



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 Child Samuel p. 10
- The Virtue of Patience p. 12
- Holy Souls Corner p. 13
- My Catholic Faith: Moral Virtues p. 14
- Liturgy this month p. 15

October 2021
Month of the
Most Holy Rosary

*To thank
our Guardian Angels
for their protection*

*The
Feast
of
the
month*

The Holy Guardian Angels



God does not abandon to what we call chance, any of His creatures. By His essence and providence He is everywhere present; not a sparrow falls to the ground, nor a hair from our heads, without His consent. He is not content, however, with assisting His creation daily and at every moment, with sustaining His handiwork, which without His continuous support would return to dust. His divine and infinite Love, not only maintaining the existence which He gives and perpetuates in living beings, has charged His Holy Angels with the ministry of watching and safeguarding each one of His rational creatures.

The Angels, divided into nine hierarchies, have varied obligations. Their intelligence and prudence are penetrating like the beam of a lighthouse; so it appears even when we compare it to the best of human intelligences, which are like the light of a little candle in contrast. An Angel, visualising an end to be attained, sees instantly the means necessary to achieve it, whereas we must pray, study,

deliberate, inquire, and choose during many phases of effort, in order to reach our proposed ends.

Kingdoms have their Angels assigned to them; dignitaries of the Church and of the world have more than one Angel to guide them; and every child who enters into the world receives a Guardian Angel. Our Lord says in the Gospel: Beware lest you scandalise any of these little ones, for their Angels in Heaven behold the face of My Father. Thus the existence of Guardian Angels is a dogma of the Christian faith, based on Holy Scripture itself.

Guardian Angel Prayer



Angel of God, my guardian dear, to whom God's love commits me here, ever this day (or, this night) be at my side, to light and guard, to rule and guide. Amen.

**The Holy Guardian Angels' feastday
is on 2nd October**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Out of love for us, God provides what we need to reach the goal of our lives, which is to secure the salvation of our souls. God gives to mankind all the means necessary to get to Heaven. He removes the first obstacle of our salvation which is Original sin. This He does by the gift to us of Sanctifying Grace which we receive for the first time by the Sacrament of Baptism. Then, this life of God within our souls is maintained and developed by our reception of the other Sacraments, by the prayers we say regularly, and by all the good actions we perform when we practise the different Christian virtues.

There is another gift we all receive from God. This one is received individually and from birth. It is the gift of a Guardian Angel to protect us all our life long. Besides giving honour to God by their praises, this Angel has for sole mission to guide us day by day on the path that leads to eternal life with God in Heaven. What a beautiful gift from God to each one of us. How much God must love us when we see that He cares for each soul in particular. Our prayers and sacrifices this month should include fervent thanks to God for this priceless gift and to our Guardians Angels for the work of protection they do in our favour.

What does our Guardian Angels guidance consist of? Guardian Angels inspire in our minds and hearts the actions we ought to do in order to please God. When we have choices to make, they remind us clearly what is the right thing to do and that the alternative is wrong. When we have done wrong, it is too late. The offence to God is done. So, in this case, our

Guardian Angel reminds us that this was not the right thing to do, and then invites us to regret this and also to be resolved to do better next time. So, our Guardian Angel will push us to use the powerful means of our sanctification which is the sacrament of Confession.

God wills that we should not see our Guardian Angel. This is why we probably don't think of them very often. The best way to benefit from their guidance and protection is to be docile to their inspirations. We shall do this if we think more of them. I hope you all say the little invocation to them that is included in the morning and evening prayers. But it is good to think of them more often during the day so that we may elevate our minds to heavenly realities and conform them to the Will of God. What particularly hinders their work are our passions. If we are angry, or sad, or despairing, we can't benefit from their inspirations when we have choices to make. So, let us be docile to their guidance by relying on their inspirations.



