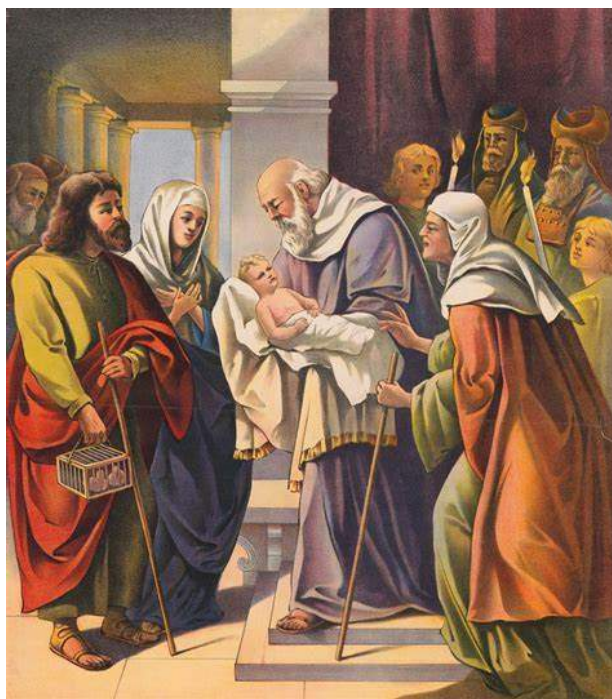




Hostia

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



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February 2024

**Month of the
Presentation of Our Lord**

*For priestly and religious
vocations*

*The
Saint
of
the
month*

Saint John of Matha Founder (1160-1213)



The life of Saint John of Matha, born in southern France of an illustrious family, was consecrated to God by a vow at his birth. His life from his youth was exemplary, by his self-sacrifice for the glory of God and the good of his neighbour. As a child, his chief pleasure was serving the poor; and he would say to them that he had come into the world for no other end but to care for them. He served every Friday in a hospital, and obtained for the sick whatever they needed. Later he studied in Paris with such distinction that his professors advised him to become a priest, in order that his talents might render greater service to others. For this purpose John gladly sacrificed his high rank and other worldly advantages.

At his first Mass an Angel appeared, clad in white, with a red and blue cross on his breast, and his hands reposed on the heads of a Christian and a Moorish captive. To comprehend what this vision might signify, John went to Saint Felix of Valois, a holy hermit living near Meaux, under whose direction he led a life of extreme penance. Another sign was given the two hermits, by a stag they saw with a red and blue cross amid its antlers. The two Christians then set out together for Rome, to learn the Will of God from the lips of the Sovereign Pontiff. Pope Innocent III consulted the Sacred College and had a Mass offered in the Lateran basilica to understand what God was asking. At the moment of the Elevation, the Pope saw the same Angel in the same vision as had been given Saint John. He told the two servants of God to devote themselves to the redemption of captives, and for this purpose they founded the Order of the Holy Trinity, whose habit was first worn by the Angel.

The members of the Order fasted every day, and after preaching throughout Europe, winning associates for their Order and gathering alms to buy back captives,

went to northern Africa to redeem the Christian slaves taken prisoner during the Crusades or while traveling on the seas. They devoted themselves also to the many sick, aged, and infirm captives whom they found in both northern Africa and Spain, and who were unable to travel and thus to return home. Saint John on one occasion was assaulted in Morocco and left, in his blood, for dead. He was preserved by a miracle, and took up his charitable services again.

The charity of Saint John of Matha in devoting his life to the redemption of captives was visibly blessed by God: the Pope approved the Constitution of the Order, and in 1198 it was canonically instituted with an establishment in Rome, where the liberated captives were taken from Ostia to give thanks to God and rest for a time.

On his second return from Tunis he brought back one hundred and twenty liberated slaves. But when he was about to undertake another voyage, the Moors attacked the ship and disabled it before it could sail, removing the rudder and sails. Saint John told the passengers to take the oars and set out just the same, then he prayed on his knees to the Star of the Sea, prayers which the sailors and passengers repeated after him. He tied his cloak to the mast, saying, Let God arise, and let His enemies be scattered! O Lord, Thou wilt save the humble, and wilt bring down the eyes of the proud. Suddenly wind filled the small sail, and a few days later brought the ship safely to Ostia, the port of Rome, three hundred leagues from Tunis.

