



# 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  |
| - Know Your Mass                              | p. 8  |
| - The New Testament: The Hidden Life of Jesus | p. 10 |
| - The Holy Ghost Our Great Friend             | p. 12 |
| - Holy Souls Corner                           | p. 13 |
| - My Catholic Faith: General Judgment         | p. 14 |
| - Liturgy this month                          | p. 15 |

**January 2025**

**Month of the  
Holy Family**

*For vocations  
to the priesthood  
and to the religious life*

The  
Saint  
of  
the  
month

## Saint John Bosco Founder (1815-1888)



**S**aint John Bosco accomplished what many people considered an impossibility; he walked through the streets of Turin, Italy, looking for the dirtiest, roughest urchins he could find, then made good men of them. His extraordinary success can be summed up in the words of his patron Saint, Francis de Sales: The measure of his love was that he loved without measure.

John's knowledge of poverty was firsthand. He was born in 1815 in the village of Becchi in the Piedmont district of northern Italy, and reared on his parents' small farm. When his father died, Margaret Bosco and her three sons found it harder than ever to support themselves, and while John was still a small boy he had to join his brothers in the farm work. Although his life was hard, he was a happy, imaginative child. Even as a boy, John found innocent fun compatible with religion. To amuse his friends he learned how to juggle and walk a tightrope; but he would entertain them only on condition that each performance begin and end with a prayer.

As he grew older, John began to think of becoming a priest, but poverty and lack of education made this seem impossible. A kindly priest recognized his intelligence, however, and gave him his first encouragement, teaching him to read and write. By taking odd jobs in the village, and through the help of his mother and some charitable neighbors, John managed to get through school and find admittance to the diocesan seminary of nearby Turin. As a seminarian he devoted his spare time to looking after the ragamuffins who roamed the slums of the city. Every Sunday he taught them catechism, supervised their games and entertained them with stories and tricks; before long his kindness had won their confidence, and his Sunday School became a ritual with them.

After his ordination in 1841, he became assistant to the chaplain of an orphanage at Valocco, on the outskirts of Turin. This position was short-lived, for when he insisted

that his Sunday-school boys be allowed to play on the orphanage grounds, they were turned away, and he resigned. He began looking for a permanent home for them, but no decent neighborhood would accept the noisy crowd. At last, in a rather tumbledown section of the city, where no one was likely to protest, the first oratory was established and named after Saint Francis de Sales. At first the boys attended school elsewhere, but as more teachers volunteered their time, classes were held at the house. Enrollment increased so rapidly that by 1849 there were three oratories in various places in the city.

For a long time Don Bosco had considered founding an Order to carry on his work, and this idea was supported by a notoriously anticlerical cabinet minister named Rattazzi. Rattazzi had seen the results of his work, and although an Italian law forbade the founding of religious communities at that time, he promised government support. The founder-priest went to Rome in 1858 and, at the suggestion of Pope Pius IX, drew up a Rule for his community, the Society of Saint Francis de Sales (Salesians). Four years later he founded an Order for women, the Daughters of Mary, Help of Christians, to care for abandoned girls. Finally, to supplement the work of both congregations, he organised an association of lay people interested in aiding their work.

Exhausted from touring Europe to raise funds for a new church in Rome, Don Bosco died on 31st January 1888. He was canonised in 1934 by Pope Pius XI. The work of John Bosco continues today in over a thousand Salesian oratories throughout the world. No modern Saint has captured the heart of the world more rapidly than this smiling peasant-priest from Turin, who believed that to give complete trust and love is the most effective way to nourish virtue in others.

**Saint John Bosco's feastday  
is on 31<sup>st</sup> January**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

**H**appy New Year! What can make us happy during 2025? I am sure you will be hoping for many good things for yourselves and for those we love... success in some of life's projects at home or at school, taking part in events such as pilgrimages or processions, making a First Holy Communion or Confirmation, and celebrating events such as birthdays when the people we know gather together happily.

But this new year of 2025 is special for all Catholics in a particular way. We all like to celebrate significant birthdays, at 10 when we reach double figures, 18 as we officially enter adulthood, and then at 20, 30, 40 and so on, when we change decades. Another two birthdays will be special: our 25<sup>th</sup> and 50<sup>th</sup> because they mark a quarter and then half a century of our life.

The Church does this, too, because she likes to remind us that the world counts the years as Anno Domini, AD or Years of the Lord, since the birth of Our Lord Jesus Christ in that Bethlehem stable. This should remind us that the Incarnation of God becoming Man was to save us from an Eternity in which Heaven would otherwise be closed, and to be a source of great joy here and now.