We can also invoke them directly and ask for their power of intercession with God, especially when we have difficulties and are at a loss to know what to do. Angels are particularly efficient at sorting situations out, for instance, when we don't know how to deal with another person we will have to speak to. So, let us thank God for our Guardian Angels and use them as He wills for His greater honour and the salvation of our souls.

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 — 2

A second decree was published in answer to questions regarding the frequent communion of children who had only recently made their first communion, and of the infirm who were suffering from some chronic illness. The answer given was that frequent or daily communion was for young children as well as for their elders, since it was highly desirable that their innocence and goodness should be shielded by so powerful a protection. As for the sick, every facility was to be granted them to receive communion as often as possible. This was followed four years later by a decree which fixed the age of first communion at about the seventh year, the time at which the child begins to use its reason. In some cases it might be earlier; in some it would have to be later; this would depend on the intelligence of the individual child. The pope went straight to the root of the matter.

“The pages of the Gospel witness to the very great affection shown by Christ to little children when He was on earth” he begins. “It was His delight to be in their company; He was wont to lay His hands upon them, to embrace them, to bless them. And He was indignant at their being turned away by His disciples, whom He rebuked in these grave words: ‘Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven.’” After having pointed out that in the earliest days of the Church holy communion was given even to babies, and that if later for good cause the age of reason or of discretion was fixed as the time for first communion, this did not presuppose that a fuller knowledge was required for the reception of the holy Eucharist than for the sacrament of penance. The decree went on to deplore the postponement of first communion until twelve, thirteen or fourteen years of age, according to local customs. “Even if this ensures a fuller understanding of the sacred mysteries, a careful sacramental confession and a longer and more diligent preparation,” it continues, “the gain in no wise balances the loss. The innocence of childhood,

deprived of this most powerful protection, is soon lost; bad habits have time to grow and become strong. The little ones, being in the happy condition of their first candour and innocence, stand in great need of that mystical food, on account of the many snares and dangers of the present time.”—“As soon as children begin to have a certain use of reason, so as to be able to conceive devotion to this Sacrament,” says St. Thomas Aquinas, “then may it be given to them.”

In order that the above-mentioned abuses should be entirely removed and that “children from their tenderest years should cling to Jesus Christ, live His life, and find protection from the dangers of corruption”, regulations concerning their first communion were laid down and ordered to be observed in every part of the world.



The decree caused a certain commotion in some Catholic countries. Once more the remnants of Jansenist teaching arose to frighten the faithful. Would a child of seven understand the reverence due to the Sacrament? was the question anxiously asked—children of that age are so thoughtless. The objection had already been answered by Monsignor de Ségur: “To communicate well, it suffices to receive the Saviour with a good will. This is found just as much in children as in adults. The child loves Jesus Christ; it wishes to have Him; why, then, not give Him to the child? Thoughtlessness is no obstacle to holy communion, unless it is wilful. Children are thoughtless—yes, but they are good and affectionate; and because of their need of love, we must give their love its true food!”

Another objection, and one that seemed more plausible, was that sometimes a late first

communion tended to preserve children from much that was evil; for this reason it was often delayed as long as possible, an apparent safeguard which the new decree threatened to do away with altogether. Experience has long since proved that here again the good obtained far outbalances the bad.

As for the argument that such little children cannot understand what they are doing, those who have the task of preparing them for their first communion have a different tale to tell. "I have found it much easier," writes one who has had much experience, "to prepare little children than those who are older—the preparation is so much more objective than subjective. It is more a realisation of how lovable, how desirable, how loving Our Lord is, than a preoccupation of how they can make themselves worthy—or less unworthy—to receive Him... The actual first communion appears to the little ones as the very loving embrace of a much-loved Father; to the older ones it is more a welcome to a loved and honoured guest, with—if I may so put it—the preoccupations of a hostess."