Worn out by his heroic labors, John died in 1213, at the age of fifty-three.

**Saint John of Matha' feastday
is on 8th February**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

What are you giving up for Lent? Everybody will be asking you after Ash Wednesday on 14th February. Chocolate? Dessert some days? Cake? Second helpings? We always think immediately about food! But there are many other things we can give if we stop to think for more than a moment.

What about giving up some of the time we use for pleasure or leisure to use it for something that will bring us benefits to last a lifetime? For example less games' time could mean more reading time. Or more time to help your Mum and Dad with one of their jobs around the house. Or something that will show you are one of Our Lord's friends?

You could begin by using this extra time to say your morning and night prayers with greater concentration and more meaning. We should be doing this anyway, of course, but we can always try to do better and more. And at least once a week, perhaps on a Friday, we could make a real effort to pray Our Lady's litany, or that of the Precious Blood or the Stations of the Cross, to honour Our Lord in His Passion on that first Good Friday almost 2000 years ago.

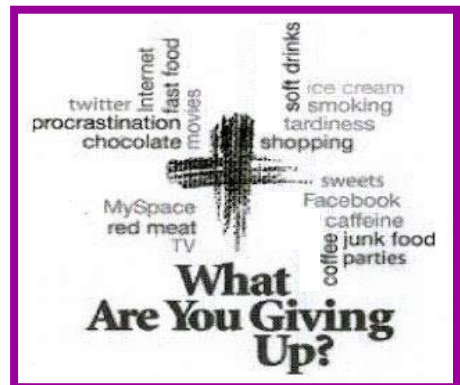
What matters is that we all give up something that we are allowed to have or to do, and really enjoy, to offer it as a small sacrifice to Our Lord Jesus Christ which He will use to bring great benefits to someone—and that is why we cannot give up something we don't like, or something we are not allowed to have or to do.

What is important during Lent is that we train ourselves to do something for Our Lord, which can be done only when we give up what we would rather be doing, even when there is nothing wrong in doing this. It is by starting with little things that we will be able to do greater things later in life.

You might find this difficult to believe but being an adult demands that we give things up a lot, and often, for the benefit of others. There are times every day when your parents would rather be doing something that they enjoy instead of the duties that come with bringing up a family. And some people give up the joys of family life or the prospects of a good career in a trade they really enjoy to try their vocation to the priesthood or the religious life, because they want to serve God in a special way working for the salvation of many souls. So, let us pray that many young men and women think of making that beautiful sacrifice.

So what will you be giving up this Lent?

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



I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



CHAPTER 8 — FIRST HOLY COMMUNION (1)

Speaking of the first ideas and first sentiments to be planted in freshly blossomed souls, Fénelon says that “nothing but the finest must be deposited in such a small reservoir”.

Little Nellie’s soul had already received the grace of Baptism and no stain had defiled her robe of innocence. The Spirit of fortitude, light and love had come in Confirmation, and we have heard Him on the lips of this graceful dove.

But in “this small reservoir”, whiter than a lily, was there no space for the finest thing in the whole world, the Body of Jesus Christ?



Was it really true that this four-year-old child, pure as the Angels, who prayed so well to the Living God, loved Him so much, asked for and desired Him so vehemently, was incapable of receiving Him?

The case is easy to decide today now that *Quam singulari* (Pope Pius X’s bull granting daily communion to

all who have the use of reason) has been promulgated. But in 1907, they more than hesitated before admitting a four-year-old child to First Communion; it was the local bishop who had to decide.

Nevertheless, Jesus had heard His little servant’s appeal and, Master of wills and hearts, He answered her through the mouth of His priest: “Behold, I come quickly; and my reward is with me. Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. Come, come”.

Father Bury of the Company of Jesus used to preach spiritual exercises to the Community and often came to visit the interesting little invalid.

