



Hostia

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



Read inside:

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
- The Sacraments p. 8
- The Old Testament: The Strength of Samson p. 10
- The Virtue of Patience p. 12
- Holy Souls Corner p. 13
- My Catholic Faith: Gifts & Fruits of the Holy Ghost p. 14
- Liturgy this month p. 15

September 2021

**Month of the
Seven Sorrows of Our Lady**

*For Saint Joseph's
protection over
Catholic Schools*

The
Saint
of
the
month

Saint Joseph of Cupertino Franciscan Priest (1603-1663)



Joseph Desa was born in the little city of Cupertino, near the Gulf of Taranto, in 1600. It is said in the acts of the process of his canonisation that at the age of five he already showed such signs of sanctity that if he had been an adult, he would have been venerated as a perfect man. Already in his youth he was ravished in ecstasies which literally tore him away from the earth; it has been calculated that perhaps half of his life for some sixty years was spent literally above the ground. But much remains to be said of Saint Joseph, apart from his visible divine favours.

He almost died at the age of seven from an interior abscess, which only his prayer to Our Lady cured. He learned to be a shoemaker to earn his living, but was often absent in spirit from his work. He treated his flesh with singular rigour. The Cardinal de Lauria, who knew him well for long years, said he wore a very rude hair shirt and never ate meat, contenting himself with fruits and bread. He seasoned his soup, if he accepted any, with a dry and very bitter powder of wormwood. At the age of seventeen he desired to become a conventual Franciscan, but was refused because he had not studied. He entered the Capuchins as a lay brother, but the divine favours he received seemed everywhere to bring down contempt upon him. He was in continuous contemplation and dropped plates and cauldrons. He would often stop and kneel down, and his long halts in places of discomfort brought on a tumour of the knee which was very painful. It was decided that he lacked both aptitude and health, and he was sent home. He was then regarded everywhere as a vagabond and a fool, and his mother in particular was harsh, as had been her custom for long years. She did, however, obtain permission for him to take charge of the stable for the conventual Franciscans, wearing the habit of the Third Order.

Saint Joseph proved himself many times to be perfectly obedient. His humility was heroic, and his mortification most exceptional. His words bore fruit and wakened the indifferent, warned against vice and in general were seen to come from a man who was very kind and very virtuous. He was finally granted the habit. He read with difficulty and wrote with still more difficulty, but the Mother of God was watching over him. When by the intervention of the bishop he had been admitted to minor Orders, he desired to be a priest but knew well only one text of the Gospel. By a

special Providence of God, that was the text he was asked to expound during the canonical examination for the diaconate. The bishop who was in charge of hearing candidates for the priesthood found that the first ones answered exceptionally well, and he decided to ordain them all without any further hearings, thus passing Joseph with the others. He was ordained in 1628.

He retired to a hermitage where he was apparently in nearly continuous ecstasy, or at least contemplation. He kept nothing for himself save the tunic he wore. Rejoicing to be totally poor, he felt entirely free also. He obeyed his Superiors and went wherever he was sent, wearing sandals and an old tunic which often came back with pieces missing; the people had begun to venerate him as a Saint, and had cut them off. When he did not notice what was happening, he was reproached as failing in poverty. The humble Brother wanted to pass for a sinner; he asked for the lowest employments, and transported the building materials for a church on his shoulders. He begged for the community. At the church he was a priest; elsewhere, a poor Brother.

Toward the end of his life all divine consolations were denied the Saint, including his ecstasies. He fell victim to an aridity which was unceasing, and he could find no savour in any holy reading. Then the infernal spirits inspired terrible visions and dreams. He shed tears amid this darkness and prayed his Saviour to help him, but received no answer. When the General of the Order heard of this, he called him to Rome, and there he recovered from the fearful trial, and all his joy returned.

He still had combats with the enemy of God to bear just the same, when the demons took human form to attempt to injure him physically. Other afflictions were not spared him, but his soul overcame all barriers between himself and God. He died on 18th September 1663, at the age of 63, in the Franciscan convent of Osimo. He had celebrated Holy Mass up to and including the day before his death, as he had foretold he would do.

**Saint Joseph of Cupertino's feastday
is on 18th September**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Summer holidays are coming to an end and we now have to focus on a new academic year. Our time at school is an important period of our lives because it is when we learn what is necessary for the forming of our intelligences and the moulding of our characters.