The pope delighted in the letters he received from many little first communicants thanking him for their joy at being admitted to the holy table; he loved children dearly and they returned his affection, crowding round him, speaking to him without the slightest fear or shyness, and giving him their confidence at once. He loved to give them communion with his own hands; there was an affinity between the white-souled pontiff and the white-souled children who knelt at his feet—the innocence that had fought and conquered and the innocence that was as yet untried. All the little first communicants of Rome, gentle or simple, were invited to the Vatican. He would give them a short instruction suited to their understanding, ending with the hope that their last communion would be as fervent and loving as the first. Then he would talk to them, and they to him, simply and without any ceremony. Unconventional sometimes were the appellations by which they called him. "Yes, Pope," would be the answer to a question. But the very little ones, seeing the gracious white figure bending over them and looking up into the gentle holy face of him that spoke, would sometimes answer softly, "Yes, Jesus."

An Englishwoman who had a private audience with the pope brought her little boy of four to receive his blessing. While she was talking the

child stood at a little distance looking on; but presently he crept up to the pope, put his hands on his knees and looked up into his face. "How old is he?" asked Pius, stroking the little head.

"He is four," answered the mother, "and in two or three years I hope he will make his first communion."

The pope looked earnestly into the child's clear eyes. "Whom do you receive in holy communion?" he asked.

"Jesus Christ," was the prompt answer.

"And who is Jesus Christ?"

"Jesus Christ is God," replied the boy, no less quickly.

"Bring him to me tomorrow," said Pius, turning to the mother, "and I will give him holy communion myself."



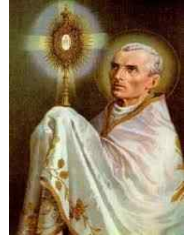
François Laval describes the impression made on the children of a pilgrimage of 400 first communicants who went from France to thank Pius X in 1912. "As soon as they had returned from Rome," he says, "I went to see some little friends of mine to question them. There was no need, they talked without stopping of all they had seen.

Everything had been wonderful, but most wonderful of all—wonderful enough almost to blot out the memory of everything else—had been the pope. They had not been a bit shy with him, they explained—it was impossible, he was so kind. 'The tears were in his eyes—but lots of us were crying too,' nearly all who could get near enough to speak to him were begging him for graces. 'Cure my sister, Holy Father; convert my father; I want to be a priest... and I a missionary!' It must have been rather like that when the people came to Jesus in Galilee.

"It seems to me," added the writer, "that in these days, when so many people are trying to enforce obedience, and failing signally in the attempt, that there is only one man in the world who is really master of the minds and hearts of others—an old man clothed in white garments..."

More next month.

EUCHARISTIC DEVOTION



The Eucharistic Veil

Cur faciem tuam abscondis?
Why hidest Thou Thy face? (Job 13:24)

Why is Our Lord veiled beneath the Sacred Species in the Most Blessed Sacrament? It is difficult to get accustomed to this hidden state of Our Lord. We must frequently insist upon this truth; for we must believe firmly and practically that although Our Lord Jesus Christ is veiled, He is really and substantially present in the Holy Eucharist.

But why this silent presence, this impenetrable veil? 'We are often tempted to say: "Lord, show us Thy face!"

Our Lord makes us feel His power; He draws us to Himself; He keeps us respectful; but we do not see Him. And it would be so sweet, so good to hear words from Our Lord's lips!

What a consolation for us were He to show Himself! What an assurance of being His friend! For He would supposedly show Himself only to those He loves.



Well, Our Lord is more lovable when hidden than if He were to show Himself. He is more eloquent when silent than if He were to speak. And what we look upon as a punishment is an effect of His love and goodness.

Yes, if He were to show Himself as He is, we would be unhappy; the contrast of His virtues, of His glory would humiliate us. We would say: "What! A Father so good, with children so miserable!" We would not dare approach Him or show ourselves. Now that we know only His kindness, we come at least without fear.

And everybody comes to Him. Let us suppose that Our Lord were to manifest Himself to the good only, who would dare rank himself among the good? Who would not dread coming to church lest Jesus Christ, on not finding him good enough, would not manifest Himself to him? People would grow envious of one another. The proud alone would dare think enough of themselves to come to Our Lord.