One day when he was going to give her his blessing before leaving her, he forgot to take off his biretta. Nellie addressed him forcefully: “Father, take off your hat first!”

Informed of the child’s dispositions, he made a point of studying this very interesting case. Here is what he wrote afterwards:

“At the request of the Sisters and after careful consideration, I decided that I had to question the child in order to be certain of her knowledge and to see if she really wanted to receive ‘Holy God’ (as she always rightly called the Saviour) as ardently as was claimed.



“I therefore interviewed her carefully, I would even say very meticulously, and I was convinced that she understood perfectly well what she was so anxiously asking for”.

The priest had had several interviews with Nellie before formulating the judgment we have just quoted.

One of his questions, and especially the answer to it, deserve to be recorded.

“Tell me”, the priest asked, “what is Holy Communion?”

Without hesitating, the child replied:

“It’s Holy God. He’s the one Who makes the nuns holy and anyone who’s holy is only holy through Him”.

Was this not more than was required, not only to convince the prudent examiner, but to arouse the greatest admiration in both him and us?

“As far as the reception of the Eucharist was concerned, Nellie had reached the use of reason. I firmly believe that this child was burning with love for God to an unusual degree and consumed by an intense desire to be united to Him in Holy Communion”.

The conclusion of this very conscientious inquiry was communicated to the Bishop, who must not have been surprised by it. The Prelate had not forgotten this extraordinary little child who had demonstrated such intelligent piety when he had administered Confirmation to her some weeks before.

Consequently, his decision was favorable to the most loveable little sheep of his flock.

When Nellie received the assurance of this, her joy was beyond what words can express. To everyone who approached her that day, she repeated this sweet refrain: “Soon I’ll have Holy God in my heart”.

The night before this happy day was a sleepless one. Like the spouse in the Canticle of Canticles, Jesus’ little lover never tired of calling on her Beloved.

Though she was so reserved and discreet, she woke the nurse at every instant and asked her if it was not time to get up. The following canticle never had such a moving commentary:

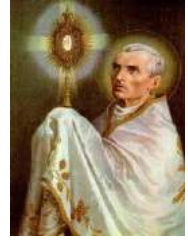
My sweet Jesus still does not appear,
O night so long, will you last forever
more?

O tardy dawn, hasten, I implore:
Bring me Jesus, my love and joy, once
more!

“Mother”, the child would say in her ineffable language, “the stars are gone! It’s time now...” Yes, this is the day which the Lord hath made. The Divine Sun of Justice will dawn on this soul more pure than the morning rising.

To be continued.

EUCCHARISTIC DEVOTION



Jesus Meek and Humble of Heart (2)

Meekness is the fruit of humility of heart; that is why Jesus is meek. This virtue forms, as it were, the true characteristic of His life; it is the soul of it.



"Learn of Me that I am meek!" He does not say: "Learn of Me that I am penitent, poor, wise, silent; but that I am meek." Why? Because fallen man is naturally and fundamentally irascible, full of hatred, irritable, revengeful, homicidal in his heart, fierce of eye, malicious in his speech, and violent in his members. Wrath is natural to him because he is proud, ambitious, and sensual; because he is unhappy and humiliated in his fallen state. He is of a sour disposition, as we say of a man who has suffered unjustly.

Interior meekness. Our Lord is meek in His heart. He loves His neighbour, seeks his welfare, and thinks only of the good He can do him. He judges His neighbour according to His mercy only and not His justice; the hour of justice has not yet come. Jesus is a tender mother, the

Good Samaritan. The weak child, the sinner, the just man, everyone shares in the tender affection of His Heart.

This Heart is not indignant in the least against those who despise Him, who insult Him, who wish or do Him harm, or who are making ready to do so. He knows them all and has nothing but compassion for them. He feels sorry for their unhappy state. *Videns civitatem, flevit super illam.* "Seeing the city, He wept over it."

Jesus is meek by nature; He is the Lamb of God. He is meek out of virtue, in order to glorify His Father by this state. He is meek out of obedience to His Father; meekness was to be His characteristic so that He might attract sinners, encourage them to come to Him, attach themselves to Him, and so establish them in the law of God.

