



Hostia

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



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January 2021

**Month of the
Holy Family**

*To thank God for
the graces received by the SSPX
over the past 50 years*

*The
Saint
of
the
month*

Saint Francis de Sales Bishop, Doctor of the Church (1567-1622)



Saint Francis de Sales was born in 1567 near Annecy, of noble and pious parents, and studied with brilliant success at Paris and Padua. On his return from Italy he gave up the grand career which his father had destined for him in the service of the state, and became a priest.

When the duke of Savoy resolved to restore the shattered Church in the Chablais, Francis offered himself for the work and set out on foot with his Bible and breviary, accompanied by one companion, his cousin Louis of Sales. It was a work of toil, privation and danger. Every door and every heart was closed against him. He was rejected with insult and threatened with death, but nothing could daunt him or resist him indefinitely. And before long the Church blossomed into a second spring. It is said that he converted 72,000 Calvinists.

He was compelled by the Pope to become Coadjutor Bishop of Geneva, and succeeded to that see in 1602. Saint Vincent de Paul said of him, in praise of his gentleness, How good God must be, since the bishop of Geneva, His minister, is so good! At times the great meekness with which he received heretics and sinners

almost scandalised his friends, and they protested when he received insults in silence. One of them said to him, Francis of Sales will go to Paradise, of course; but I am not so sure about the Bishop of Geneva: I am almost afraid his gentleness will play him a shrewd turn! Ah, said the Saint, you would have me lose in one instant all the meekness I have been able to acquire by twenty years of efforts? I would rather account to God for too great gentleness than for too great severity. God the Father is the Father of mercy; God the Son is a Lamb; God the Holy Ghost is a Dove; are you wiser than God? When a hostile visitor said to him one day, If I were to strike you on the cheek, what would you do? Saint Francis answered, with his customary humility, Ah! I know what I should do, but I cannot be sure of what I would do.

With Saint Jane Frances of Chantal, Saint Francis founded at Annecy the Order of the Visitation nuns, which soon spread over Europe. Though poor, he refused provisions and dignities, and even the great see of Paris. He died at Avignon in 1622.

**Saint Francis de Sales' feastday
is on 29th January**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Happy New Year 2021 to you all. It is a good custom to wish people good things at the start of a New Year but God keeps us in ignorance of what is coming. This is why we can only wish people all the good they may receive such as health and success in their various projects in life. On the other hand, God blesses us in any case since even the crosses He sends us are gifts of God because they are means for our sanctification.

Last year was particularly special with its many difficulties that we all had to suffer, especially during the lockdowns when we were deprived of what we needed the most, whether it was spiritually or socially. Spiritually, the access to Mass and the Sacraments was made difficult and meetings with others, such as family, friends and all those we love and cherish, were made difficult and became infrequent. This was hard because God created us social people, that is to say having to live with others so that we may share with others or give to others what we have and they don't have. This last year was a good opportunity for seeing how much we need these social times in our lives. On the other hand, God does this for a greater good which is to make us practise virtue, especially patience, hope and holy abandonment. So, there is still a lot to thank God for.

Every month, the members of the Eucharistic Crusade are given a specific intention of prayer. This year 2021, the Superior General of the SSPX will ask us several times to offer our prayers and sacrifices in thanksgiving for some special grace. For, all that God allows is a source of grace of sanctification for us all and consequently deserves that we show our gratitude.

This month we are asked to thank God for the graces the SSPX received for the past 50 years. Yes, this work God wanted for the good of His Church received graces to provide people with the Sacraments when these were taking away from them and replaced by something which was not worshipping Him properly. People were basically asked to change their belief in favour of novelties which were not what the Catholic Faith teaches. We must therefore thank God that He made Archbishop Lefebvre do something to keep Tradition going by keeping the Mass and teaching of all times so that Our Lord Jesus Christ may reign in souls and families. Without this saintly bishop and His foundation to train priests to continue his work after he died, the Tradition would have been not defended strongly enough from the 1970s by anybody to bring it to our present days.