Whereas under the present order of things everyone has equal rights and can take it for granted that he is loved.

But perhaps the sight of Our Lord's glory would convert us?

No, no! We cannot convert people by dazzling them. The Jews became idolaters at the foot of a flaming Sinai; the Apostles talked nonsense on Mount Thabor.

We would be either frightened or elated by Our Lord's glory, but not converted. The Jewish people

were afraid to come near Moses after his face shone with Divine light. "No, Lord, please remain hidden; that is better for us. I can thus draw near to Thee and at least hope that Thou lovest me since Thou drivest me not away."

But would not the great power of His words convert us?

The Jews heard Our Lord for three years; were they converted? A mere handful of them. The human words of Our Lord, those that strike the ear, will not convert us; the words of His grace will. Now, Our Lord in the Blessed Sacrament speaks to our heart, and that ought to be enough for us, for His words are real.

But if I could at least experience Our Lord's love, some of its ardent flames, I would love Him much more; they would transform my heart and set it ablaze with love!

We mistake feeling for love. When we ask Our Lord to make us love Him, we expect Him to make us feel that we love Him.

Things would come to a sorry pass were He to listen to us. No! Love means sacrifice, the gift of our will and submission to that of God.

The virtue of strength is the fruit of Eucharistic contemplation and of Communion,—which is perfect union with Jesus. The sweetness of it is short-lived; strength alone endures. And what are we in need of against ourselves and the world if not strength? Strength brings us peace.

Do you not feel at peace in the presence of Our Lord? That proves that you love Him. What more do you want?

When two friends get together, they spend their time looking at each other and in telling their love for each other. They are wasting their time; for their affection is not thereby increased. But separate them for a while; they will think of each other and recall each other's face; they long for each other.

The same is true of Our Lord. What did the Apostles do during the three years they lived with Him?



He has hidden Himself in order to have us ponder over His goodness and His virtues; in order that our love might become serious, disengaged from the senses, content with the strength and peace of God.

Let us sum up what we have said. Our Saviour is really present beneath the veils of the Sacrament, but He denies us the view of His body so as to have us abide in His love, in His adorable personality. If He were to show Himself, or even a single ray of His glory, one trait of His adorable countenance, we would forget Him and abide in that manifestation of Himself. But He has told us His Body

is not our end; it is but a step to help us reach first His Soul and then His Divinity through His Soul. We have His love to guide us thither.

The strength of our love will bring complete certitude to our faith. The senses having been reduced to silence, our soul will enter into communion with Jesus Christ; and since Jesus is happiness, repose, and joy, the more intimately we commune with Him, the happier we shall be.

THE SACRAMENTS



CENTURIES AGO ATHLETES USED TO PUT OIL ON THEIR BODIES TO MAKE THEMSELVES STRONG.



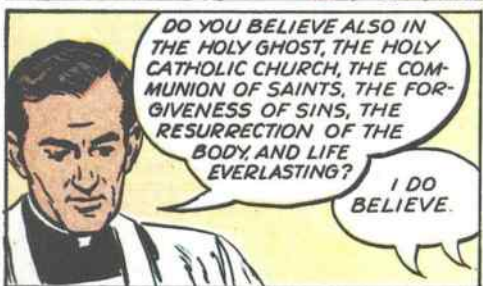
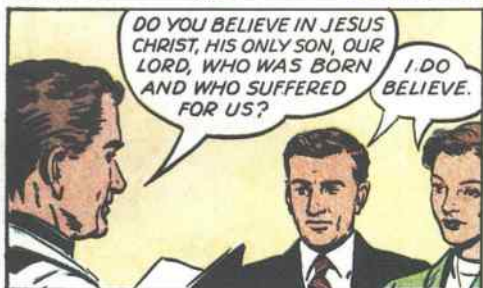
IN THE OLD TESTAMENT SACRED OIL WAS POURED OVER A PERSON TO CONSECRATE HIM IN A SPECIAL WAY TO GOD.