We are greatly in need of this meekness of heart. We are without it; very often we are quite irritable in our thoughts and judgments. We judge persons and things too much from our own standpoint or from that of success, and we crush those who oppose us. We ought to judge them like Our Lord, either with His holiness or with His mercy; we would then be always charitable, and we would not lose our peace of heart. *Jugis pax cum humili.* "Lasting peace is the lot of the humble."

If we foresee that we are to meet with contradiction, how our imagination boils over with arguments, proofs, and convincing replies! But how unlike this is to be the meekness of the Lamb! It is self-love which sees only its own self and its interests. If we are in authority, we see only ourselves, the duties of our inferiors, the virtues they ought to have, the heroism of obedience, the strong hand in commanding, the obligation of humiliating and crushing others, the example to be made; all that is not worth a single act of meekness. "Let him that commands become the most humble," says our Saviour. We are and ought to be only the disciples of the Master Who is meek and humble of heart,—*Servus servorum Dei*. "Servant of the servants of God," and not army generals.



Why do we make a show of so much power, and this so frequently, against what opposes us? Why this anger, which is certainly not holy, against what is evil, against the unbelievers and the impious? Alas! At bottom it is our vanity urging us on. We imagine we are giving evidence of energy, when we are merely being impatient and cowardly. Our Lord would have pity on those poor people. He would pray for them and, in His relations with them, would try to honour His Father by meekness and humility.

Besides, this vehemence and sharpness of manner gives bad example. O my God! Make my heart meek like Thine!

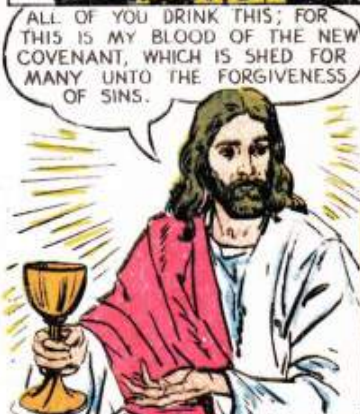
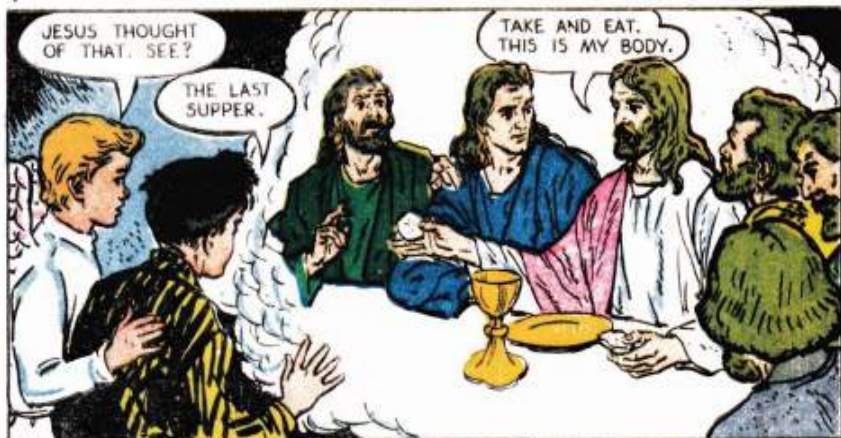
Meekness of mind. Jesus is meek in His mind. In all things He sees only God His Father; and in men, the creatures of God, He is a father, weeping over his wayward children and trying to bring them back home; dressing their wounds no matter what may have caused them; and eager to restore Divine life to them. His mind is all taken up with the thought of His fatherhood and with grief over the unhappy condition of His children. He is worried over their well-being and is working for it. He does this in a spirit of peace and not of anger, indignation, or revenge. Thus David wept over his guilty son, Absalom, and ordered his life to be spared. Thus Mary, the Mother of sorrows, wept over the executioners of her Son and obtained their forgiveness.