Our intelligences are formed by the knowledge we receive. In order to form our intelligences properly, the knowledge we learn ought to be the truth and, as you know, God is the truth. On the natural level, we may all observe what God has put into nature and use these observations to develop our minds and build up our fund of knowledge. We are then in a position to put this knowledge to some good. For instance, one might observe how the body functions and then become a physician so that he may help people whose bodies are not functioning well. Another person might observe how matters reacts in physics and then be able to use that knowledge in order to build interesting projects for the good of people. On the supernatural level, we need to listen to God's Revelation so that we may know what to believe and how we should behave so that we may act pleasing to God and by doing this secure the salvation of our souls. We cannot know everything of ourselves. We always need someone else, who knows already, to teach us and explain to us, so that we may be sure that we understand correctly. This is why docility in learning is important.



Our character is moulded by developing habits in the practice of virtue. If in the early years of life we are led to develop good habits of piety, charity, patience, and the

like, these good habits are likely to remain with us for life. Indeed, by having good habits early, we avoid having bad habits that would then become extremely difficult to eradicate in future. We must also realise that the practice of good moral actions does not come easily. But if we have good habits of good moral actions, though not easy to do because we are not inclined to them, these actions will actually become in time more natural to us and therefore less of an effort. God has helped us in this regard by giving us Commandments to do what is right and the grace to perform what He commands if we have good will.

This month, we shall ask Saint Joseph to protect Catholic Schools. Of all schools, Catholic Schools are the only places where we may learn what God has Revealed to us since the Revelation is contained only in the Catholic Faith. What is more, it is from this faith that we know some realities like Heaven and Hell, sin and forgiveness of sin. Sin is an obstacle to access Heaven. So, in Catholic Schools, we are guided in the practice of virtue knowing that it is difficult because of the wounds of original sin. Yes, ignorance makes us learn with difficulty and malice inclines us to do evils. So, we shall ask Saint Joseph who taught Our Lord the work of carpentry to have, like him, the desire to work at our sanctification under the gaze of God the Father who watches over us, and Our Lord whose docility is an example to us.

There is another saint called Joseph we may invoke, namely Saint Joseph of Cupertino. He is often invoked by students before exams because he is known for having been slow to learn and absent-minded when he was a boy. However, he became a priest because, despite his intellectual difficulties, he was particularly virtuous, having a deep Christian life and love for Our Lord Jesus Christ. Let us do the same by striving to know God more by learning from both nature and Revelation so that we may be pleasing to Him and walk in the way that leads to Heaven.

God bless you all.

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

POPE ST. PIUS X

By F. A. Forbes



THE POPE OF THE EUCHARIST — 1

As the beginning of the nineteenth century the last remnants of Jansenism — called after its founder Cornelius Jansen — were still influencing Catholic teaching in many countries of Europe. This sliest heresy, preached by men of a strict life and disguised under cover of reverence for holy things, was a danger to the lax and the devout alike. It laid down as conditions for approaching the sacraments dispositions of soul which for the greater part of mankind were wholly unattainable; it presented God as the Jehovah of the Old Testament, terrible and awe-inspiring, rather than as the Christ of the New, tender and compassionate to sinners. “I tell you,” said St. Vincent de Paul to one of his priests, “that this new error of Jansenism is one of the most dangerous that has ever troubled the Church.”



Perhaps the most fatal effect of Jansenism teaching was that it drove the sinner from the sources of grace and the weak from the sources of spiritual strength. Frequent communion, which had been the custom in apostolic times and which had been always upheld in the teaching of the Church, was to the Jansenist a

tempting of Providence. In vain did Catholic teachers explain to the people that the Council of Trent “exhorts, asks and beseeches the faithful to believe and venerate these sacred mysteries... with such constancy and firmness of faith... that they may be able frequently to receive the supersubstantial bread.” Nothing, it was answered, had been laid down as to the necessary dispositions for receiving communion; and how were they to know that they had them? Theologians were divided on the subject, some teaching that very perfect dispositions were required, whilst others maintained that a state of grace and a right intention were sufficient. Another controversy had arisen as to the meaning of the term

“frequent communion,” some holding that weekly communion came under this heading, others that it did not. Appeals were made from time to time to Rome to decide the question, that the minds of the faithful might be at rest.

