



Hostia

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



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January 2024

**Month of the
Holy Family**

*For the future of
the Society of Saint Pius X*

The
Saint
of
the
month

Saint John Chrysostom
Bishop of Constantinople
Doctor of the Church
(344-407)



Saint John Chrysostom, born in Antioch in 344, was endowed with a superior genius strengthened by a brilliant education. In order to break with a world which admired and courted him, in 374 he retired for six years to a neighboring mountain, having found Christ through his friendship with Saint Basil. After acquiring the art of Christian silence, he returned to Antioch and there laboured as a priest under the direction of its bishop. His eloquence was such that the entire city, up to a hundred thousand listeners, came to hear him, a young man not yet thirty years old. He fled this popularity and adopted the monastic life for fourteen years, until he was taken forcibly to Constantinople, to be consecrated Patriarch of the imperial city in 398.

The effect of his sermons was everywhere marvelous. He converted a large number of pagans and heretics by his eloquence, then in its most brilliant lustre, and constantly exhorted his Catholic people to frequent the Holy Sacrifice. In order to remove all excuse for absence he shortened the long liturgy then in use. Saint Nilus relates that Saint John Chrysostom, when he began the Holy Sacrifice, very often saw many of the Blessed coming down from heaven in shining garments, eyes intent, and bowed heads, in utter stillness and silence, assisting at the celebration of the tremendous mystery.

Beloved as he was in Constantinople, his sermons against sin made him numerous enemies. In 403 these procured his banishment; and although he was almost immediately recalled, it was only briefly. In 404 he was banished to Cucusus in the deserts of the Taurus mountains. His reply to the hostile empress was “Chrysostom fears only one thing — not exile, prison, poverty or death — but sin.”

In 407, at sixty-three years old his strength was waning, but his enemies were impatient and transported him to Pytius on the Euxine, a rough journey of nearly 400 miles. He was exposed to every hardship — cold, wet clothing, and semi-starvation, but nothing could overcome his cheerfulness and his consideration for others. On the journey his sickness increased, and he was warned that his end was near. Thereupon, exchanging his travel-stained clothes for white garments, he received Viaticum, and with his customary words, Glory be to God for all things. Amen, passed to Christ. He does not have the title of martyrdom, but possesses all its merit and all its glory. He is the author of the famous words characterising Saint Paul, object of his admiration and love: *The heart of Paul was the Heart of Christ.*

Saint John Chrysostom' feastday
is on 27th January

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Happy New Year! It is 2024 AD, Anno Domini, the year of the Lord! All of time belongs to God and He is giving us this time so that we can learn to know and love and serve Him more — so that we might be happy with Him in Heaven for eternity.

You have lived only a few years and you should expect to have many more ahead of you. So, what are you going to do with them? What are your dreams and ambitions for the future?

Many of us think at an early age of what we might become. A priest, brother or nun? Married with a young family to whom we shall have to teach so much? In own business or working for a big organisation? An artist, a musician, a writer or even a sporting professional? And you, what are you thinking of?

Each year will seem to pass ever more quickly and each New Year should make us think of what we have achieved. It is important to see where we are and where we are going — and to keep working with our parents and teachers to develop the talents God gives us. This is the time that needs to be used well to prepare yourselves for what might be done later. Our tomorrows begin today!

The Society of Saint Pius X works to spread Tradition for the sanctification of souls. There are various ways of doing this including The Eucharistic Crusade which is a

special movement for children and I hope you are doing your best to play your part.



But the work of the SSPX must involve much more as if it is to reach out to people of goodwill around the world, teaching them what Our Lord preached about eternal life and how people must behave if they want to go to Heaven. To achieve this, we need many religious vocations. We need some of you to dedicate your time and talents to God in this noble work of saving souls.

And here in the District of Great Britain, Scandinavia and Ireland there is a new District Superior — Rev. Father David Sherry. In this large geographical area are many millions of souls who need to find Tradition to guide them on their life's journeys to Heaven. So, pray to the Holy Ghost that Father Sherry will be given the wisdom he needs for this new role.