So, 2021 will inevitable result in graces, but God alone knows what form they will take and what is expedient for us. So, as long as we ask God for His choicest graces, and by doing our duties as baptised Catholics, seeing in our state of life the duties that will make us practise all the Christian virtues, we will deserve merits for Heaven, and will be pleasing to God and become saints. This is what I wish for you all.

God bless you all.

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

POPE ST. PIUS X



By F. A. Forbes

PATRIARCH OF VENICE — 2

The Venetian people were determined to show their new pastor that the representatives of the government were not the representatives of popular feeling. Amidst the decorations which adorned the town, the municipal buildings alone remained untouched; amongst the crowds that gathered to meet the patriarch, the members of the municipality were conspicuously absent. The people resolved on an ovation the like of which had never before been seen. As the patriarch entered the launch that had been sent to receive him, the bells of all the towers in the City of the Sea rang out a joyous welcome; from every balcony and bridge came bursts of cheering, while a closely packed and enthusiastic crowd occupied every available space along the route. At the prow of the launch stood Cardinal Sarto in all the splendour of scarlet robes, a noble manly figure, full of dignity and sweetness, blessing the crowd with the winning smile that was characteristic of him.



On the following morning in St. Mark's, having listened to the congratulatory speeches addressed to him, the cardinal turned to the people, and in the breathless silence that followed, his clear voice

rang out to the farthest recesses of the cathedral.

"I should be ashamed," he said, "to be the object of such honour, did I not know that it is offered, not to my poor person, but to Jesus Christ, whose representative I am and in whose name I come among you. You wish to show that you see in me your bishop, your father, and your patriarch and I am bound to love you in return. When Jesus Christ gave to St Peter the charge of His sheep and of His lambs, He asked him three times for the assurance of his love, thus giving him to understand that love is the greatest necessity for a shepherd of souls. From this moment I gather you all into my heart; I love you with a strong and supernatural love, desiring but the good of your souls. For you are all my family — priests, citizens, great and small, rich and poor. My heart and my love are yours, and from you I ask one thing but the same love in return. My only desire is that you should say of me, 'Our patriarch is a man of upright intention, who holds high the banner of our

Lord Jesus Christ, who seeks only to defend the truth and to do good.' And since God has raised me, a son of the people, to this high dignity He will certainly give me the strength and the grace necessary for so great a mission. It is the duty of a bishop to proclaim God's truth, to interpret it to the people; and I look upon it as a holy duty to speak frankly in its defence. I am ready to make any sacrifice for the salvation of souls. You who have zeal for the things of God, work with me, help me, and God will give us the grace that is necessary to achieve our ends."

The Venetians were deeply moved; they felt that their new patriarch was a truly apostolic man, and the impression only gathered strength as time went on. The doors of his house were always open to anyone, rich or poor, who wished to speak to the patriarch; the troubles of the least of his flock were his own. He threw himself with all his heart into every movement for the bettering of the condition of the poor, often settling, by his tact and zeal, bitter disputes between capital and labour. The municipality was as we have seen, anti-clerical. He rallied the Catholic forces with such success that within a year they prevailed. For he knew the way to obtain his ends; and while throwing into the struggle the whole influence of his forceful personality he inaugurated a regular crusade of prayer. Wherever he went, peace and reconciliation followed. "Possessed of much sweetness and charm of manner," wrote one who knew him, "and uniting a certain stateliness and dignity with a graceful address and a delightful sense of humour, he preached the gospel of personal culture, putting cleanliness next to godliness, and good manners next to good morals, himself setting the example in these things."

As at Mantua and at Treviso, he insisted strongly on religious instruction for all classes. Ignorance of Christian teaching, he said, was the great defect of the times, and very many evils sprang from this alone. Many who were learned in secular sciences were deplorably ignorant of the truths of their faith. Preachers were apt to take too much for granted that their congregations were well instructed, and on this account their sermons bore little fruit.

"There is too much preaching and too little teaching," said the patriarch; "put aside these flowery and elaborate discourses, and preach to the people plainly and simply on the eternal truths of faith and on the

teaching of the Gospel. Think of the good of souls rather than of the impression you are making. The people are thirsting for truth; give them what they need for their souls' health, for this is the first duty of a priest."

