



# Hostia

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



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**July 2023:** Month of the  
Precious Blood

**For the members of the Society,  
living and dead**

**August 2023:** Month of the  
Immaculate Heart of Mary

**In thanking for  
all the graces received**

*The  
Saint  
of  
the  
month*

## Saint Anthony Maria Zaccaria Founder (1502-1539)



**S**aint Anthony Maria Zaccaria was born at Cremona, Italy, in 1502, of noble parents. His father died when very young, and his eighteen-year-old mother was left to bring up her only son in the love of God and tenderness for the poor. As a child he gave his coat to a poor beggar who was shivering with cold. He studied philosophy and medicine at the Universities of Pavia and Padua and became a doctor in 1524, but was striving more earnestly to care for souls than bodies. Sometimes when he was traveling as a doctor and found abandoned children, he assembled them to teach them their Christian duties. He desired a more perfect life and wider possibilities for the apostolate of a Christian. He therefore studied theology, and was twenty-six years old when ordained in 1528.

Those present at the first Mass of Saint Anthony Maria saw him surrounded with an extraordinary light and a crown of Angels. He himself seemed to be an Angel on earth. By his preaching and example, Cremona was renewed, and then the young apostle went to Milan. To remedy disorders of

every kind resulting from the war, he founded there the Order of Regular Clerics of Saint Paul, since called Barnabites because they were entrusted with the church of Saint Barnabas. He had a great devotion to Saint Paul and desired that his religious imitate the glorious Apostle. He also established a community of Sisters, called the Angelicals, and a confraternity for fathers of families. He animated all of his followers with his great love for God.

Despite opposition of various kinds, in 1532 the Constitutions of his two communities were approved by Pope Clement VII. Their founder defended his religious with persevering gentleness in all the difficulties they encountered, and recommended to them to spend their free moments in conversation with Jesus crucified. God favoured him with exceptional gifts; he read hearts and saw the future. He died when only 36 years old, in 1539, and was canonised by Pope Leo XIII in 1897.

Saint Anthony Maria Zaccaria's feastday  
is on 5<sup>th</sup> July

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

**W**hat are you doing this summer while on holiday from school? You have plenty of time for yourselves, of course, but how will you use it? Just for yourselves or also for others? Will you do things with others, or for others though on your own?

There are plenty of things we can do whilst on holiday that we don't have time to do during the school year. But there are also a few things we shouldn't not do, or stop doing, because we are on holiday. We are not obliged to pray more during summer – but we certainly have no excuse for praying less! We must always find time for our prayers, whether we are at school or on holiday.



Why must we pray every day of our lives? We always have reasons to speak to God. Today is a gift from Him and we must ask God for all the graces we need to spend it as He wills. We also can and must thank God everyday for His benefits, for all the graces and favours we receive which might be given to others.

During this summer we could ask God, in our prayers, to look after the Society of Saint Pius X and its members living and dead as we hope He does our family and relations, and to thank God for the special graces received recently by the new Soldiers of Christ in the Confirmation ceremonies across Britain and the Ministers of Christ who were ordained priests in Switzerland, Germany, and the USA.

Enjoy your holiday which I hope will be relaxing for you under the gaze of God and His mother the Blessed Virgin Mary.

God bless you all.

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

## I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



### CHAPTER 5 — IN HOLY GOD’S HOUSE (1)

Instructed first on the scenes of Jesus’ Childhood, soon afterwards Nellie knew the details of His sorrowful Passion and His goodness in His Eucharistic mystery.



At the school of the Manger, the Cross and the Altar, this little child would become a scholar and, even better than that, a saint. In these three divine books –

she never knew any others – Nellie was able to read the infinite Love of Jesus and she learned to write the admirable story of her life of four years in that other book that is called The Book of Life. Reading it together will be of interest and benefit to us.

Ever since the child had been so-to-speak under the custody of the Sacred Heart in the lodge that bears this blessed name, the nurse had often brought her to the chapel. She taught her that the church is the House of the Lord, that Jesus is living there in the Tabernacle out of love for us, that “His delights are to be with the children of men”, that every

Christian can come to adore Him and converse with Him there. Nellie felt growing in her heart the desire and the need to often go and visit the hidden God. She had a very characteristic way of expressing this: “I have to go to Holy God’s house today!”, she would repeat energetically.