Pray for his predecessor Rev. Father Robert Brucciani, too, as he moves to Switzerland and for every priest in the District that together, with the SSPX worldwide, we can save many more souls, both in this and future years.

God bless you all.

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 » (2)

Touched by such a lively Faith, Miss Hall would come back after Mass and embrace Nellie tenderly. She would accept this Eucharistic embrace with great reverence and religious respect. It was truly a fervent spiritual Communion. But no sooner had she nourished her soul than, without saying a word, she would make a sign to the equally silent nurse who would return to the chapel for her thanksgiving.

As I recall this scene full of heavenly charm, I remember having read that, when Saint Mary Magdalen de Pazzi's mother had gone to Communion, her five-year-old daughter would sit on her knees and lean on her heart so as "to be closer to Our Lord", as she used to say.

Blessed Veronica Juliani was not yet four years old when she said one day to her mother who had just received Communion: "Oh, what a beautiful smell! A sweet smell!" And she did not want to leave her mother who had become a living ciborium in her eyes. The same is said of Saint Peter Julien Eymard when he was a child.

Our little Nellie belonged to the race of these Eucharistic saints. Like them, she could sense the Sacred Host and knew how to breathe in its Divine perfume.



With another little angel of the Tabernacle, she said every morning at the Saviour's approach:

*Remember Thou, the loving tenderness
Thou didst show to children seeking
Thee.*

*Like them I would receive Thy kind
caress;*

*Like them, Thy blessings, Lord, be
granted me.*

One evening after her usual visit to Nellie, Reverend Mother Superior was about to leave when the child gently drew her to herself and whispered in her ear: "Mother, tomorrow morning, when you have received Holy God, will you bring Him to me?"

Faced with this unexpected request, the Reverend Mother did not know what answer she should give. After a moment's thought, she simply said: "Tomorrow morning, I'll ask Holy God to love you very much and I'll come to see you after Mass".

This answer seemed to satisfy her and, late that evening, she called the nurse and said: “Mother Francis is going to bring me Holy God tomorrow!”

At dawn the next morning, well before four o’clock, Miss Hall was awoken by the child’s voice:

“Mother, Mother, please get up and prepare the house because Holy God is coming to me soon”.

The nurse tried to calm her. “Josephine will come soon and tidy everything, my dear”.

But the little one continued: “Josephine’s very late this morning. I tell you, nothing will be ready”.

Miss Hall had to get up.

Nellie followed her everywhere with an attentive eye while she was doing the cleaning. If she appeared to stop for a while, the same voice would repeat: “Mother, what are you doing? Nothing will be ready”. As soon as Mass was over, the child waited anxiously, her eyes fixed on the door. When she saw Mother Francis entering “without Holy God”, she was bitterly disappointed, and tears flooded her face.

Her beautiful golden dream of heavenly hope had just vanished, like those little clouds which, clothing themselves in the last rays of the setting sun, float for a moment on the horizon and soon disappear in the shadow of twilight.

All that day, Nellie remained silent and as if crushed. Towards the end of

the evening, a soft groan escaped her lips, revealing the torment of her little heart. “Mother, I really thought I was going to have Holy God today!”

From that moment on, she never repeated her request, but was more and more deeply recollected. It was easy to see that she was absorbed solely by this desire which truly consumed her and would undoubtedly have led to her death if it had not been satisfied. Several times over the following days, she was so motionless and silent in her little bed that they thought that death had arrived.

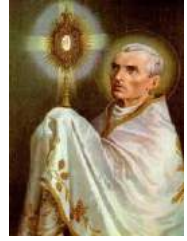
Very gently, leaning over her pale face, the nurse would ask her: “Do you need something, my dear?” “No, Mother, I was thinking about Holy God”, she would answer, opening her beautiful big eyes and looking at her tenderly.



Expecting nothing more from men who seemed not to want to understand her soul’s need, the little one craving the Eucharist had turned to Jesus alone and all the powers of her being, as if transformed into one immense desire, repeated to Him: “Come, Lord Jesus, come!”.

To be continued.