He insisted on religious instruction for adults as well as children, but reminded his priests that all these things require study, preparation and prayer. As nothing pertaining to the dignity of the priesthood was small in his eyes, he insisted that the clergy should be tidy in dress and scrupulously clean. He mixed freely with the people, often stopping to talk to those he met in friendly and familiar fashion. The Venetians loved him dearly. "There goes our dear patriarch," they would say, "intent on some good. God bless him and the mother who bore him." His home life was as simple as ever, and his charities as great. His two sisters and his niece kept house for him. His steward had to put him on an allowance, so unmeasured was his almsgiving, and it was said that the episcopal ring of the chief pastor of Venice was more than once in pawn.

"Times are changed," said an old friend who was visiting him, as the cardinal pulled out a gold watch from his pocket. "Do you remember the silver one which was always going to the pawnbroker at Tombolo?"

The patriarch looked ruefully at the watch. "The person who gave it me," he said, laughing, "had the unfortunate inspiration to get the patriarchal arms engraved on the back!"

"I am so sorry to have to send you such a wretched sum," he wrote to the priest in Mantua who had applied to him for money for some charity; "I was poor at Mantua, but here I am a perfect beggar. Take what I send in the same spirit, and forgive me."

The diocesan visitation begun soon after his arrival in Venice was no small affair, and took several months to accomplish. "We appreciate greatly the zeal and charity of our patriarch," said the people, "but we are praying that he may sometimes think a little of himself, for such men are precious, and we want to keep him as long as we can." As at Mantua, he begged that there might be as little pomp and ceremony as possible, and that no extraordinary preparations might be made in the different parishes for his arrival. With quick intuition he saw at a glance exactly what was needed in the way of reform or development, and at the synod which followed showed a perfect knowledge of the requirements of the archdiocese.

The Eucharistic Congress in Venice which took place in August 1898, was prompted and carried out by the zeal and energy of Patriarch Sarto, who spared no pains to make it a success. Inaugurated as a reparation for the many sacrileges offered to Jesus Christ in the

Blessed Sacrament, its aim was to stimulate the faith of the people and to arouse in them a greater love for this mystery of their faith. Each parish was to take its part in the celebration, the whole congress being carefully organised by the cardinal himself. "The heart of man," he said, "is inconstant in good; it grows cold and careless if it is not

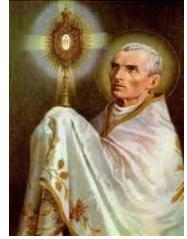


stirred up to action from time to time." Conferences were held and missions preached in many of the Venetian churches to prepare the people. The bells of all the city rang out to announce the beginning of the congress, which opened with a magnificent procession to St. Mark's. The inaugural address was preached by Cardinal Svampa, Archbishop of Bologna; and on the following day the patriarch himself addressed the people. "Jesus is our King," he said, "and we delight to honour as our King Him whom the world dishonours and disowns. We, His true subjects, offer our true homage to Christ the King; the warmth of our love shall be greater than the coldness of the world. We meet around the tabernacle where Jesus remains in our midst until the end of time; there faith springs up anew in our hearts, while the fire of His charity — the very fire that He came to cast upon the earth — burns within us. The object of this Eucharistic congress is to make reparation to Our Lord Jesus Christ for the insults offered to Him in the Blessed Sacrament; to pray that His thoughts may be in our minds, His charity in our institutions, His justice in our laws, His worship in our religion, His life in our lives."

On the afternoon of the third day the final procession was one of the most magnificent of all the magnificent pageants ever seen in the City of the Sea, even in the days when the *doge* went in solemn state to wed the Adriatic (The *doge* or duke would 'marry the sea' in a special Venetian tradition). Cardinal Svampa carried the monstrance, while before and after him went cardinals in scarlet, bishops in cope and mitre, religious orders, the confraternities with their banners and insignia, hierarchs and priests of the Byzantine and Armenian rites in their vestments. "Splendid as a dream," wrote one who was present, "it seemed as if the very Greek saints had stepped out of the mosaics in the cathedral to be present at the solemn passage of Christ in their midst."