The Church likes to rejoice in this reality in a particular way. Every 25 years a 'Jubilee Year' or 'Holy Year' is proclaimed. These started in 1300 when Pope Boniface VIII was reigning and have occurred regularly since.

This means that 2025 should be a year of great joy because the Church grants graces of repentance, of forgiveness of



sin, for the benefit and conversion of souls, which is the fruit of the work of Redemption performed by Our Lord Jesus Christ. If possible Catholics should go to Rome as pilgrims sometime during this year so that they may obtain all these spiritual favours for themselves and for others.

But whether we make it to Rome or not there is no doubt that God will be granting us all special graces. This year is a time to ask for many blessings and one of them is our usual petition, as Crusaders and Friends, for vocations to the priesthood and to the religious life. The Church needs these vocations to be able to perpetuate the work of Redemption of Our Lord for the benefit of the faithful.

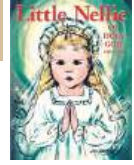
I wish you all a Happy Jubilee Year, a truly Holy Year, in 2025, which is full of graces for the benefit of your soul and the many people you know both living and dead.

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 11 — WONDERFUL PROGRESS IN VIRTUE (2)

**W**e will here quote a touching testimony written on 4<sup>th</sup> February 1911. “One of Nellie’s greatest sufferings came from the decaying of the jawbone, a part of which broke away in pieces before her death.

“The heroic patience with which this child endured such awful pain until the end of her life often struck me with admiration and surprise.

“Every day, she had to be given injections in her mouth, a very painful operation, if you take into account the extreme sensitivity of the mucosal lining.

More than one adult would have looked for pretexts to escape similar treatment.

“Far from opposing it, the delicate Little Nellie willingly submitted to it.

“An even more admirable disposition was that she united her sufferings to those of Jesus.

She loved them. “The very modest bearing she maintained when lying down compelled admiration. After all, what would be more natural than to see a little child in such a state struggling and growing restless in such pain?... “When I contemplated her there, motionless, praying, clutching a Crucifix to her heart, the thought often occurred to me that Heaven’s Angels must have kept her company in those moments of inalterable peace that I have never witnessed in patients of this kind”.



It was not the case, however, that Nellie never experienced temptation nor that the movements of nature did not combat grace in her. Are even perfect souls always safe from all impatience, especially in long and irritable illnesses?

But, as soon as the child realised that she had given into something imperfect, acts of contrition and beautiful tears of repentance came in abundance to repair her slight faults.



One day, the Reverend Mother was showing her something. Nellie made an impatient gesture inviting her to go away.

The Mother, astonished and grieved, left, and a Sister who remained alone with the child severely reproached her for her misconduct. The little girl quietly listened to her, her eyes lowered. But when she had

finished speaking, tears flooded the face of the little repentant child. It was not resentment; it was sorrow.

She quickly called for the Mother and would not rest until she had returned.

As soon as she saw her, she cried out:

“Mother, I won’t do it again. Forgive me!” And throwing her arms around her neck, she hugged her tightly.

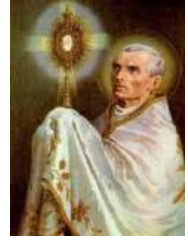
But for the rest of the day, she did nothing but multiply her acts of contrition and the sadness on her face spoke volumes of her grief at having lacked respect and patience.

Her frankness and humility were equal to her contrition. She often accused herself before God and asked Him forgiveness for what she called her “sins and imperfections”.

If, when the nurse was away, she did something that she supposed would not be approved, she admitted it on her return, and, if she was told that she had acted wrongly, she immediately made reparation by fervent and numerous acts of contrition.

*To be continued.*

## EUCCHARISTIC DEVOTION



### Christmas and the Eucharist (3)



The birth of Our Lord suggests another thought to me. The Angels announced the Saviour to the shepherds in these words: *Natus est vobis hodie Salvator*. "This day is born to you a Saviour." A new era was beginning. Adam's work was about to be overthrown and replaced by a work of Divine restoration. There are two Adams,

each one the father of a great people: the first Adam, "of the earth, earthly," *de terra terrenus*, father of the degenerated world; and the second Adam, "from Heaven, heavenly," *de caelo caelestis*, father of the regenerated world. The second was come to rebuild what the first had destroyed. Note that this restoration is well carried out here below only through the Eucharist.

The capital point about Adam's fault, as also the main argument of the diabolical temptation, was contained in these words, "You shall be as gods," and in the feeling of pride they aroused in Adam.