IN HER CEREMONIES THE CHURCH USES OIL AS A SIGN OF SPIRITUAL STRENGTH AND CONSECRATION.

NOW THE PRIEST CHANGES HIS VIOLET STOLE TO WHITE. IN THE FIRST PART OF THE CEREMONY WE THOUGHT OF THE STATE OF ORIGINAL SIN (VIOLET IS THE COLOR OF SORROW); IN THE PART THAT IS NOW COMING JOHN WILL ENTER THE STATE OF GRACE (WHITE IS THE COLOR OF JOY).

THE STOLE IS THE SIGN OF THE PRIESTHOOD. ORDINARILY A PRIEST IS THE MINISTER OF BAPTISM. BUT IN AN EMERGENCY ANYBODY CAN BAPTIZE. IF THERE IS DANGER OF SOMEBODY DYING WITHOUT BAPTISM, A BOY OR GIRL CAN BAPTIZE, EVEN A NON-CATHOLIC CAN BAPTIZE.



TO GIVE BAPTISM IN AN EMERGENCY:
 POUR ORDINARY WATER ON THE FOREHEAD OF THE PERSON TO BE BAPTIZED, SAYING WHILE POURING IT: "I BAPTIZE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."

NOW THE GODPARENTS, SPEAKING FOR JOHN, MAKE A FORMAL PROFESSION OF FAITH:

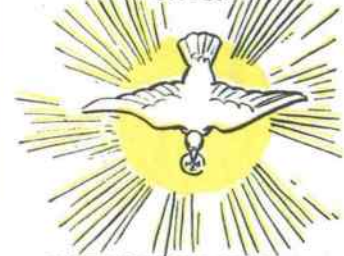
JOHN BELIEVES IN THE FATHER.



JOHN BELIEVES IN THE SON.



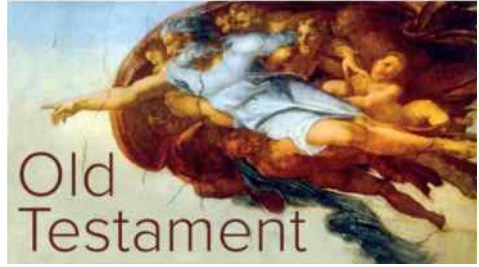
JOHN BELIEVES IN THE HOLY GHOST.



AND THESE THREE PERSONS ARE COMING TO LIVE IN HIS SOUL.

THE OLD TESTAMENT

The Child Samuel (I Kings 1-7)



Eleana lived in the hill country north of Jerusalem. He had two wives, Anna and Phenenna. Phenenna had children, but Anna had no children. And this man went up out of the city upon the appointed days, to adore and to offer sacrifice to the Lord of hosts in Silo for himself, and portions for his wives and the children of Phenenna. The two sons of Heli, Ophni and Phinees were there priests of the Lord. Anna's rival afflicted her constantly and upbraided her that the Lord had shut up her womb. When she went up every year to the temple, she prayed with many tears that God would remember and give her a child. And, she made a vow, saying: Lord of hosts, if Thou wilt look down on thine handmaid and give to Thy servant a son: I will give him to the

Lord all the days of his life and no razor will come upon his head. Heli observed her praying, her lips moving but no words issuing forth. He thought she was drunk and scolded her. But she said: not so, my lord: for I am an exceedingly unhappy woman, and have drunk neither wine nor strong drink. Heli, when he knew her plight, said, "Go in peace: and the God of Israel grant thee thy petition."

It came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel. As soon as he was old enough to leave his mother, she took Samuel and went to the house of the Lord.

"This is the child that the Lord has sent in answer to my prayer," she said to Heli, the priest. He is to be set apart for the service of the Lord all the days of his life." So the child Samuel lived in the temple, helping Heli in his priestly duties. And every year when the family came to worship, his mother brought him a little coat which she had made for him.