EUCCHARISTIC DEVOTION



Jesus Meek and Humble of Heart (1)

Discite a Me, quia mitis sum et humilis corde.

Learn of Me, because I am meek and humble of heart. (Matthew 11:29)

Jesus teaches us by His Eucharistic mode of existence to abase ourselves in order to resemble Him. Friendship wants equality of life and of condition. To live of the Eucharist we must abase ourselves with Jesus Who abases Himself therein. Let us penetrate into the Heart, into the Soul of Jesus. Let us see what sentiments animated Him and still animate Him in the Sacrament.

We belong to Jesus Victim; does He not give Himself to us in order to absorb us in Himself? We must live of His spirit and listen to His teachings, for Jesus is our Teacher in the Eucharist. He Himself wants to show us how to serve Him according to His taste and His will. This is quite right since He is our Lord and we are only His servants.



Jesus reveals His spirit to me in these words: "Learn of Me that I am meek and humble of heart." When the sons of Zebedee wanted to call down fire from Heaven to consume a city that refused to receive their Master, Jesus said to them: "You know not of what spirit you are." *Nescitis cujus spiritus estis.* The spirit of Jesus, therefore, is *humility and meekness*; that is to say, a humility and meekness of heart that is loved and accepted out of love in order to resemble Jesus Christ. Our Lord wants to form these virtues in us; that is why He remains in the Sacrament and comes into us. He wants to be our Master in the acquisition of these virtues; we can learn them and receive the grace of them from Him alone.

Humility of heart is the tree which yields the flower and the fruit of meekness. *Discite a Me, quia humilis corde.* "Learn of Me that I am humble of heart." Jesus says humble of heart; but was He not also humble of mind? Jesus was not subject to the negative humility of the mind, which is based on the sinfulness and nothingness of our corrupt nature. He nevertheless acted as if He was, in order to set us an example. Thus, although He was without sin, He humbled Himself like a sinner. He had nothing to be ashamed of. As the good thief put it: *Hic nihil mali gessit.* "This man hath done no evil." But we have everything to be ashamed of. We have done a great deal of evil and do not even know all the evil we are guilty of.

Jesus was not subjected to the ignorance of our fallen nature. But we know nothing; we know only what is evil. We distort the notion of justice and goodness. In spite of His knowing everything, Jesus had the humility of one who knows nothing; He lived in retirement for thirty years, learning all the while.

He was endowed with all the natural gifts. He knew and could do everything to perfection, but He did not show it. He did His work with no special skill, after the fashion of an apprentice. *Nonne hic est jabri filius?* "Is not this the carpenter's son?" people said, "a carpenter like His father?"

Jesus never displayed that He knew everything. Even in His teachings, He declared that He was merely repeating the words of His Father. He limited Himself to His mission and fulfilled it in the simplest and humblest manner. He behaved like a man who is really humble of mind. He never boasted of anything, never sought to shine, or pass for a wit, or seem better informed than others.

Even in the Temple when He stood in the midst of the doctors, He listened to them and asked them questions to improve His knowledge. *Audientem illos, et interrogantem eos.*



Jesus had the positive humility of the mind which consists not in humiliating oneself in one's misery, but in referring to God what is good and in humiliating oneself in one's good deeds. He was dependent for all things on His Father. He consulted Him, and obeyed those who took His place on earth. He referred to His Father the glory of everything that was good. The positive humility of His mind was magnificent, wonderful, Divine. *Ego autem non quaero gloriam meam. "But I seek not My own glory."* But it does give Him glory; it is a humility born of love and good will.

We ought to have the negative humility of the mind because we are sinners and ignorant; it is an obligation of justice. The fact that we are the followers and servants of Jesus adds another reason why we should practise that kind of humility. In His commandment to be humble, however, Jesus spoke to us only of humility of the heart. It seemed to Him in His love for us that to mention humility of the mind would humiliate us too much. It would recall too much wretchedness, too many sins, and too many reasons to be despised for. The love of Jesus threw a veil over this distressing aspect of the problem and invited us to be like Him, to have humility of heart: *humiles corde.*

But what is humility of the heart? It consists in receiving humiliations from God with a submissive love, as if they were something that is good or that glorifies Him exceedingly; in accepting one's state of life and one's duties whatever they are, and in not being ashamed of one's condition; in acting simply and naturally when favoured with extraordinary graces from God. If I love Jesus, I ought to resemble Him; if I love Jesus, I ought to love what He loves, what He does, what He prefers to all else: humility.