In the first encyclical of Pius X where he sets forth as the purpose of his pontificate the restoring of all things in Christ, the frequent use of the sacraments is mentioned as one of the four great means to this end. We have already seen how, when visiting his diocese as bishop, he bade the people make no preparations for his coming except attending Mass and receiving holy communion, declaring that this would be the best welcome they could give Him. On 20th December 1906, the Decree concerning Frequent and Daily Communion put an end to all further controversy.

“The primary purpose of the holy Eucharist is not that the honour and reverence due to Our Lord may be safeguarded,” says the decree, “not that the sacrament may serve as a reward of virtue, but that the faithful, being united to God by holy communion, may thence derive strength to resist sinful desires, to cleanse themselves from daily faults, and to avoid those serious sins to which human frailty is liable.” “Frequent and daily communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church,” runs the first clause of the decree, “should be open to all the faithful of whatever rank and condition of life, so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can be hindered therefrom.”

Having defined a right intention as aiming to please God, of being more closely united with Him by charity, and of seeking this divine remedy for one's weaknesses and defects, the decree goes on to affirm that, although freedom from venial sin is to be desired, it is sufficient that the communicant be free from mortal sin, provided he has a firm purpose of avoiding sin for the future. Preparation and thanksgiving are to be according to the strength, circumstances

and duties of the individual. All priests and confessors are to exhort the faithful frequently and zealously to “this devout and saving action.”

There was no mistaking this. “The Divine Redeemer of mankind,” wrote a priest of the London Oratory, “is to be just as accessible to the struggling beginner whose feet have been ensnared in the meshes of sin, and who is struggling bravely against temptation, as He is to the man or woman who has been purified by many years of painful effort, but who is ever liable to fall. He is needed by the austere nun living in solitude in her cell... He is needed by the poor dweller in the crowded slums who has so much to contend against—squalor, misery, drink, vice in various forms, and the depressing influences of grinding poverty. Children have need of Him that they may be formed to habits of virtue; youths have need of Him that they may obtain mastery over their passions; maidens have need of Him that they may preserve their innocence untarnished; grown-up men and women have need of Him that they may advance in virtue and carry out faithfully the duties of their state of life; there are none who can afford to neglect the great source of spiritual strength, none who can do without Him.”

Rome had spoken, but to many people the news seemed almost too good to be true, and to others so surprising and “new” as to be unwelcome. The old idea that frequent communion was only for holy people was hard to eradicate. Old Jansenist fears about the preparation required and the responsibility involved frightened the timid. Much insistence was necessary before the objection “I am not good enough” was found to be worthless, but when it was finally done away with the fruits were at once apparent.

“What a wonderful change there would be,” Monsignor de Ségur had written some forty years earlier, “if frequent communion could be established in our colleges and schools! Experience shows the influence of communion on a young man’s daily life. There is no vice that the regular use of the sacraments will not uproot, no moral resurrection beyond its power to effect.” That dream was now on its way to realisation. “Confessions,” said a Jesuit who was giving a retreat to the students of a large public school, “are child’s play now to what they used to be. In the old days they took two or three days—now nearly all the boys are

daily communicants, and the confessions of the whole college take little more time than an hour.”

“Yes,” said a young working-girl to a Sacred Heart nun, “I go every day. I cannot stay till the end of Mass, because I have to get to my work. But there are several of us who are all daily communicants, who take the same train to business, and we get into the same carriage and make our thanksgiving on the way. And we love to think that in that train, full of people who seldom think of God, there is one carriage where He is being adored and worshipped. And we find it such a help in the day’s work.”

And not girls only. The author will never forget a very early morning Mass in a big London church. The church was full of working men in their working clothes. The procession to the altar seemed never ending, communion was still being given after the Mass was finished. They had come for help and comfort in their daily toil to One who on this earth had been a working man like themselves, One who is “rich unto all that call on Him,” and they had learnt the strength of that union.



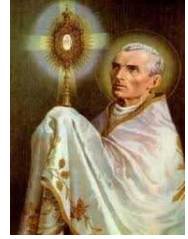
Was it not the “man in the street” for whom our Saviour came? Were not the crowds who followed Him mostly composed of “men in the street”? And did He not choose from their ranks the Apostles who were to carry His message throughout the world? “In these days,” says the decree, “when religion and the Catholic faith are attacked on all sides, and true love of God and genuine piety are lacking in so many places, it is doubly necessary that the faithful should be strengthened, and the love of God kindled in their hearts by this saving practice of daily communion.”