More next month.

EUCHARISTIC DEVOTION



The Sacrifices of Jesus in the Eucharist (1)

Dilexit me, et tradidit Semetipsum pro me.

He loved me, and delivered Himself for me. (Galatians 2:20)

What are the proofs of a genuine love? There is only one, its sacrifices: the sacrifices it prompts us to do and those it accepts with joy.

Love without sacrifice is but an empty name, a self-love in disguise.

If we would therefore know the greatness of the love Jesus in the Eucharist has for man, if we would estimate the value of this love, we should look into the sacrifices called for by the Eucharist.

They are the same as those of the Passion of the God-Man. Now as then, Jesus Christ sacrifices His civil life, His natural life, and His Divine life.



In His Passion, to which His great love for us led Him, Jesus Christ was outlawed. His people disowned Him and calumniated Him; He did not say a word in self-defence. He was delivered into the hands of His enemies without any protection whatsoever. He did not demand for Himself what is the right of the most common defendant. Out of love for His people and for their salvation He sacrificed His rights as a citizen and an honest man.

In the Eucharist Jesus Christ accepts again this immolation of His civil life.

He is there without any rights whatsoever. The law does not give Him recognition. He, God made man, the Saviour of the human race, has scarcely a word in the code of the nations He has redeemed. Although He lives in our midst, we do not know Him: *Medius vestrum stetit, quem vos nescitis*. "There hath stood One in the midst of you, Whom you know not."

He has no social standing. In many countries the Feast of Corpus Christi has been suppressed. Jesus Christ cannot come out or show Himself in public. He must hide Himself; men are ashamed of Him. *Non no vi hominem.* "I know not the man!"

But who are they that are ashamed of Jesus Christ? Mohammedans? Jews? No, they are Christians!

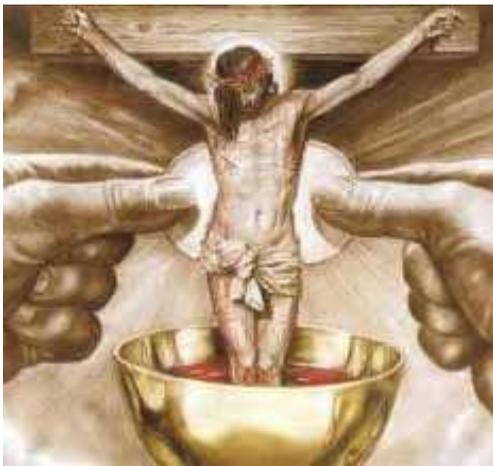
The Eucharist is without defence, without protection. Provided you do not publicly disturb Divine worship, you may abuse the Eucharist and commit sacrileges with impunity; that is no one's business but your own.

Jesus Christ is then without any protection from man.

Perhaps Heaven will take up His defence? No! Jesus is delivered up by His Father to the caprice of sinners just as He was to Caiphas and Pilate. *Tradidit Jesum vero voluntati eorum!* "But Jesus he delivered up to their will!"

What! Jesus knew all this when He instituted the Eucharist, and He freely chose this state? Yes, in order to be our Model, our consolation in our sorrows and in the persecutions of the world.

And He will remain in this state even to the end of the world as an example and grace for everyone of His children. He loves us.



During His Passion, Jesus Christ added to the sacrifice of His civil rights the immolation of everything that was human in Him: the immolation of His will and of the beatitude of His soul, which He allowed to be overwhelmed with sadness unto death; the immolation of His life on the Cross.

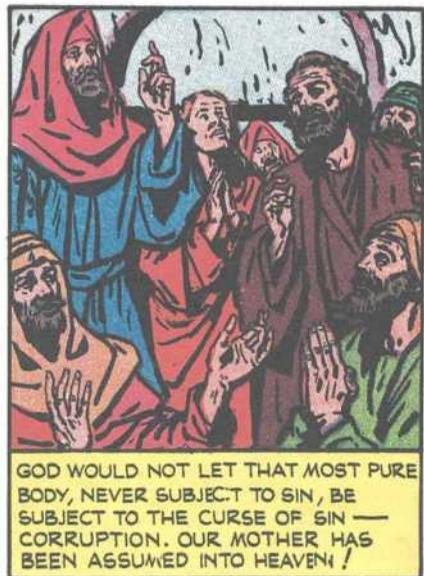
It was not enough for His love to have done this once; in the Eucharist He perpetuates this natural death.