True charity thrives, in the mind as well as in the heart, on the restoration of what was good, and not on the sight of evil and the means of avenging it. It never divorces man from his present or future supernatural state. It looks at him in God so as not to see in him an enemy; charity is meek and patient.

The evil tendencies we have unearthed in our heart are likewise to be found in our mind and in our imagination, which stir up so many storms within us and would have us use violence right and left. We must stop these revolts; one pleading look to Jesus, and calm will be restored.

THE SACRAMENTS





THE OLD TESTAMENT



Summary

1. What exactly is the Bible? The Bible is a collection of books that the Catholic church declares to be the inspired words of God. God chose certain men to write these books under the direction of the Holy Ghost for the benefit of all mankind. The Bible is like a library of books that were written over the course of a thousand years, from about 950 B.C to 100 A.D. It is the most important book that has ever been written in the history of mankind. The Bible is considered sacred literature because it is the unique revelation of God, is inspired by the Holy Ghost, and it describes God's plan for our salvation and eternal life. It centres entirely on Jesus Christ, who is God incarnate and the Saviour of the world.

2. Why are there two parts of the Bible? The Old Testament is a record of the old covenant between God and His chosen people. It describes mankind's preparation for the coming of the Messias. The New Testament is a record of the new covenant made by God with the entire human race, through the life, death and resurrection of Jesus Christ, the son of God. The Old Testament leads up to the time of Christ and the New Testament flows from the time of Christ. The life of Jesus Christ separates the Old and New Testaments and is the centre and focal point of the Bible. In fact, time itself is centred and measured on the life and death of Jesus Christ and is the basis our modern -day calendar.

3. Who is the author of the Bible? The author of the Bible is God. He revealed Himself throughout mankind's history by communicating to human beings His merciful plan of salvation. The Bible is a written record of God's revelation of Himself through the messages and events that occurred throughout mankind's history. God revealed who He is, through the words in the Bible, but also through the events that occurred in the lives of the



people whose stories are recorded in the Bible. We know who God is, through both His words and His actions.

4. Why do we think the Bible is the inspired word of God? The Holy Ghost's supernatural inspiration motivated the writers of sacred scripture to record the truth that was conveyed to them, in such a manner that could be interpreted correctly and understood by the people of their time and ours as well. The Bible is like a love letter written by God for His people, through the promptings of the Holy Ghost.



5. Is the Bible free from errors? The words of the Bible are always true in the sense intended by their human authors. The words that are recorded in the different books in the Bible may contain minor errors born from the culture in which the author lived, or their limited knowledge of the world (such as whether the earth was flat or round for an example). Many of the stories in the Bible were passed down from generation to generation by word of mouth and were not written down until much later, but this too validates the importance of the words recorded in these books. The Catholic church has studied these sacred texts for over 2,000 years and understands the historical time periods in which they were written, as well as the background and culture of the biblical writers themselves. This is why we should rely more on the church's interpretation of the sacred scriptures, than our own. However, the church does encourage us to read and reflect on the Bible for ourselves as well.

6. What literary forms are found in the books of the Bible? The books of the Bible contain a wide range of literary forms like prose narratives, dramatic poetry, lyrics, ballads, tragedies, chronicles, fictitious lawsuits, orations, philosophical meditations, prayers and letters.

THE HOLY GHOST OUR GREATEST FRIEND

THE HOLY GHOST AND WHAT HE DOES FOR US

The Saints and the Holy Ghost



All the Saints were filled with the Holy Ghost. Their souls overflowed with joy and consolation. They did all the wonders we read of in their lives by the help of the Holy Ghost. With the strength He gave them, all sufferings were easily borne and all difficulties overcome.

St. Ignatius Martyr (of Antioch), who was insulted by the Emperor Trajan because he was a Christian, replied, "Do not insult Ignatius the God-bearer." Trajan demanded, "Why do you say that you are the God-bearer?" "Because," answered Ignatius, "it is true, God is in me!"



The Holy Ghost said to St. Angela: "I am the Holy Ghost who has come to thee and will give thee such a joy as thou never yet tasted. I accompany thee, I am present in thee. Thou art My spouse, I will never leave thee."