Humility of the heart is easier than humility of the mind, since it is merely concerned with a very high and noble ideal; namely, to resemble Jesus Christ, to love and glorify Him in the sublime circumstances in which He practised this type of humility.

Have we this humility of heart, or rather this love of the humility of Jesus? Perhaps we have the humility that goes with devotedness, glory, and success, and that gives itself purely and without any motive of human glory; but we have not the humility which descends with John the Baptist, who abased and concealed himself and was happy to be set aside for our Lord; we have not the humility of Jesus in the Sacrament, hidden and humiliated to glorify His Father.

Our love of the humility of Jesus is His glory and victory in us; around it must be fought the real battle which is to mark our triumph over the natural man in us.

There is the humility that is practised in the days of prosperity and plenty, in the hour of success and glory, and in time of power. This sort of humility ought to be quite easy; for we find a certain joy in humbling ourselves, that is, in giving God the glory of our actions. But there is the positive humility of the heart which is called for when exterior and interior humiliations assail the mind, the heart, the body, and our undertakings: a real storm that overwhelms us. That is the humility of our Lord and of all the Saints. To love God in such circumstances and to thank Him for our condition, that is to be truly humble of heart.

How may we acquire this virtue? Neither logic nor reflection will help us any; thinking nice thoughts about it or taking heroic resolutions would lead us to believe we had already acquired it, and we would content ourselves with that. We must simply enter into the mind of our Lord; we must observe and consult Him, and act under His Divine influence, in partnership with Him, out of love for Him. We must concentrate our thoughts on His Divine humility of heart and offer our actions to Him, humiliated out of love in His Sacrament and preferring this obscure condition to any glory; we must examine our actions to see whether we have not sought our own interest in them. Let us repeat often: "Jesus, so humble of heart, make our hearts like unto Thine.

THE SACRAMENTS





THE OLD TESTAMENT



The Return to Jerusalem

The First Return to Juda (Esdras 1-6)

The book of Esdras opens with Cyrus' proclamation read throughout his empire stating that all Jews in captivity were free to return to Jerusalem and rebuild the temple. About 539 B.C. the first contingent of 50,000 Jews began the 800-mile trek to their native land.

Under Zerobabel, a descendant of David, the work of restoration commenced. First, the altar was rebuilt so that the Jewish form of worship could be revived.

“Three prophets, Aggaus, Zecharias and Malachias, encouraged the Jewish people after the exile to revive their former faith in God and to become faithful again in their worship of Him (Judaism). Finally a remnant was restored. Many, though by no means the majority, were finally restored to their land under the Persians and rebuilt the Temple in Jerusalem in 516 B.C.

Building the Temple (Ezdras 3-6)



A prime order of business on arriving in the homeland was the rebuilding of the temple. Construction on the temple did begin soon after arrival in the land. Esdras 3:8 states that the people were led in by Zerubbabel and Joshua (Jeshua), the high priest, though apparently Sassabasar was in charge (Esdras 5:16). They first erected the altar and reinstated the prescribed sacrifices. Later, in the second month of the second year they commenced work on the temple. The first step was laying the foundation. When it was completed, the people celebrated. Many rejoiced, but others, who could remember the glory of the former Solomonic Temple, wept openly (Esdras 3:8-12). They could see that the new temple would be more modest than the former. At this point, opposition from Samaritans to the

north began (Esdras 4:1-5). Besides this outside interference, the Jewish workers on the temple began to use more of their time for rebuilding their own houses and farming their own lands (Aggeus 1:3-11). It was not long before all work ceased, with the result that the temple remained little more than a foundation until the second year of Darius I, 520 BC (Aggeus 1:1), some 16 years later. In Darius's second year, the prophets Aggaus and Zecharias urged that building operations be resumed. They addressed both the people in general and Zerubbabel and Joshua, who were still in command. Their prophetic efforts were fruitful and work did begin in the sixth month of the year (Agg. 1:15; Esdras 5:1-2). Four years later, in the sixth year of Darius I, 516 BC (Esdras 6:15), the temple was completed.