In order to immolate His will He, a God, obeys His creature; He, a King, obeys His subject; He, a Liberator, obeys His slave! He obeys priest and people,

Saint and sinner. He obeys without making any resistance, without our having to force His obedience. He obeys even His enemies. He obeys everybody with the same promptness.

He obeys not only at Mass when the priest pronounces the words of the consecration, but at every moment of the day and night, whenever the faithful need Him. His permanent state is one of genuine and simple obedience. Is all this really possible?

Oh! If man but understood the love of the Eucharist!

THE LIFE OF THE BLESSED VIRGIN MARY

Truly, Mary was assumed into Heaven, and there she continues to give God to the world. Mary is the God-giver, and the giving of God to man was not the action of a single moment isolated in history. Mary gave God to the world not only at Bethlehem, but at Cana and on Calvary. And she has continued to give God to the world from her throne in Heaven down through the ages.

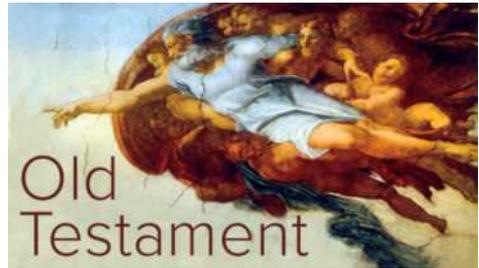
Mary is the channel of all grace from Christ to the Christian. She is the Refuge of Sinners, the Health of the Sick, the Comforter of the Afflicted.

Mary is the Queen of Peace. She is the great hope of our time. In our time, especially, has she shown her maternal solicitude. At Guadalupe, at La Salette, at Lourdes, and at Fatima she has shown, by her pleas, how the troubles of our times are a sword to pierce her heart. She is anxious to help us if we will only call upon her to intercede with her Divine Son.

*She is our life, our sweetness and our hope,
FOR SHE IS THE MOTHER OF US ALL.*

THE OLD TESTAMENT

The Manna in the Desert



The children of Israel were led by Moses into the desert and came to Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters. And they set forward from Elim, and came to the desert of Sin, between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt.

And all the congregation of the children of Israel murmured against Moses and Aaron, saying, “Would to God we had died by the hand of the Lord in the land of Egypt when we sat over the flesh pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine?”

And the Lord said to Moses, “I have heard the murmurings of the children of Israel: say to them: in the evening you shall eat flesh, and in the morning you shall have your fill of bread: and you shall know that I am the Lord your God.”

So it came to pass in the evening that quails came up, and covered the camp. The people caught them and ate their fill.

In the morning the ground had a white covering like hoar frost. Moses said, “This is the bread which the Lord hath given you to eat.” The people called it ‘Manhu’ which signifies ‘What is this?’ for they knew not what it was.

And the Lord said to Moses, “Let the people go forth and gather what is sufficient for every day, each man a gomor (about 2 quarts or 2.2 litres dry measure) every day. But the sixth day let them provide double to what they were wont to gather every day.” All gathered just what was sufficient according to the Lord’s command. If any tried to gather more than sufficient and keep it till the next day, it became full of worms and putrefied, and Moses was angry with them.



But that extra which was collected for the sabbath did not putrefy but was fresh and whole on the sabbath. And Moses said: “Eat it today, because it is the sabbath of the Lord: today it shall not be found.”

And the house of Israel called the name thereof Manna: and it was like coriander seed white, and the taste thereof like flour with honey.

And Moses said, “This is the word which the Lord hath commanded: fill a gomor of it, and let it be kept unto generations to come hereafter, that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt.”

And the children of Israel ate manna forty years, till they came to habitable land: with this meat they were fed until they reached the borders of the land of Chanaan.