This was not one of those childish caprices that arise from one impression to be replaced by another. No, it was Faith that gave life to this desire, love that created this need in her soul.

Moreover, her attitude in the holy place was superabundant proof of this. If you saw her motionless, her hands joined, her big eyes fixed on the Tabernacle, her lips murmuring innocent prayers, you would have said that a little angel had left Heaven to come here below to keep a holy guard and watch before the Eucharistic King of Love.

She never grew tired of these pilgrimages to the church. For as long as she was able to leave her bed, she asked to renew them every day.

If, for one reason or another, they gave the impression that they would not grant her request –

whether they thought she was too weak, or they found it hard to believe her extraordinary dispositions or they were overburdened with work – Nellie would not capitulate for so little. She would insist with such perseverance, determined will and touching prayer that they would have to end up satisfying her.

“Please, Mother”, she would say. “Bring me to the chapel. I have to go to Holy God’s House today. I want to speak to Him”.

The first time she found herself before the altar, she spontaneously asked the nurse several questions, like the following:

“Why is Holy God locked up in that little box?”

The nurse, who was more pious than knowledgeable, had some difficulty explaining to her how Jesus was really present under the sacramental species.

Nevertheless, the child seemed to understand everything and rejoiced at the thought that “Holy God would not be squeezed in that little house”.

From then on, Nellie displayed such a lucid understanding of the Mystery of Love that she became an object of admiration for everyone.

Sometimes the nurse would do the Stations of the Cross, carrying the little one in her arms. Nellie would look at the images with great attention and multiply her

considerations and questions. One day, when they had arrived at the eleventh station, the child became very agitated.

“Why are those bad people doing that?”, she asked.

The nurse replied that “Jesus had accepted to suffer like this in order to repair our sins”.

“But why is He allowing them to hurt Him?”, Nellie asked again. “He could stop them”.

Her “mother” resumed her explanation and made her understand how Jesus indeed could have escaped from His enemies and how He embraced the death of the Cross out of love for us.

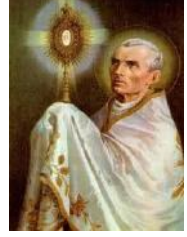


Then the little child’s heart broke, sobs suffocated her gasping throat and tears flooded her cheeks. “Poor Holy God! Poor Holy God!”, she repeated in a heart-rending tone.

From that time on, remembrance of the Passion was never again separated in her memory from that of the Eucharist.

*To be continued.*

## EUCCHARISTIC DEVOTION



### The Eucharist, Our Way (2)

**A** mother educates her child through her presence, through a secret correspondence that exists between her heart and that of her child. The mere sound of her voice thrills the heart of her child, whereas strangers fail to make any impression at all.

We shall have the life of Our Lord in us only if we live under His inspiration and receive our education from Him.



Men may show you the way of acquiring virtues, but no one other than Our Lord can give them to you and see to the education of your soul. Moses and Joshua led their people, but they themselves were led by the pillar of fire. In the same way a spiritual director merely repeats Our Lord's orders to you. He consults Our Lord and looks for Him in you. He tries to

discover the particular grace and inclinations Our Lord has deposited in your soul. In order to know you, he seeks to know Our Lord in you. He directs you according to the predominant grace in you, which he fosters and which he adapts to your life under the guidance of the Supreme Director of souls. He has only to repeat His orders.

Well, Our Lord is in the Blessed Sacrament for everybody and not only for directors of souls. Everybody can see Him and consult Him therein. Watch Him practise virtue, and you will know what you have to do.

When you read the Gospel, transport it into the Eucharist, and from the Eucharist into yourself. Your power of understanding will then be much greater and the meaning of the Gospel much clearer; for you shall have before your very eyes the continuation of what you are reading. For Our Lord, Who is our model, is likewise the Light that manifests Himself as model and shows us His perfections.

Our Lord in the Blessed Sacrament is His own Light, His own means of being known, just as the sun is itself its own proof. To make Himself known, He has only to show Himself. We need not resort to reasoning to understand that;

a child does not have to discourse with itself to recognise its parents. Our Lord manifests Himself through the reality of His presence as parents do.

But as we grow to know His voice better, and our hearts become more detached and more in sympathy with Him, Our Lord reveals Himself in a clearer light and with an intimacy known only to those who love Him. He gives the soul a Divine conviction which overshadows the light of human reason. Look at Mary Magdalen: one word from Jesus, and she recognised Him. He acts the same way in the Blessed Sacrament: He speaks only one word, but a word that rings in our very hearts: "It is I!..." And we sense His presence, we believe in it more firmly than if we were to see Him with our eyes.