The Second Return (Esdras 7-10)

Darius I ruled Persia until 486 BC, followed by Xerxes I, who ruled until 465 BC. It was during the rule of Xerxes that Esther was queen. Then came Artaxerxes I, during whose seventh year the second return occurred. The second return was led by Esdras (Esdras 7:6, 10). Ezra had attained a position of some standing at the court. In some undisclosed manner he persuaded the king to permit him to travel to Juda for the purpose of effecting needed reforms. From the fact that Nehemias found it necessary much later (444 BC) to come and build Jerusalem's walls, it is clear that little was done in reconstructing the capital city apart from erecting homes. From Esdras's confession of the people's sin in marrying the surrounding pagans (Esdras 9:1-15), we know of interaction with neighbouring peoples, which raised the possibility of a return to the old idolatrous worship, which always seemed to accompany intermarriage. Like Sassabasar 80 years before, Esdras received

notable privileges from the Persian monarch in connection with his return. These privileges included authority to take as many of his countrymen with him who wanted; to receive from Jews in Persia, as well as from Artaxerxes himself and his court counsellors, gold and silver for the Jerusalem temple; to draw upon the royal treasury for needs that might arise; to purchase animals for sacrifice at the temple; to exempt temple personnel from Persian taxation; and to appoint civil magistrates in the land of Judah to enforce the laws of God, with power of life and death over the guilty. Ezra's interest and assigned task was thus not to build the country materially, as it had been with the first return and would be again with the third, but to build the people socially and spiritually. Reform was needed that the people might live more pleasingly in the sight of God. Esdras assembled those who wished to return at the river Ahava (unknown, but probably near Babylon). The size of the group is indicated by the number of men, approximately 1,500, a number much smaller than that of the first return. Final departure occurred the twelfth day of the first month (458 BC) and arrival in Jerusalem the first day of the fifth month (Ezra 7:9; 8:31), a journey of just over three and one-half months. Upon arrival Esdras began to address the issue of intermarriage of a number of Jews with surrounding peoples.

The Third Return (Nehemias 1-13)

The third return, that of Nehemiah, came in the 20th year of Artaxerxes I, 444 BC (Nehemias 1:1). Nehemiah's purpose lay in the rebuilding of Jerusalem's walls. No indication is given regarding the number of Jews who went along in this return. Nehemiah held a responsible position at the Persian court, as cupbearer to King Artaxerxes. He had direct access to the king to speak intimately regarding a return to Jerusalem. Nehemiah was granted unusual privilege, like Sassabasar and Esdras before him, in connection with the return. In 444 BC the king noticed sadness on Nehemiah's face one day and asked the reason. Nehemias told him of Jerusalem's plight, asked if he might journey there to help, and even requested letters to officials in Abarnahara to grant him safe passage and material aid for rebuilding. The Persian monarch granted him all for which he asked, thus cheering and encouraging his faithful servant's heart. He further assigned army officers and cavalry to convey Nehemias safely over the many miles of travel.

Nehemiah Builds the Wall (Nehemias 2:11-6:19)

On arrival, Nehemiah set himself quickly to the task of rebuilding Jerusalem's walls. Workers were quickly recruited both from Jerusalem and outlying cities; and all were assigned particular sections of the wall on which to labour. The work moved forward with opposition from the outside. The king had given Nehemiah full authority for the task, but enemies still did their best to hinder the work. Heading the opposition was the governor of Samaria, Sanballat; (Nehemias 2:10). At first these adversaries were content merely to mock (Nehemias 2:19-20; 4:1-3). Then plans were laid to attack Jerusalem (Nehemias 4:7-8). News of this terrorised the Jews, but Nehemiah responded by dividing the builders into two groups, one to continue building and the other to bear arms. In this way the work progressed, though more slowly. A schedule was kept from dawn until dark to achieve as much speed as possible. During the night, a heavy guard was posted to protect what had been accomplished. All this was effective and resulted in the main attack being called off though smaller raids were conducted on outlying districts. The work of rebuilding was completed in only 52 days, amazing in view of the opposition, and much to the consternation and displeasure of the enemies.