"You shall become like to God!" Alas! They became like to the beasts! Well, our Lord came not only to take up Satan's promises and repeat them to us, but to fulfill them. Satan was caught in his own snares. Yes, we shall become like to God by eating of His Flesh and Blood.

"You shall not die." In Communion we receive an unfailling pledge of immortality. "He that eateth My flesh, and drinketh My blood, hath everlasting life. We lose our temporal life. But it is not a life worthy of the name; it is only a halt on the journey to true life.

"You shall become like to God." Marrying into a family of higher social rank changes one's condition; by marrying a king, a commoner becomes queen. Our Lord shares His Divinity with us by communicating Himself to us. We become His Flesh and His Blood. We receive something of the Creator's Divine and heavenly kingship. Human nature was intimately united to the Godhead through the hypostatic union; so does Communion elevate us to union with God and make us partakers of His nature. A less perfect food is transformed into us, but we are transformed into our Lord, Who absorbs us. We become members of God. And in heaven our glory shall be in proportion to our transformation into Jesus Christ through a frequent partaking of His adorable Body.



"You shall know all things." All that is evil, yes; all that is good, by no means. Where can we learn this Divine science of good if not in Communion? Listen to what our Lord said to His Apostles after having given them Communion: "I will not now call you servants;... but My friends: because all things whatsoever I have heard of My Father, I have made known to you." Knowledge is imparted to us in the Eucharist by God Himself, Who constitutes Himself our special and personal teacher. *Et erunt omnes docibiles Dei.* "And they shall all be taught of God." He no longer sends us prophets; He is Himself our teacher. "You shall know all things," for He is Divine Knowledge itself, uncreated and infinite.

That is how the Eucharist completes the restoration begun in the Crib. Make merry therefore on this beautiful day on which the sun of the Eucharist is rising. Let your gratitude never separate the Crib from the altar, the Word made flesh from the God-Man made bread of life in the Most Blessed Sacrament.

## KNOW YOUR MASS

### KNOW YOUR MASS CHAPTER FOUR: TALKING TO GOD



WE ARE NOW READY TO TAKE THE FIRST STEP IN THE PART OF THE MASS OF THE CATECHUMENS WHERE WE TALK TO GOD.

THE FIRST STEP IS THE KYRIE. ALL THE OTHER MASS PRAYERS ARE IN LATIN. THIS PRAYER IS IN GREEK, WHICH IS ONE OF THE OLDEST LANGUAGES IN WHICH MASS HAS BEEN OFFERED.

PRIEST: LORD, HAVE MERCY ON US.  
 SERVER: CHRIST, HAVE MERCY ON US.  
 PRIEST: CHRIST, HAVE MERCY ON US.  
 SERVER: CHRIST, HAVE MERCY ON US.  
 PRIEST: LORD, HAVE MERCY ON US.  
 SERVER: LORD, HAVE MERCY ON US.  
 PRIEST: LORD, HAVE MERCY ON US.

FATHER

SON

HOLY SPIRIT

WE ASK EACH PERSON OF THE TRINITY THREE TIMES TO FORGIVE US OUR SINS.



THE GLORIA IS AN ECHO OF THE FIRST GLORIA SUNG BY THE ANGELS WHEN CHRIST WAS BORN



IT IS SAID ONLY ON JOYFUL FEASTS.



AND ON EARTH PEACE TO MEN OF GOOD WILL.

WE PRAISE THEE. WE BLESS THEE. WE ADORE THEE. WE GLORIFY THEE. WE GIVE THEE THANKS FOR THY GREAT GLORY. O LORD GOD, HEAVENLY KING, GOD THE FATHER ALMIGHTY.

FATHER

O LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON; LORD GOD, LAMB OF GOD, SON OF THE FATHER, WHO TAKEST AWAY THE SINS OF THE WORLD, HAVE MERCY ON US. WHO TAKEST AWAY THE SINS OF THE WORLD, RECEIVE OUR PRAYER. WHO SITTEST AT THE RIGHT HAND OF THE FATHER, HAVE MERCY ON US. FOR THOU ALONE ART HOLY. THOU ALONE ART THE LORD. THOU ALONE, O JESUS CHRIST, ART MOST HIGH.

SON

THE GLORIA WITH ITS ADORATION AND THANKSGIVING IS ALSO ADDRESSED TO THE THREE PERSONS OF THE TRINITY.

TOGETHER WITH THE HOLY GHOST, IN THE GLORY OF GOD THE FATHER. AMEN.