“Holy communion is the shortest and surest way to Heaven,” said Pius X to the Confraternity of the Blessed Sacrament. “There are others, innocence, for instance, but that is for little children; penance, but we are afraid of it; generous endurance of the trials of life, but when they come we weep and ask to be spared. Once for all, beloved children, the surest, easiest, shortest way is by the Eucharist. It is so easy to approach the holy table, and there we taste the joys of Paradise.”

More next month.

EUCCHARISTIC DEVOTION

The Hidden God



Vere tu es Deus absconditus, Deus Israel Salvator!

Verily thou art a hidden God, the God of Israel the Saviour. (Isaiah 45:15)

We can understand why the Son of God loved man enough to become man Himself; the Creator must have been set on repairing the work of His hands. We can also understand how, from an excess of love, the God-Man died on the Cross.

But something we cannot understand, something that terrifies those of little faith and scandalises unbelievers, is the fact that Jesus Christ, after having been glorified and crowned, after having completed His mission here below, wanted still to dwell with us, and in a state more lowly and self-abasing than at Bethlehem, than on Calvary itself.

With reverence let us lift the mysterious veil that covers the Holy of Holies, and let us try to understand the excess of love which our Saviour has for us.

This veiled condition of existence is the most glorious one for the Heavenly Father; for thus Jesus renews and glorifies all the states of His mortal life. What He cannot do in the glory of Heaven, He does on the altar through His state of self-abasement. What looks of complacency must not the Heavenly Father cast upon the earth where He sees His Son, Whom He loves as Himself, in a state of poverty, humility, and obedience!

Our Lord has found the means of perpetuating and renewing unceasingly the sacrifice of Calvary. He wants His Father to have constantly before His eyes the heroic deed by which His Son gave Him infinite glory—when He immolated Himself in order to destroy the kingdom of His enemy, Satan.

Jesus Christ continues to wage against pride the war that will vanquish it. As there is nothing so repugnant to God as pride, so there is nothing that glorifies Him so much as humility. His Father's glory is the first reason for the hidden state of our Lord in the Eucharist.



Jesus Christ is working in His hidden state at the task of my sanctification. In order to become a Saint I must conquer pride and replace it with humility. In the Eucharist, Jesus gives me the example and the grace of humility.

He is the One Who uttered these words: "Learn of Me for I am meek and humble of heart." But humility would have been little better than a name during the last eighteen centuries, if our Lord had left us only the memory of the examples of His mortal life. We could say, and with reason, "But, Lord, I have not seen Thee humbled!"

Well then, Jesus Christ is there to answer our excuses, our complaints. The words, "Learn of Me for I am meek and humble of heart," come to us in a special way from the tabernacle, from behind the veil of the Host. "Learn of Me to conceal your good works, your virtues, your sacrifices; come down, come down toward Me." The grace of humility is found in the humiliated state of Jesus in the Most Blessed Sacrament. What human

glory can fear abasing itself since the King of glory abases Himself so much? What rich man will not prize the lovable poverty of Jesus Hostia? Who will refuse to obey God and those who represent Him, when God Himself obeys man?

The hidden state of Jesus strengthens me against my weakness.

I may draw near to Him, speak to Him, and look upon Him without fear. If His glory were resplendent, who would dare speak to Jesus Christ, when even the Apostles fell to the ground terror-stricken for having seen a ray of His glory on Thabor?

Jesus veils His power which would frighten many. He veils His sanctity, the sublimity of which would discourage our little virtues. A mother lisps with her child and comes down to his level so as to lift him up to her own. In the same way Jesus makes Himself little with the little in order to lift them up to Himself, and through Himself to God.

Jesus veils His love and tempers it. Its ardor is such that it would consume us were we directly exposed to its flames. *Ignis consumens est.* "God is a consuming fire."

That is how Jesus in His hidden state strengthens us against our weakness. There is no greater proof of love than this Eucharistic veil.

The Eucharistic veil perfects our faith. Faith is a pure act of the intellect, unhampered by the senses. In the present case, the senses are of no use; there is nothing they can do. This is the only mystery of Jesus Christ in which the senses must be reduced to absolute silence. In every other mystery, for example, in the Incarnation, in the Redemption, the senses see God as a child, they see Him as a dying God; but here, nothing save an impenetrable cloud. Faith alone must act, for it is the realm of faith.



This obscurity requires of us a very meritorious sacrifice, the sacrifice of our reason and of our intellect. We must believe even against the testimony of our senses, against the ordinary laws of nature, against our own personal experience. We must believe on the mere word of Jesus Christ. There is only one question to put: "Who is there?"—"I." answers Jesus Christ. Let us fall to the ground and adore Him!

