake?

HOLY SOULS CORNER

Credo

If we give it thought, it is self-evident that God is hidden. We have never seen Him. He is hidden in eternity. We believe in Him, and we have some knowledge of Him from things revealed to us by others; and by an act of faith we believe all that God has revealed.



We can also study His creation of which we are a part. With the help of scientific discoveries and instruments we can have some idea of the size and contents of the Universe. Its immensity is analogous to God Himself, who is infinite. At the other end of the scale, we can have some knowledge of molecules and sub-atomic particles and interactions from knowledge of chemistry and physics, but there is so much of what we observe that we do not fully understand. Thus, what is gravity? What are the natures of the forces that hold matter together?

God is eternal and we are confined to a finite time that passes drop by drop. We are born, live, and eventually die. We do not decide any of the circumstances of this deeply interesting part of our existence. But it has been revealed to us what the purpose of this existence is. Because of the wonderful Incarnation and Our Lord's presence on earth, God the Son, is hidden from us under His humanity. He founded His wonderful Church and is present in the Church hidden under the form of bread and wine, the Blessed Sacrament. All of this requires our faith and membership of His Church. If we are fortunate enough to belong to the one true Church, we are in a minority and can consider ourselves very fortunate. We must adore, love and follow God, through Our Lord Jesus Christ as He has revealed Himself to us by Faith. Although He is hidden, faith reveals Him to us with certainty.

What other things are we ignorant of besides the fundamentals revealed above? You probably know people who have lived near you, maybe in your family, who have died. You would rather it had not happened, but it is part of God's providence. He decides when to call them and judges their lives and actions. Then what happens to them? Well, we do not know, except ultimately, we believe the good will eventually go to heaven and live in bliss forever with God, and they will see and know Him then. The unrepentant evil will go to hell and be punished for their wrongdoings for eternity.

Our more immediate interest might be those who are not perfect, but owing to the weakness of their fallen nature, have sinned and although they sought forgiveness, some small sins or punishment still due to forgiven mortal sins make them debtors to God. When they die we believe they go to Purgatory for a period of purification before they are worthy to enter Heaven. But for any individual, we are totally ignorant of their short- or long-term fate. It is hidden from us. Here we must exercise the virtue of hope. We must assume the best and pray fervently for our loved ones that they may be speedily released from their debt and enter Heaven, perfectly cleansed. We believe that our prayers and suffrages are effective in assisting their progress in Purgatory, but in what way they do this is hidden from us. We have to persevere blindly and that is meritorious for us.

The effectiveness of our prayers generally is not known and we are told to seek and we shall find, knock and it shall be opened to us. We must persevere to the end, and we shall be saved.

Grant O Jesus, that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of Thy glorious majesty. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 78. Existence of Purgatory

Both reason and faith tell us that there is a middle ground of expiation, where the soul is cleansed from all stain of sin before it can enter the glory of Heaven. "There shall not enter into it anything defiled" (Apocalypse 21:27). Christ said, "Amen, I say to thee, thou wilt not come out from it until thou hast paid the last penny" (Matthew 5:26). Even persons who deny the existence of Purgatory instinctively pray for their loved ones who have died. This would be great inconsistency if their reason did not tell them that their prayers would do the dead good. Prayers are useless for those in Heaven or Hell.



Is the doctrine of the existence of Purgatory reasonable?

The doctrine of the existence of Purgatory is not only reasonable, but its negation is eminently contrary to reason; it is taught in Holy Scripture, and has been taught by the Church from the very beginning.

1. The doctrine of a middle state of purgation is taught *in the Old Testament*, and was firmly believed in by the Hebrews.

After a battle, Judas Machabeus ordered prayers and sacrifices offered up for his slain comrades. "And making a gathering, he sent twelve drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Machabeus 12:43-46).



2. When *Our Lord* came on earth, He purified the Jewish Church of all those human changes that with the years had crept into its usages and beliefs. But He never reproved anyone for belief in a middle state of purgation, or prayers for the dead.

On the contrary, Christ more than once implied the existence of Purgatory. He said "And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world, or in the world to come" (Matthew 12:32). When Our Lord said that a sin will not be forgiven in the next life, He left us to conclude that some sins will be thus forgiven. But in the next life, sins cannot be forgiven in Heaven: "There shall not enter into it anything defiled" (Apocalypse 21:27). Neither can sins be forgiven in Hell, for out of Hell there is no redemption. They must therefore be forgiven in a middle state, Purgatory.

LITURGY THIS MONTH

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



December 3rd: First Sunday of Advent

The Church continues to impress on us the idea of the Second Coming of Our Lord, and the importance of being ready then. The First Coming in the Crib in Bethlehem is in view of our salvation and of our Judgement on the last day. Let us adore in God His infinite Wisdom and Goodness.

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 10th: Second Sunday of Advent

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

December 17th: 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 20th, 22nd and 23rd: Ember days of Winter

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

December 24th: Christmas Eve

We are the day 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 Mysteries of the Rosary - 4



The Presentation in the Temple



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 2023 Intention: For all our benefactors

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 all our benefactors



COMMUNION



SACRIFICE



APOSTOLATE

SEPTEMBER 2023 RESULTS

The Intention was for our country

	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	128	53	49	232	219	811	61	4	57
Ireland	11	332	54	54	562	1110	1519	28	90	698

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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