St. Teresa of Jesus says, "Our soul is a little Heaven in which the Creator of Heaven and Earth takes up His abode. Is there anything so grand as to see Him, whose grandeur would fill a thousand worlds, hiding Himself in such a little dwelling as our soul!"

Pope Alexander had an intense devotion to Our Lord in the Blessed Eucharist, and to satisfy this great love, he caused to be made a beautiful golden pyx in which he placed the Blessed Sacrament every morning and wore it on his breast during the day. This perpetual adoration obtained for the Holy Pontiff the greatest graces and consolations. He felt that he was always in the presence of Our Lord.

Now each one of us [in the state of Sanctifying Grace] carries the Holy Ghost Himself in us—not in a golden pyx on our breast, but in our very souls.

What an immense joy and consolation for those who realize this wonderful fact! Dear Reader, ask yourself if you realise it.

Do you believe that the Holy Ghost is really in your soul; do you adore and love Him?

HOLY SOULS CORNER

Pain of Sense



God has revealed to us that the pains of Purgatory, even those pains endured in reparation for small faults, exceed the sum total of all pains endured on earth. Thus it has pleased God to give certain holy persons a small share in the pains of expiation, like a drop of the bitter cup which the poor souls have to drink, or a spark of the fire which consumes them.

In the history of Poland by Bzovius, in 1598 the Venerable Stanislaus Chocosca, a Dominican, full of charity for the departed, was reciting his Rosary when he saw appear near him a soul all enveloped in flames. She besought help from him to alleviate the intolerable sufferings which the fire of Divine Justice caused her to endure. The holy man asked her if this fire was more painful than that of earth. "Ah!" she cried, "all the fires of earth compared to that of Purgatory are like a refreshing breeze." Stanislaus disbelievingly said, "I wish to have proof. If God will permit, for your relief, and for the good of my soul, I consent to suffer part of your pains." "Alas you could not do this. No human being could endure such torment and live. However, God will permit you to feel it in a light degree. Stretch forth your hand." As Chocosca complied, the departed let fall onto it a drop of sweat. The Religious uttered a piercing cry and fainted to the ground. His brethren ran to assist him. When restored to consciousness, he related the terrible event, of which they had visible proof. He said, "Ah! dear Fathers, if we knew the severity of the Divine chastisements, we would never sin and never cease from penance during life, in order to avoid expiation in the next."

Stanislaus was confined to bed from that moment. He lived one year longer in the most cruel suffering caused by this terrible wound; then for the last time, exhorting his brethren to remember the rigours of Divine Justice, he peacefully slept in the Lord. His example reanimated fervour in all the monasteries of that province.

A not dis-similar example occurs in the life of Blessed Catherine de Racconigi, and also a Dominican. In life she suffered so severely that she had to be constantly nursed by her sisters in religion. One day, she thought of the souls in Purgatory, and, to temper the heat of their flames she offered to God the burning heat of her own fever. At that moment, being rapt in ecstasy, she was conducted to the place of expiation where she saw souls being purified in braziers and great flaming tortures. A voice said to her, "Catherine, in order that you may procure most efficaciously the deliverance of these souls, you shall participate, in some manner, in their torments." At the same moment, a spark detached itself from the fire and settled upon her left cheek. The sisters present saw the spark distinctly, and saw also with horror that the face of the sick person was frightfully swollen. She lived several days in this state, and, Blessed Catherine told her sisters, that the suffering caused by that simple spark far surpassed all that she had previously endured in the most painful maladies.

Until that time, Catherine had always devoted herself with charity to the relief of the souls in Purgatory, but from thenceforward she redoubled her fervour and austerities to hasten their deliverance, because she knew by experience the great need in which they stood of her assistance.

Dear reader. Such stories should inspire you to make firm resolutions to help the poor souls suffering so intensely for the least faults that they have committed on earth.

In addition you should make very firm resolutions to avoid the little sins you commit so thoughtlessly all lifelong. This should encourage you to penance and mortification so as to avoid having to make much more severe reparation in the afterlife. All of this is certain!