**O Bread of Heaven, beneath this veil
Thou dost my very God conceal:
My Jesus, dearest treasure, hail!
I love Thee and, adoring, kneel;
Each loving soul by Thee is fed
With Thine own Self in form of Bread.**

**O food of life, Thou Who dost give
The pledge of immortality;
I live, no 'tis not I that live;
God gives me life, God lives in me:
He feeds my soul, He guides my ways,
And every grief with joy repays.**

**O Bond of love that dost unite
The servant to his living Lord;
Could I dare live and not requite
Such love - then death were meet reward:
I cannot live unless to prove
Some love for such unmeasured love.**

St. Alphonsus Ligouri, translated by Edmund Vaughan (1827 – 1908)

KINDNESS: THE BLOOM OF CHARITY

By this rubric giving thoughts on Fraternal Charity, the Crusaders ought to find help in the practice of their motto: Pray—Make sacrifices—Receive Holy Communion—Be an Apostle. Indeed, these four practices are simply four ways of practising the great virtue of Charity, which is the link of perfection. These thoughts can be used, as well, as source of meditation for knights and handmaids.



GENTLENESS & CHARITY

We must follow the counsels of the great apostle St. Paul, when he bids us reprove in a spirit of meekness.

Indeed gentleness is the intimate friend of charity and its inseparable companion. This is what St. Paul means when he says that charity is kind, and beareth all things, and endureth all things. God, Who is Charity, guides the mild in judgment and teaches the meek. His way, His Spirit, is not in the whirlwind, nor in the storm, nor in the tempest, nor in the voice of many waters; but in a gentle and whispering wind. “Mildness is come upon us,” say the Royal Psalmist, “and we shall be corrected.”



Saint Francis advised us to imitate the Good Samaritan, who poured oil and wine into the wounds of the poor wayfarer fallen among thieves. He used to say that “to make good salad, you want more oil than either vinegar or salt.”

“Always be as gentle as you can,” he said, “and remember that more flies are caught with a spoonful of honey than with a hundred barrels of vinegar. If we

must err in one direction or the other, let it be that of gentleness. No sauce was ever spoilt by too much sugar. The human mind is so constituted that it rebels against harshness, but becomes perfectly tractable under gentle treatment. A mild word cools the heat of anger, as water extinguishes fire. There is no soil so ungrateful as not to bear fruit when a kindly hand cultivates it. To tell our neighbour wholesome truths tenderly, is to throw red roses rather than red-hot coals in his face.”

HOLY SOULS CORNER

As the popular song says, we should often “Count our blessings.” If you belong to a good Catholic family, with a roof over your head, good food and a good education, and many other benefits, we should occasionally stop to think about how fortunate we are compared with millions of others in the world.



How many children in Africa, for example, often have to endure famine and misery? Some may be Catholics, but it is hard to think about your faith on an empty stomach.

And then there are millions in China and India who have absolutely no idea of Jesus and the Catholic Faith. Even in other parts of the world, where prosperity is much more common, vast numbers no longer practise any faith at all and spend their lives pursuing pleasures, money and honours, everything condemned by Our Lord.

Considering your own position, you might now have a little more idea of how fortunate you are. Yet, do you make the best of it? To fully appreciate your faith you must practise it. You must at least give some serious thought occasionally to the most important aspects of our faith. Here is a small list that you can start with – God the Father, Son and Holy Ghost, the incarnation, the life, passion and death of our Lord Jesus Christ, Our Blessed Lady, the Holy Sacrifice of the Mass, the sacraments, grace, prayer, the Holy Souls in Purgatory, the communion of Saints, heaven and hell.

This small list, by no means exhaustive, is part of the pearl of great price, our Catholic Faith. We should think about at least some of these topics daily and try to appreciate how great the gift of God is to us all.

If we begin to know our faith better we can then progress to practice it more. A simple example is to pray more. Not just when you are on your knees but always and throughout the day. How easy it is to repeat the Holy name of Jesus or Mary. But praying strictly is to ask God for seemingly things. You have needs, ask God for them. Charity starts at home – but, note, it should not end there.