HOLY SPIRIT



AFTER THE GLORIA THE PRIEST KISSES THE CENTER OF THE ALTAR. THEN TURNING TO THE CONGREGATION, HE GREETS THE PEOPLE.

HE DOES THIS WHENEVER HE WANTS TO CALL THEIR ATTENTION TO A VERY SPECIAL PART OF THE MASS.

## THE NEW TESTAMENT

### The Hidden Life of Jesus



**T**he hidden life of Jesus Christ lasted from His return to Nazareth at the age of twelve until He entered into public life, at the age of thirty. Of this part of Christ's life all we directly read from Holy Scripture are two statements: "And He went down with them, and came to Nazareth, and was subject to them... And Jesus advanced in wisdom and age and grace before God and men" (Luke 2:51, 52.) In these two sentences is contained the history of eighteen years of the life of Jesus Christ, the God-Man.

In the Temple at the early age of twelve, Jesus had proved His wisdom before the doctors of the law. As St. Luke writes, "And all that heard Him were astonished at his wisdom and His answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know, that I must be about my father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men." (Luke 2:47-52.)



The actions of Jesus Christ are intended for us as examples and instructions, as much as His words. As He said, (John 13:15,) the hidden life of Jesus is for us a perfect model of humility. He lived in poverty and lowliness: the Mother He chose was a poor woman; His foster-father was a carpenter; the town in which He spent the greatest part of His life was an obscure place despised by the Jews: "Can anything good come out of Nazareth?" (John 1:46.)

By His hidden life Our Lord teaches us to subdue our pride, to live day after day without impatience or complaint, unknown to the world, and even despised, if that is the will of God for us, then we shall have true peace of heart. And so Jesus teaches, "Take up My yoke upon you and learn of Me, because I am meek, and humble of heart" (Matthew 11:29.) For long years of obscurity in Nazareth, He was just "a carpenter's son."



The hidden life of Jesus Christ is for us a perfect model of obedience: "And He was subject to them." The God of all created things, almighty and infinite, was subject to two poor and unknown mortals. He obeyed them in all things, promptly, constantly, cheerfully, and with great love.

Let us model our obedience on this perfect pattern. When our parents command us, and we go about doing what they want, but with murmuring and without spirit, is that the obedience that the Child Jesus gave in Nazareth? When we have to do some unpleasant or difficult task, let us imitate Jesus in His very words: "Yea, Father; for so hath it seemed good in thy sight. (Matthew 11:26.)

Jesus "advanced in wisdom and grace before God and men." Although He possessed all wisdom and grace from the first moment of His mortal life, He manifested them only gradually and in a way that was in keeping with His years and His human nature He willingly accepted along with His divine nature.

We can obtain much merit before God without doing any striking actions, by merely being humble and obedient in the place of life in which it has pleased God to put us. If Christ the Son of God, God Himself, was content to be humble, poor, and unknown, to do common tasks day by day for the greater part of His earthly life, is there any reason why we should be ever trying to exalt ourselves, to attract admiration, ever to feed our vanity? Remember another who practised this virtue with her Little Way – Saint Therese of Lisieux.

**O Jesus carpenter of Nazareth,  
As Thy strong arm drove nails into the wood  
Of stool or cradle – didst Thou see the rood  
Whereon Mankind should nail Thee for Thy death?**

Dorothy H. Wells.

## THE HOLY GHOST OUR GREATEST FRIEND

### HOW ARE WE TO HONOUR THE HOLY GHOST IN OUR SOULS?



#### Our Duty Towards Ourselves and Others (2)

The Church manifests in many ways her wish that we honour the Holy Ghost:

First, by the great Feast of Pentecost, when we commemorate the Descent of the Holy Ghost on Our Blessed Lady and the Apostles. This feast is celebrated with the greatest liturgical pomp and is followed by a most solemn octave. Plus, the 24 Sundays after the Feast are called the "Sundays after Pentecost."

Second, the faithful are invited to honour the Holy Ghost on the Mondays of every week.

Third, the whole month of April is dedicated to the Holy Ghost, as the month of June is to the Sacred Heart.

Fourth, the Holy Ghost is fervently invoked in the celebration of the Sacraments.



The Holy Ghost protects, guides and directs the Church of Christ, so that the gates of Hell will never prevail against it.

He not only protects the Church, but He dwells also in all her members.

The Holy Ghost speaks to us in the Sacred Scriptures, of which He is the principal Author. It was He, too, who inspired and spoke through the Prophets.

Therefore, the Church wishes us to read the Sacred Scriptures, the greatest and holiest of all books, the word of God Himself.