This faith, pure and detached from the senses and free in its action, unites us simply to the truth of Jesus Christ in the Most Blessed Sacrament. "The flesh profiteth nothing," says the Saviour. "My words are spirit and life." The soul overcomes the obstacle of the senses and enters into the wonderful contemplation of the Divine presence under the Species, sufficiently veiled for us to stand its splendour, and sufficiently transparent to the eyes of faith.

More than this, instead of being a trial this veil becomes a spur, an encouragement to a humble and sincere faith. One likes to penetrate a veiled truth, to discover a hidden treasure, to triumph over a difficulty. In like manner the faithful soul, in the presence of the Eucharistic veil, seeks her Lord like Magdalen at the tomb. Her longing for Him grows more intense. Like the bride in the Canticle of Canticles she calls for Him. She delights in ascribing to Him everything that is beautiful, in adorning Him with every kind of glory. The Eucharist is to her what God is to the Blessed: a truth and beauty ever old and ever new, that one never tires of fathoming and of looking into. *Quaeram quem diligit anima mea!* I seek Whom my soul loveth. "O Lord, well-beloved of my soul, I will seek Thee forever. Show me Thy adorable Face!"

And Jesus manifests Himself gradually to our soul according to the measure of her faith and of her love. The soul thus finds in Jesus a nourishment ever new, an inexhaustible source of life. The Divine object of its contemplation appears always Adorned with some new quality, some new and greater goodness. And just as in this world love lives on happiness and desires, so the soul, through the Eucharist, both enjoys and desires at the same time; she eats, and is still hungry.

Only the wisdom and goodness of our Lord could invent the Eucharistic veil.

THE SACRAMENTS

I TELL YOU GO, UNCLEAN SPIRIT, IF ANY ARE STILL HERE, IN THE NAME OF GOD THE FATHER ALMIGHTY, AND IN THE NAME OF JESUS CHRIST, HIS SON, OUR LORD AND JUDGE, AND IN THE POWER OF THE HOLY SPIRIT, THAT YOU STAY FAR AWAY FROM THIS CREATURE OF GOD'S MAKING, JOHN, WHOM OUR LORD HAS BEEN PLEASED TO CALL TO HIS HOLY TEMPLE, THAT HE ALSO MIGHT BE MADE A TEMPLE OF THE LIVING GOD, AND THAT THE HOLY SPIRIT MIGHT DWELL WITHIN HIM. THROUGH THE SAME CHRIST OUR LORD, WHO SHALL COME TO JUDGE THE LIVING AND THE DEAD, AND THE WORLD BY FIRE. AMEN.



EPHPHETA, WHICH IS, BE OPENED!



UNTO THE ODOR OF SWEETNESS. BUT YOU, SPIRIT OF EVIL, GO AWAY; FOR THE JUDGMENT OF GOD IS AT HAND.



BAPTISM BRINGS THE SOUL INTO A NEW LIFE OF SANCTIFYING GRACE.

WITH SANCTIFYING GRACE THE THREE DIVINE PERSONS OF THE BLESSED TRINITY COME TO LIVE IN THE SOUL.

SINCE THE THIRD PERSON, THE HOLY GHOST, IS THE SPIRIT OF GOD'S LOVE, WE SAY THAT HE IS THE SANCTIFIER WHO MAKES BAPTIZED PEOPLE HOLY.

BAPTISM, THEREFORE, MAKES JOHN A TEMPLE OF THE HOLY GHOST.

BEFORE BAPTISM



AFTER BAPTISM



REMEMBERING CHRIST'S MIRACLE WHEN HE CURED THE DEAF AND DUMB MAN BY TOUCHING HIS EARS AND TONGUE...



...THE CHURCH TOUCHES JOHN'S EARS TO OPEN THEM TO GOD'S WORDS AND TOUCHES HIS NOSTRILS TO TAKE AWAY THE STENCH OF THE DEVIL.



IT IS NOT ENOUGH TO HAVE THE CHURCH PRAY FOR ONE MAN TO BE FREE FROM SATAN. EACH PERSON MUST GIVE UP SATAN AND EVERYTHING CONNECTED WITH HIM.

SO JOHN'S GODPARENTS, SPEAKING IN HIS NAME, SOLEMNLY ANNOUNCE THAT JOHN WANTS NOTHING TO DO WITH SATAN.