And it came to pass one day when Heli lay in his place and his eyes had grown dim and he could not see. Samuel slept in the temple where the Ark of God was. And the Lord called Samuel. He ran to Heli and said, "Here I am: for thou didst call me." He said, "I did not call: go back and sleep." This happened three times, and Heli understood that the Lord called the child and he said to Samuel, "Go and sleep: and if He should call thee any more, thou shalt say: Speak Lord, thy servant heareth." So he went and slept. And the Lord came and stood. When the Lord spoke, Samuel said, "Speak Lord thy servant heareth."

God told Samuel that a day would come when he would judge the house of Heli for its iniquity. Heli's two sons, Ophni and Phinees, had been unfaithful to their duties and had committed great iniquities to the scandal of the people of Israel. Heli was not blameless as

he had not restrained them. Samuel was to take their place. Samuel slept till morning but was afraid to tell the vision to Heli. Heli wanted to know what the Lord had said to Samuel.



When he was told, Heli said, “It is the Lord: let Him do what is good in His sight.” And Samuel grew, and the Lord was with him. And all Israel from Dan to Bersabee knew that Samuel was a faithful prophet of the Lord. And in those days the Philistines gathered together to fight. Israel went out against them and when they joined battle the Philistines prevailed and about four thousand of them were slain. Israel returned to their camp and the ancients decided to encourage their army by bringing to their midst the Ark of the Covenant of the Lord of hosts. And when it came into the camp Israel shouted with a great shout. The Philistines, understanding that the Ark had been brought to the camp, were afraid.

The Philistines encouraged themselves to fight all the more determined lest they should be defeated and become the slaves of the Hebrews. They fought valiantly and again prevailed over Israel so that there fell of Israel thirty thousand footmen. And the Ark of God was taken and the sons of Heli, Ophni and Phinees were slain. When Heli received the news he fell backward from his stool and broke his neck for he was an old man far advanced in years: and he had judged Israel forty years.

The Philistines took the Ark of God and brought it into the temple of Dagon, and set it up by Dagon. Early the next day they saw that Dagon lay on his face on the ground before the Ark of God. This happened again on the following day. Also the inhabitants of the land which had the Ark of God were afflicted with plagues and ill fortune. Perceiving that it was the Ark of God in their presence that displeased God and He was afflicting them, the lords of the Philistines decided to return the Ark to Israel to appease the anger of God.

They loaded the Ark onto a cart pulled by two oxen, whose sucking calves were locked up at home. And adding to the cart ornaments of gold as a peace offering to the Lord, they set the oxen free. The oxen took a direct way that leadeth to Bethsames in Israel, lowing as they went, turning neither to the right nor the left. The lords of the Philistines followed them until they reached the borders of Bethsames. Now the Bethsames were reaping wheat in the valley: and when they saw the Ark they rejoiced exceedingly. For some years afterwards Israel enjoyed more quiet times.

Samuel spoke to the entire house of Israel, saying, “If you will put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve Him only, He will deliver you out of the hands of the Philistines. Moreover, Samuel was faithful to his duties of Judge, and regularly offered sacrifices for the people to appease God. The people responded faithfully, and gradually the power that the Philistines had held over them was broken and Israel enjoyed a real and lasting peace. And the hand of the Lord was against the Philistines, all the days of Samuel.

It might be noted how much the Israelites lamented the loss of the Ark which was but the symbol of God’s presence among them. How much more ought Christians to lament the loss of God himself, when by sin they have driven Him out of their souls.

THE VIRTUE OF PATIENCE

PATIENCE AND IMPATIENCE

The Praises of Patience



Patience is a virtue which receives in Holy Scripture, and especially in the writings of St. Paul, praise almost without end. “He that is patient,” says the Wise Man, “is governed with much wisdom” (Proverbs 14:29). “Patience has a perfect work,” says St. James (James 1:4). “Patience is necessary to you,” says St. Paul, “that doing the will of God you may receive the promise” (Hebrews 10:36). Think over these passages one by one, and question yourself whether you fulfil this necessary condition of eternal salvation.