**HOLY SOULS CORNER****Various Stages in Purgatory (continued)**

“In the second Purgatory, which is very different from the first, one suffers a great deal, but less than in the great place of expiation. We see St. Michael as we see the angels. He has no body. He comes to get the souls that have finished their purification. It is he who conducts them to Heaven. He is the highest angel. Our own

Guardian Angels come to see us but St. Michael is far more beautiful than they are. As to the Blessed Virgin, we see her in the body. She comes to Purgatory on her feasts and she goes back to Heaven with many souls. While she is with us we do not suffer. St. Michael accompanies her. When he comes alone, we suffer as usual. When I spoke to you of the great and the second Purgatory, it was to try to make you understand that there are different stages in Purgatory. Thus I call that stage of Purgatory “great” or “worst” where the most guilty souls are, and where I stayed for two years without being able to give a sign of the torments I was suffering. The year when you heard me groaning, when I began to speak to you, I was still in the same place.”

“Then there is a third stage, which is the Purgatory of desire, where there is no fire. The souls who did not desire Heaven ardently enough, who did not love God sufficiently, are there. It is there that I am at this moment. Further, in these three parts of Purgatory, there are many degrees of variation. Little by little, as the soul becomes purified, her sufferings are changed.”

“You sometimes say to me that the perfecting of a soul is a long process and you are also astonished that after so many prayers, I am so long deprived of the sight of God. Alas, the perfecting of a soul does not take any less time in Purgatory than upon earth. There are a number of souls, but they are very few, who have only a few venial sins to expiate. These do not stay long in Purgatory. A few well-said prayers, a few sacrifices soon deliver them. But when there are souls like mine – and that is nearly all whose lives have been so empty and who paid little or no attention to their salvation – then their whole life has to be begun over again in this place of expiation. The soul has to perfect itself and love and desire Him, whom it did not love sufficiently on earth. This is the reason why the deliverance of some souls is delayed. God has given me a very great grace in allowing me to ask for prayers. I did not deserve it, but without this I would have remained like most of those here, for years and years more.”

## MY CATHOLIC FAITH

### Chapter 81. General Judgment

*The General Judgment will take place at the end of the world. It is a public repetition of the particular judgment. Then all that each has thought, said, done, or omitted will be known to everybody. The just will receive their reward, and the wicked will be punished. At the General Judgment, Jesus Christ will be the Judge. Then complete justice will be meted out to all, to the souls united with their bodies .*



### **If every one is judged immediately after death, why will there be a general judgment?**

Although every one is judged immediately after death, **it is fitting that, there be a general judgment, in order that the justice, wisdom, and mercy of God may be glorified in the presence of all.**

4. The General Judgment is necessary in order:

(a) To *vindicate* God's providence in the government of the world, and to disclose both the good and the evil that men have done, in order to reveal God's justice, wisdom, and mercy. Man is a social, as well as an individual being; hence the necessity for a general, as well as a particular judgment.

On that day will men see how often God has granted them graces, and they have rejected them, how often God has turned even their evil acts to their advantage, that they might repent! Then will men see how much that took up time and thought on earth was folly in the eyes of God, and how what the world called nonsense and mocked was really heavenly wisdom. As Saint Paul says: "We, for our part, preach a crucified Christ — to the Jews indeed a stumbling-block and to the Gentiles foolishness" (1 Corinthians 1:23).

(b) To give the just the *public honour* due them, and the wicked the public shame they deserve, and to make the body share in the reward or punishment of the soul with which it shared good or evil on earth.

At the Last Judgment all our thoughts, words, and deeds, public and secret, will be made known to all creation. This fact should urge us to avoid everything of which we should then be ashamed made public. When we are tempted let us remember that the "hidden things of darkness" will be revealed on the last day.



## 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 1<sup>st</sup>: 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 5<sup>th</sup>: 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 6<sup>th</sup>: 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 12<sup>th</sup>: 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 19<sup>th</sup>: 2<sup>nd</sup> Sunday after the Epiphany**

The miracle of Cana is the first of Jesus, which He does at the request of His dear Mother.

### **January 31<sup>st</sup>: 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 Our Father - 1**



**Our Father, Who art in Heaven**



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 2025 Intention: For vocations to the priesthood and to the religious life



COMMUNION

### 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 vocations to the priesthood  
and to the religious life**



APOSTOLATE



SACRIFICE

## OCTOBER 2024 RESULTS

The Intention was for all missionaries

	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	9	483	123	111	406	1082	2469	114	49	763
Ireland	8	195	41	41	496	920	1308	57	92	729

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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