THIS CEREMONY SHOULD HELP US TO UNDERSTAND WHY GODPARENTS MUST BE CATHOLICS—AND GOOD CATHOLICS...

...FOR THEY ARE SPEAKING IN THE NAME OF ONE WHO WANTS TO BE A GOOD CATHOLIC.

...FOR THEY HAVE THE DUTY OF SEEING THAT THEIR GODCHILD IS BROUGHT UP A GOOD CATHOLIC, IF THIS IS NOT DONE BY THE PARENTS.



...FOR THEY ARE TAKING PART IN A CATHOLIC CEREMONY WHICH IS VERY SACRED.

BEING GODPARENTS IS A VERY HOLY DUTY. IF POSSIBLE, THE GODPARENTS SHOULD GO TO CONFESSION AND RECEIVE HOLY COMMUNION WHEN THEY BECOME GODPARENTS.



THE OLD TESTAMENT

The Strength of Samson (Judges 13-16)



The Philistines inhabited a narrow land to the North of Israel. They were a strong and warlike people who worshipped an idol called Dagon. The Israelites, the chosen people, prospered and were safe when they obeyed God by keeping His laws and commandments. But the children of Israel again did evil in the sight of the Lord and he delivered them into the hands of the Philistines for forty years.

Now there was a certain man of the tribe of Dan, whose name was Manue, and his wife was childless. And an angel of the Lord appeared to her and said to her that she would conceive and bear a son. A razor will not touch his head and he shall be a Nazarite of God from his infancy. He shall deliver Israel from the Philistines. Therefore you shall drink no wine or strong drink, and eat not any unclean thing. Samson was born to this woman. He grew to be an exceedingly strong man. He desired to take a Philistine woman who he has seen in Thamnatha for wife.



His father and mother said to him: Is there no woman among our brethren that thou wilt take a wife of the Philistines? But the thing was done by the Lord and that he sought occasion against the Philistines. As he was returning to Thamnatha with his father and Mother, behold a lion met him raging and roaring. And the spirit of the Lord came upon Samson and he tore the lion as he would have torn a lamb to pieces.

After this his father made a feast for him and the young woman that he had chosen for wife. Later, the father of his wife, who hated Samson, gave his wife to one of the bridal companions for her husband. Then later during the wheat harvest when Samson came to visit his wife, her father would not suffer him to go in to her, but said that he had given her to another, and offered Samson a younger sister. On hearing this Samson said that henceforth he would be blameless in what he should do to the Philistines. He caught three hundred foxes and set lighted torches to their tails and set them free in

the standing corn of the Philistines. The fire which started also consumed the vineyards and olive yards. Then the Philistines, knowing the reason for Samson's act, went and burned his wife and her father. Samson responded by making a great slaughter of them.

Afterwards, Samson married Dalila, another Philistine woman. The princes of the Philistines came to Dalila and promised her much silver if she would betray him by finding from him the secret of his great strength. She pressed much for this secret and continually hung on him, giving him no rest until he was weary with her continual questioning. Then he told her the truth that the razor had never come upon his head. And that he was consecrated to God. He said that, the day that his head was shaved, his strength would depart from him and he would be weak like other men. She made him sleep and had a barber shave his seven locks. She thrust him from her and went and told the Philistine princes.

Then the Philistines seized upon him and put out his eyes, and led him in chains to Gaza, and shutting him up in prison made him grind. And his hair began to grow again, a sign that he was again consecrated to God.

And the princes of the Philistine assembled together, to offer great sacrifices to Dagon their god, and make merry, saying: our god hath delivered our enemy Samson into our hands, him that destroyed our country and killed very many. And rejoicing in their feast, they commanded Samson to be brought in and to play before them, and they made him stand between two pillars. And he said to the lad that guided his steps: suffer me to touch the pillars that support the whole house, and let me lean on them and rest a little. Now the house was full of men and women, over three thousand persons of both sexes, beholding Samson's play.



Samson called upon God to renew his former strength so that he might take revenge for the loss of his eyes. And laying hold of the pillars he shook them strongly until the building collapsed killing the Philistine princes and the rest of the multitude. Samson also died and his body, recovered by his brethren, was buried in his father's sepulchre.

Samson, by dying in this manner, was a figure of Christ, who by his voluntary death overcame all his enemies.