If you want to gain great graces for yourself, why not say the prayer for the Holy Souls in Purgatory – Eternal rest grant unto them, O Lord, and let perpetual light shine on them. May they rest in peace, Amen. -This is an indulgenced prayer that will benefit you and the holy souls. And if you have a Grandma who has died, you could add – May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace, Amen.

Have mercy also on the souls in Purgatory, for Thy bitter Passion, I beseech Thee, and for Thy glorious Name, Jesus. Amen. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 40. Actual Grace

The case of Saul of Tarsus is one of the most wonderful instances of cooperation with God's grace. Saul of Tarsus was one of the most active persecutors of the early Christians. On the way to Damascus to arrest Christians, Saul was struck down by a brilliant light, and heard a voice say: "Saul, Saul, why dost thou persecute me?" Saul asked, "Who art thou, Lord?" And Jesus answered, "I am Jesus, whom thou art persecuting. Saul immediately grasped at grace, and asked, "Lord, what wilt thou have me do?" From then on he turned his back on his former life, and belonged completely to Christ, until, as the incomparable Apostle Paul, he was martyred in Rome.



What is actual grace?

Actual grace is

a supernatural help of God which enlightens our mind and strengthens our will to do good and to avoid evil.

By actual grace the Holy Ghost shows us the emptiness in themselves of earthly things. He makes us see our own sins, and the true goal of life. By it we can perform a virtuous act or reject a temptation.

Actual grace is *transient*; that is, it is given to us only when we need it, to perform a good act, or to overcome a temptation.

An example of the wonderful action of the Holy Ghost in enlightening the mind and strengthening the will is the First Pentecost. Before the descent of the Holy Ghost, the Apostles were ignorant and afraid; after His descent, His grace made them wise and fearless men, going forth to preach Christ everywhere, ready to die for their faith.



1. God gives us always *sufficient* grace to be saved. A true Christian should view his whole life in the light of grace. All God's gifts granted for man's salvation are graces.

A good family, a good education; these are graces. But even sickness and hardships are God's graces, and may be the steps by which to ascend to heaven. And God grants graces to protect us against temptation, never suffering us to be tempted beyond our strength. If we do our part, avoid the occasions of sin, and cooperate with His graces, we shall win.

Is actual grace necessary for all who have attained the use of reason?

Actual grace is necessary for all who have attained the use of reason, because **without it we cannot long resist the power of temptation, nor perform other actions which merit a reward in Heaven.**

We *all need* actual grace. Sinners need it to rise from sin. The just need it to persevere in good. Without grace, we fall into sin.

Herod was offered actual grace when he heard of the birth of the Messiah from the three wise men; but Herod rejected the grace, and added to his sins.

1. Grace is given to *all men*, although not in equal amounts. Some receive more, some less. Some ordinary graces are granted to all men; certain extraordinary graces are granted to chosen ones.

God is *free* to bestow His gifts as He likes. The Blessed Virgin received more than other mortals. Christians receive more than pagans. Those in the state of grace are likely to receive more than those in the state of mortal sin. In a way, our graces depend also on *our dispositions*. If we are faithful in corresponding with what we get, we receive more abundantly. Often our carelessness and indifference turn away God's graces from us. We reject Him who only wishes to make us saints, whose "delight is to be with the children of men" (Proverbs 8:31).

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 3rd: 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 10th: 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 17th: 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 7 Sacraments — 2



Penance



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 2021 Intention:
To thank God for the graces received by
the SSPX over the past 50 years

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

**to thank God for the graces received by the SSPX
 over the past 50 years**



COMMUNION



SACRIFICE



APOSTOLATE

OCTOBER 2020 RESULTS

The Intention was in reparation for blasphemies against the Most Blessed Virgin Mary

	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	5	155	27	27	218	292	1532	13	1	19
Ireland	12	321	32	39	376	706	1821	35	140	338

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

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

email: hostia@fsspx.uk

*Eucharistic Crusade in IRELAND: Secretariate of the Eucharistic Crusade,
 Kilderry, Kilmaleck, Co. Cavan A82 EO93*

email: crusade@fsspx.ie