ERRATUM: The title of last month's Holy Soul Corner article should have read **Pain of Loss** and not Loss of Pain.

MY CATHOLIC FAITH

Chapter 79. Souls in Purgatory

We should be generous in helping the poor souls in Purgatory, who long for God. The best thing we can do for them is to have Masses offered for them. The Church puts no limit to the time during which we may pray or offer Masses for the suffering souls in Purgatory. If we cannot have a Mass said, we should at least hear Masses for our dear departed. If God so willed, a single Mass could release all the souls in Purgatory. We should offer Masses especially on All Souls' Day and on the anniversaries of death of our relatives and friends



What pains do the souls in Purgatory suffer?

The souls in Purgatory suffer from **a great longing to be united to God**, and from other great pains.

1. Their *chief* pain is the deprivation of the Beatific Vision, the vision of God in the glory of Heaven. This temporary deprivation is a most severe punishment, because the poor souls already have a full knowledge of what they are missing.

"As the hart panteth after the fountains of water, so my soul panteth after thee, O God! my soul hath thirsted after the strong living God; when shall I come and appear before the face of God?" (Psalms 41:2, 3).

2. The general tradition of the Church is that they also *suffer* acutely in other ways.

St. Augustine believes that the sufferings of the poor souls are greater than the sufferings of all the martyrs. St. Thomas believes the least pain there is greater than the greatest on earth.

3. The *greatness* and the *duration* of a soul's sufferings in Purgatory vary according to the gravity of the sins committed. One who has lived a long life of sin, but is saved from hell only by a deathbed repentance, will stay in the purging fires of Purgatory longer, and suffer there more intensely, than a child, who has committed only the venial sins of an ordinary child.

That some souls stay long in Purgatory is implied by the fact that the Church puts no limit to the offering of Masses for the dead; some foundations have been going on for centuries, offered for the repose of certain souls. St. Augustine believes that those stay longest in Purgatory who have loved the goods of earth more. Some saints have held that certain holy souls in Purgatory suffer no pain except their exclusion from the vision of God. Practically all are agreed that in Purgatory the souls suffer most in those things in which they sinned most; as the "Imitation of Christ" says: "In what things a man hath most sinned, in those things shall he be most grievously tormented."



4. The poor souls, however, have much *to console* them. They are certain of salvation and the love of God. They are free from temptation: they cannot commit the slightest sin, even of impatience.

They have no worry, anxiety, or distress of mind, for they are sure of deliverance. They are comforted by the prayers of the angels and saints, and of the people on earth.

LITURGY THIS MONTH

*The month of February
is dedicated to
the Presentation of Jesus
in the Temple*



February 2nd: Candlemas

Presentation of Jesus in the Temple 40 days after He was born, according to the Jewish Law of the Old Testament. Our Lady comes to offer the Son of God in the Temple and receives the prophecy of the old man Simeon: a sword will pierce Her Heart!

February 4th: Sexagesima

It is not enough to hear the Word of God, we must listen to it, keep it in a good and perfect heart, and then we will bring forth good fruits, for which Jesus will reward us in eternity.

February 11th: Quinquagesima

It is Jesus in His Charity that will deliver us from the slavery of sin!

February 14th: Ash Wednesday

Fast and abstinence on the first day of Lent. Fast means one main meal and two small meals and abstinence means no meat. Offer this as penance for sin.

February 18th: 1st Sunday of Lent

We prepare our salvation by prayer, penance and works of Charity. Ember days this week, Wednesday, Friday, and Saturday.

February 25th: 2nd Sunday of Lent

The contrast between the beauty of Our Lord at the Transfiguration and the humiliations He has to suffer during His Passion.

The Mysteries of the Rosary - 6



The Agony in the Garden



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

February 2024 Intention: For priestly and religious vocations

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 priestly and religious vocations



COMMUNION



SACRIFICE



APOSTOLATE

NOVEMBER 2023 RESULTS

The Intention was for the deceased of our families

	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	250	125	104	237	389	1730	116	93	170
Ireland	12	327	60	59	596	1088	1693	53	94	693

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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