The Jewish priests, who rose up to rule the Jews as a natural consequence of their spiritual leadership, helped create a society determined to be faithful: they would not allow themselves to be influenced by outside cultures and would do their very best to obey the very letter of all of God's laws. This was the society into which Jesus, the Messiah, was born.



THE HOLY GHOST OUR GREATEST FRIEND

THE HOLY GHOST AND WHAT HE DOES FOR US



What the Holy Ghost does for us

The doctrine of the Holy Ghost is without doubt the most important of all the Church's teachings because, if we do not know and love the Holy Ghost, we cannot possibly understand the other great truths of our Holy Religion. Without the Holy Ghost we are blind. Not only is this doctrine the most important, it is the most wonderful, the most consoling, the most sublime of all doctrines, for with the Holy Ghost we can do all things easily and well. He is the Spirit of Love, of Peace, of Joy, the Spirit of Divine Consolation. He is the Light of Our Souls and the Strength of Our Wills.



What is this wonderful doctrine of the Holy Ghost? The Holy Ghost is the Third Person of the Holy Trinity, equal in every way to the Father and to the Son and equally deserving of love and adoration. This is about all that many Christians know of the Holy Ghost. But what He is to us, what He does for us, and what He wishes to do for us, few understand.

The first all-important fact that we must fully understand is that the Holy Ghost is really, truly and personally in our souls even as He is in Heaven. He loves us with a most tender and infinite love and earnestly desires to pour out on us His Gifts and graces. This He cannot do if we do not correspond to His love, if we do not know Him, love Him and pray to Him.

Our most grave obligation, then, is to bear clearly in mind and fully realise that the Holy Ghost is in us, and not merely by His graces and Gifts, but personally and as really as Jesus Christ is in the Tabernacle, though in a different way. Every soul in the state of grace is a living tabernacle of the Holy Ghost, and as we are obliged to adore and honour Jesus Christ on the altar, so too are we obliged to honour the Holy Ghost in our souls.

The Presence of Our Lord in the Blessed Sacrament in millions and millions of Sacred Hosts in the cities and towns of the whole world, and even in the wild deserts of Africa and Asia, day and night, is indeed a proof of the boundless love of God for us. But the Presence of the Holy Ghost in our souls is still more amazing, because God's Presence in the Blessed Sacrament will cease on the last day; whereas, the presence of the Holy Ghost in our souls will never cease. It will last for all Eternity.

Moreover, Our Lord in the Blessed Sacrament is on the altar; whereas, the Holy Ghost is in our very souls. Saint Paul says, "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3: 1 6). And again: "Your members are the temple of the Holy Ghost, who is in you, whom you have from God." (I Corinthians 6:19). And Jesus Himself: "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you."

HOLY SOULS CORNER

Loss of Pain

We are accustomed to hear that the pains of sense that the soul experiences in Purgatory are more intense than all the pains felt on earth. The infinitely Holy God proportions these pains to His Holiness and not to our weak ideas of the offence we cause by our sins. But there is another pain, the pain of loss, which we tend not to dwell on as much as the pains of sense.

But, Saint Teresa, in the *Castle of the Soul*, says that the pain of loss, or privation of the sight of God, exceeds all the most intense sufferings we can imagine, because souls then craving for God are continually repulsed by His Justice. Fr. Nieremberg, S.J. who died in the odour of sanctity in Madrid in 1658 related the following:



On the feast of All Saints, a young girl of rare piety saw appear before her a lady whom she had known, who had died earlier. The apparition was clad in all white with a rosary in her hand denoting a devotion to Our Lady. She said that she had made a vow in life to have three Masses said at the altar of the Blessed Virgin, but had died with this unfulfilled. She begged

her friend to complete the vow. When this was done she appeared again to express her joy and gratitude. She appeared regularly to her young friend throughout the following years as she continued to see off her time in Purgatory. Her friend saw her in adoration before the Blessed Sacrament, overwhelmed with an awe of which nothing can give an idea. During the Holy Mass at the elevation, her face became so radiant that she might have been taken for a seraph descended from Heaven. The young girl said she had never seen anything so beautiful.