Our Blessed Lord has Himself a special benediction for patience. “In your patience,” He says, “you shall possess your souls” (Luke 2:19). That is, by patience we shall save our souls. What higher praise could Our Lord bestow upon patience than this? If it is to be the instrument of salvation, it is an inestimable treasure. Instead of dreading it, we ought to court it and welcome every occasion for its exercise. Every act of patience brings us nearer to Heaven, and the test of our fitness for the Kingdom of God is: have we learned to suffer with perfect patience?



St. John does but echo the words of his Divine Master when he says (Apocalypse 7:14) of the Redeemer around the throne, “These are they who came out of great tribulation”. Not that the mere passing through suffering is sufficient, for he adds: “And have washed their robes and made them white in the Blood of the Lamb”, that

is, have obtained forgiveness by uniting their sufferings with the sufferings of the Son of God. Do I find in myself this description realised? Have I suffered and suffered willingly for Christ’s sake? Or do I seek to avoid all suffering and fight against it, bear it impatiently when it comes?

HOLY SOULS CORNER



Considering the pains of Purgatory, there are well studied examples in which inquiry has established them as incontestable facts. One such example is of a religious, who died after an exemplary life, made known her suffering in a manner calculated to inspire all souls with terror. The event occurred on 16th November 1859 at Foligno, near Assisi, in Italy. There was there, at the convent of Franciscan Tertiaries, a sister named Teresa Gesta who had been for many years mistress of novices, and also sacristan. She was born in Corsica in 1797 and entered the monastery in 1826. Sister Teresa was a model of fervour and charity. Her director stated that it would not be astonishing if God glorified her by some prodigy after her death.

She died suddenly, on 4th November 1859, of a stroke of apoplexy. Twelve days later on 16th November, Sister Ann Felicia, who had succeeded her in office, went to the sacristy, and on entering heard moans that seemed to come from the interior, but she saw no-one there. Ann was afraid; she froze and prayed, “Jesus, Mary!” Then she distinctly heard a voice saying with a sigh, “Oh! My God, how I suffer.” The sister, stupefied, immediately recognised the voice of poor Sister Teresa. Then the room was filled with thick smoke, and the spirit of Sister Teresa appeared moving towards the door. On reaching the door she cried aloud, “Behold a proof of the mercy of God.” Then she struck the upper panel of the door and there left the print of her right hand, burnt in the wood as with a red hot iron. She then disappeared.



Sister Anna Felici, half dead with fright, burst forth in loud cries for help. Other nuns pressed round her and she indicated the hand mark on the door amid her almost incoherent account. The other nuns immediately recognised the hand mark on the door as the hand of Sister Teresa, which had been remarkably small. Terrified, they took to flight and ran to the choir, where they passed the night in prayer and penance for the departed, and the following morning all received Holy Communion for the repose of her soul.

On the third day, 18th November, Sister Anna Felicia, on going in the evening to her cell heard herself called by her name, and recognised perfectly the voice of Sister Teresa. At the same instant a globe of brilliant light appeared illuminating her cell. She then heard Sister Teresa pronounce these words in a joyful and triumphant voice: “I died on a Friday, the day of the Passion, and behold, on a Friday, I enter into eternal glory! Be strong, to bear the cross, be courageous to suffer, love poverty.” Then adding affectionately, “Adieu, adieu!” she became transfigured, and like a white dazzling cloud, rose towards Heaven and disappeared.

During the investigation, which proceeded immediately, the tomb of Sister Teresa was opened, and in was found that the impression of the burnt print corresponded exactly with the hand of the deceased.