THE VIRTUE OF PATIENCE

PATIENCE AND SUFFERING

The Solution of the Mystery of Suffering



At the beginning there was no suffering. It was not until the angels rebelled that pain and suffering made their appearance in God's universe. Suffering is the necessary expiation of the outrage offered to the majesty of God by His creatures. It is a fulfilment of the eternal law that he who sins must suffer. It is the complement and effect of sin. It is the carrying out of the law of retribution. What else are my sufferings but the just punishment for my sins?



But suffering is a great deal more than this. It is the remedy for the disease of sin, the kindly knife that hurts but cures. What a change suffering makes in men. See Nebuchadnezzar before he suffered, proud and lifted up, and afterwards humble and submissive. (Daniel 4:27). See the prodigal son led by suffering to return to his father's house. See even the wicked Achab

humbled by suffering. (3 King 21:27). "It is good, O Lord," says David, "that You have afflicted me. Before I was troubled I went wrong, but now I have kept Your word". Chastisement yields to those who are exercised by it the peaceful fruit of justice. (Hebrews 12:11). It purifies the soul, and almost forces men to humility and submission. Has it had this effect with me? If it has, I will thank God.

Suffering is the payment for joy to come. The willing acceptance of it is the surest road to a high place in Heaven. We can earn more grace for ourselves and for others by the patient endurance of suffering than by the most active zeal; it is a safer as well as a surer means of glorifying God, for we cannot well be proud of our sufferings as we may be of our actions. Thus it is one of the best gifts that God can give us. I therefore must be willing to pay the price if I desire to win the reward.

HOLY SOULS CORNER

It has been revealed to us by utterly reliable witnesses that Our Lord sometimes allows Holy Souls to suffer a portion of their Purgatory here on earth with tasks set by Him.

In the year 1629 at Dole in Franche-Comté East France, a woman in late middle-age, Hugette Roy, was confined to bed with congestion of the lungs, which endangered her life. The physician thought it necessary to bleed her but by an error cut an artery, which speedily reduced her to the last extremity. The

next day, at dawn, she saw a young girl clad in white enter her room. The girl, of a most modest deportment, asked if she might nurse her. She gladly accepted and the girl lighted a fire and continued by devoting herself to nursing the invalid most gently and devotedly. But, oh wonder! Contact with the hands of the unknown one was so beneficial that the dying woman received great relief and was soon entirely recovered. She wanted to know who the stranger was and what she was called, but the stranger withdrew and promised to return in the evening. The news quickly spread throughout Dole and great excitement and curiosity prevailed.



When the unknown visitor returned, she said “Know my dear niece, I am your aunt, Leonarde Collin, who died seventeen years ago, leaving you a small inheritance. Thanks to Divine bounty and the Blessed Virgin, to whom I had great devotion, I have obtained this happiness. Without her I was lost. When death struck me, I was in a state of mortal sin, but the merciful Virgin Mary obtained for me perfect contrition, and thus saved me from eternal damnation. Since that time I am in Purgatory, and Our Lord permits me to finish my expiation by serving you for fourteen days. After that time I am delivered from my pains on condition that you make three pilgrimages for me to holy sanctuaries of the Blessed Virgin.”

Hugette, was not convinced. Fearing some snare of the devil, she consulted her confessor Fr. Antony Roland, S.J., who advised her to threaten the unknown person with the exorcisms of the Church. This menace did not disturb her; she replied tranquilly, that she feared not the prayers of the Church; “They have power against demons and the damned, but none whatsoever against predestined souls.” Hugette, still not entirely convinced, said. “How can you be my Aunt Leonarde?” She was old and worn, disagreeable and whimsical, while you are young, gentle and obliging?” “Ah, my dear niece,” replied the apparition, “My real body is in the tomb, where it will remain until the resurrection; this one which you see is one miraculously formed from the air to allow me to speak to you, to serve you, and obtain your suffrages. As regards my irritable disposition, seventeen years of terrible suffering have taught me patience and meekness, Know that in Purgatory we are confirmed in grace, marked with the seal of the elect, and therefore exempt from all vice.”

After such explanation incredulity was impossible. Hugette, at once astounded and grateful, received with joy the services rendered during the fourteen days designated. She alone could see and hear the deceased, who came at certain hours and then disappeared. As soon as her strength permitted, she devoutly made the pilgrimages which were asked of her.