After many more Masses and Holy Communions, on the Feast of the Immaculate Conception on December 8th the apparition returned but looked so brilliant that her friend could not look at her. Finally, on December 10th during Holy Mass she appeared more brilliant than ever, and after making a profound genuflection before the altar, she thanked the pious girl for her prayers, and rose triumphant to Heaven in the company of her guardian angel.

Some time previous, this holy soul had made known that she suffered nothing more than the pain of loss, or the privation of God; but she added that that privation caused her intolerable torture. This revelation justifies the words of St. Chrysostom, *“Imagine,”* he says, *“all the torments of the world, you will not find one equal to the privation of the beatific vision of God.”*

In fact, the torture of the pain of loss, of which we now treat, is, according to all the saints and all the doctors, much more acute than all the pain of sense. It is true that, in the present life, we cannot understand this, because we have too little knowledge of the Sovereign Good for which we are created; but, in the other life, that ineffable Good seems to souls what bread is to a man famished with hunger, or fresh water to one dying with thirst, like health to a sick person tortured by long suffering. Imagine the feelings of a young soldier held as a prisoner of war in a far country, unable to return home to his young wife and the child he has never seen. These sufferings even on earth excite the most ardent desires, which, when they remain unsatisfied generate intolerable sufferings. The privation of God by a soul striving to reach its real destiny, but held back interminably, is far far worse than any conceivable earthly experience.

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.

3. Belief in the existence of Purgatory is a continuous and solemn teaching of the Church. From Saint Paul, the early Fathers, the Doctors of the Church, on through the ages, the Church has taught the existence of Purgatory, and the correlated doctrine of the usefulness of praying for the dead.



From the beginning Christians prayed for the dead at the Holy Sacrifice of the Mass. The oldest books used at Mass contain prayers for the dead.

The doctrine of Purgatory was given solemn definition by the Council of Trent as follows: "There is a Purgatory, and the souls there detained are assisted by the suffrages of the faithful, but especially by the most acceptable sacrifice of the altar".

This dogmatic definition contains three points of faith that all Catholics are compelled to believe: (a) that there is a Purgatory; (b) that after death souls suffer there for their sins; (c) that the living can extend assistance to such souls.

4. Reason demands belief in the existence of Purgatory. If a man dies with some slight stain on his soul, a sin of impatience, or an idle word, is he fit to enter Heaven? God's sanctity forbids it: "There shall not enter into it, anything defiled" (Apocalypse 21:27). But must such a soul be consigned to Hell? God's mercy and justice forbid it.

Therefore reason concludes the existence of a middle and temporary state of expiation, where the soul is cleansed from all stain of sin before it can be admitted into the perfect holiness and bliss of Heaven. "Amen, I say to thee, thou wilt not come out from it until thou hast paid the last penny" (Matthew 5:26).

5. Among nearly all peoples there has persisted a belief that souls must undergo some sort of purification after death. This would point to the doctrine of Purgatory.

The Greek story of Prometheus implies a place of purgation. The Egyptians and others believed in the transmigration of souls. Legends and myths of all nations, as well as burial customs, indicate belief in the possibility of helping the dead.

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 7th: 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 14th: 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 Mysteries of the Rosary - 5



The Finding of the Child Jesus 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

January 2024 Intention: For the future of the Society of Saint Pius X

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 future of the Society of Saint Pius X



COMMUNION



SACRIFICE



APOSTOLATE

OCTOBER 2023 RESULTS

The Intention was to obtain the grace of a good death

	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	7	187	89	75	212	322	1765	82	69	83
Ireland	12	343	62	61	527	1175	1669	25	96	642

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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