The Bishop of Foligno, in his own investigation found that all of the related facts were worthy of belief. His narrative explained the cause of the terrible expiation to which Sister Teresa was subjected. After saying “Ah, how much I suffer!” she added that it was for having, in the exercise of the office of sacristan, in some points transgressed the strict poverty prescribed by the Rule. Thus Divine Justice punishes most severely the slightest faults, even in saintly religious.

It may be asked why the apparition, while marking the door, called it a proof of the mercy of God. It is because, in giving us a warning of this kind, God shows us a great mercy. He urges us, in the most efficacious manner, to assist the poor suffering souls, and to be vigilant in our own regard.

MY CATHOLIC FAITH

Chapter 43. Moral Virtues

The theological virtues of faith, hope, and charity furnish a strong basis for all other virtues. The cardinal virtues of prudence, justice, fortitude, temperance, are the foundation of all moral virtues. The theological virtues define our relations with God; the moral virtues define our relations with ourselves and our fellowmen. If we have these virtues, we are on the way to perfection.



Are there any other virtues besides the theological virtues of faith, hope, and charity?

Besides the theological virtues of faith, hope, and charity, **there are other virtues, called moral virtues.**

1. These virtues are called moral virtues because they dispose us to lead *moral*, or good lives, by aiding us to treat persons and things in the right way, that is, according to the Will of God. Moral virtues are opposed to the capital sins.

For example, *humility* is opposed to pride; *liberality* is opposed to avarice; *chastity* is opposed to lust; *mekness* and *patience* are opposed to anger; *temperance* is opposed to gluttony; *brotherly love* is opposed to envy; and *zeal* and *diligence* in what is good are opposed to sloth.

2. Moral virtues are an outgrowth and *completion* of the theological virtues. The theological virtues perfect our interior being; the moral virtues perfect our *exterior*. If we sincerely strive after these virtues, we are on the road to perfection.

The theological virtues affect your relations with God; the moral virtues affect our relations with our neighbour and our own selves. For example, faith makes us believe in the existence of God. Temperance makes us regulate our appetites.

Which are the chief moral virtues?

The chief moral virtues are **prudence, justice, fortitude, temperance**; these are called cardinal virtues.

All other moral virtues spring from the cardinal virtues. These are called *cardinal* from *cardo*, the Latin word for *hinge*, because all our moral actions turn on them as a door turns upon its hinges. All other moral virtues depend on them.



Temperance



Fortitude



Prudence



Justice

LITURGY THIS MONTH

*The month of October is dedicated to
the Holy Rosary
and
the Guardian Angels*



October 2nd: The Holy Guardian Angels

Angel of God, my guardian dear, to whom His love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

October 7th: The Holy Rosary

O most holy Virgin, may the Rosary be my spiritual armour and my school of virtue!

October 18th: St. Luke the Evangelist

‘According as they have delivered them unto us, who from the beginning were eyewitnesses and minsters of the word: It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus’ (Luke 1:2-3).

October 24th: St. Raphael Archangel

He is one of the seven spirits always in the presence of God. As he helped Toby in the Old Testament, he is the patron saint of doctors and nurses.

October 31st: Feast of Christ the King

Our Lord is our King:

- the King of our heart, that is we must let Him reign over our emotions, feelings and love;
- the King of our mind, that is we must submit to the Truth;
- the King of our family, that is He has the place of honour;
- the King of our country, that is, He rules with justice!

The Apostle's Creed - 3



Suffered under Pontius Pilate, was crucified



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



PRAVER

**October 2021 Intention:
To thank our Guardian Angels
for their protection**



COMMUNION

Daily offering

To be recited every morning when you wake up

O Jesus, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, joys and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, and in reparation for my sins.

I offer them particularly
to thank our Guardian Angels for their protection



SACRIFICE



APOSTOLATE

JUNE 2021 RESULTS

The Intention was so that souls know and love the Sacred Heart of Jesus yet more

	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	90	9	9	249	266	573	9	3	28
Ireland	10	300	46	46	547	749	1665	25	124	63

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 E093*

email: crusade@fsspx.ie