At the end of fourteen days the apparition ceased. Leonarde appeared for the last time to announce her deliverance; she was then in a state of incomparable glory, brilliant as a star and a countenance of most perfect beatitude. In her turn she testified her gratitude to her niece, promised to pray for her and the whole family, and advised her ever to remember, amid the sufferings of this life, the end of our existence, which is the salvation of our souls.

MY CATHOLIC FAITH

Chapter 42. Gifts and Fruits of the Holy Ghost

In the picture the Holy Ghost is represented by a dove. It was in that form that the Holy Ghost showed Himself visibly when St. John baptised Jesus. The dove symbolises gentleness and peace. The Holy Ghost dispenses the graces of God. However, the Holy Ghost produces nothing beyond what Jesus Christ merited. The merits of Our Lord are infinite, for He is God. The Holy Ghost merely perfects the works of Christ. In a somewhat similar way, the sun shining on a field does not sow new seed; it merely develops what has been sown, making it bloom and bear fruit.



How do the Gifts of the Holy Ghost help us?

The gifts of the Holy Ghost help us by **making us more alert to discern and more ready to do the will of God.**

1. If we look with discerning eyes, we can see how the gifts of the Holy Ghost have greatly helped the world at large.

As the psalmist sang: "Thou shalt send Thy spirit, and they shall be created: and thou shalt renew the face of the earth" (Psalms 103:30). "And hope does not disappoint, because the charity of God is poured forth in our hearts, by the Holy Spirit" (Romans 5:5).

2. The operations of the Holy Ghost were easily discernible among the early Christians.

"And they continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers. And... many wonders also and signs were done by means of the apostles" (Acts 2:42-43).

3. The difference between the virtues and the gifts of the Holy Ghost consists in: the virtues enable us to do what our reason directs; the gifts make us follow the inspirations of the Holy Ghost.

Which are some of the effects in us of the gifts of the Holy Ghost?

Some of the effects in us of the gifts of the Holy Ghost **are the fruits of the Holy Ghost and the beatitudes.**

Which are the twelve fruits of the Holy Ghost?

The twelve fruits of the Holy Ghost are:

charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.

1. These twelve fruits of the Holy Ghost are good habits performed under the inspiration of the Holy Ghost. They make us happy and contented, and help us to be pleasing to both God and man.

With the fruits of the Holy Ghost it becomes easier for us to persevere in the union with God by the practice of virtue; our heart inclines with charity towards God and our neighbour, and finds it almost natural to be detached from the world.

2. With the gift of sanctifying grace and its accompanying theological virtues, gifts of the Holy Ghost, and their effects, the Christian soul may be said to possess sanctity, to be in the state of Christian perfection.

Sanctity in the fervent surrender of one's self to God and the practice of virtue. It does not require extraordinary works. The Blessed Mother of God, the most holy of mortals, never performed any extraordinary works to excite worldly admiration. "Love is the fulfilling of the law".



LITURGY THIS MONTH

*The month of September
is dedicated to
the Seven Sorrows of Our Lady*



September 3rd: Feast of St. Pius X

Let us pray to the Patron Saint of the Society that we may keep the Faith and Truth!

September 8th: Nativity of the Blessed Virgin Mary

What a blessed day on which the Mother of God was born, bringing into the world a foretaste of all the great blessings to come from our Saviour

September 14th: Exaltation of the Holy Cross

Hail O Cross, our only Hope!

September 15th: Seven Sorrows of the Blessed Virgin Mary

We must thank Our Lady for accepting all the sufferings and sorrows with Jesus in order to save us. What an example of how we should accept them!

September 21st: St. Matthew

Converted from being a taxman, he follows Our Lord, who came to save sinners and not those in good health.

September 22nd, 24th and 25th: Ember days

Traditional days of fast and abstinence to thank God for good crops in the growing season.

September 29th: Dedication of St. Michael the Archangel

Who is like unto God! St. Michael is the protector and patron of the whole Church. He is our guardian in battle.

The Apostle's Creed - 2



And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary



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

**September 2021 Intention:
For Saint Joseph's protection
over Catholic Schools**



COMMUNION

Daily offering

To be recited every morning when you wake up



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 Saint Joseph's protection over Catholic Schools



SACRIFICE



APOSTOLATE

MAY 2021 RESULTS

The Intention was to thank Our Blessed Lady and to pray that she be better loved

	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	3	93	15	15	249	354	1172	15	3	33
Ireland	10	305	50	47	557	698	1691	30	107	281

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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