This Eucharistic manifestation must be the starting point of all the actions of our life.. All our virtues must come from the Eucharist. For instance, you wish to practice humility: see how Jesus practises it in the Blessed Sacrament. Start with this knowledge, this Eucharistic light, and then go to the Crib if you wish, or to Calvary. Your going thither will be easier because it is natural for the mind to proceed from the known to the unknown. In the Blessed Sacrament you have Our Lord's humility right before your eyes. It will be much easier for you to conclude from His actual humility than from His birth or of any other circumstance in His life.

Follow the same process for the other virtues; it makes the Gospel less difficult to understand.



Our Lord speaks to us through His exterior mode of being. He can, better than anyone else, explain and make us understand His words and His mysteries. He moreover gives us the grace of enjoying them while understanding them. We are no longer in search of the mine; we have found it and are actually exploiting it.

Thus through the Eucharist only may we realise all the force and actuality of the Saviour's words: "I am the way." *Ego sum via.*

Let our sole spiritual concern be to contemplate the Eucharist and find in it the example of what we have to do in every circumstance of our Christian life.

That is what constitutes and fosters our life of union with our Eucharistic Lord; that is how we become eucharistic in our life and attain holiness through our Eucharistic grace.

# THE SACRAMENTS



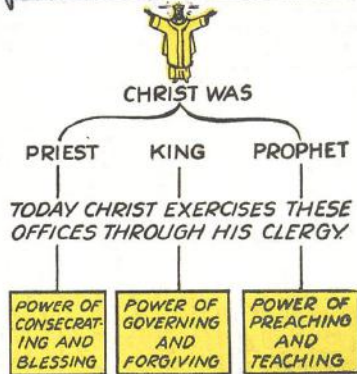
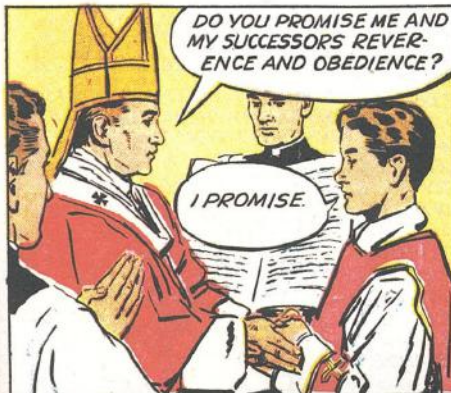
BESIDES THE POWER TO SANCTIFY AND THE POWER TO TEACH, THE PRIEST HAS THE POWER TO RULE.

BISHOPS UNDER THE POPE HAVE THIS POWER IN ITS FULLNESS.

THE AVERAGE PRIEST EXERCISES THIS POWER CHIEFLY THROUGH THE SACRAMENT OF PENANCE.



WITH THE POWER TO FORGIVE SINS ALL THE PRIEST'S POWERS HAVE BEEN CONFERRED AND THE CHASUBLE IS NOW UNFOLDED.



TO BE WORTHY OF HIS PLACE IN THIS CHAIN OF COMMAND, THE PRIEST PROMISES OBEDIENCE.





**BISHOP:**  
DEARLY BE-  
LOVED SONS,  
SINCE THE  
OFFICE WHICH  
YOU WILL PER-  
FORM IS BESET  
WITH CONSID-  
ERABLE DAN-  
GER, I ADMON-  
ISH YOU TO  
LEARN CARE-  
FULLY FROM  
OTHER EXPERI-  
ENCED PRIESTS  
THE ORDER OF  
THE WHOLE  
MASS, THE CON-  
SECRATION



AND THE BREAKING OF THE HOST, AND THE COMMUNION, BEFORE YOU BEGIN TO CELEBRATE MASS.



MAY THE  
BLESSING OF  
THE ALMIGHTY  
GOD, THE FATH-  
ER, THE SON,  
AND THE HOLY  
GHOST, DESCEND  
UPON YOU, THAT  
YOU MAY BE  
BLESSED IN THE  
PRIESTLY ORDER,  
AND OFFER UP  
THE SACRIFICE OF  
PROPITIATION  
FOR THE SINS  
AND OFFENSES OF  
THE PEOPLE  
TO THE ALMIGHTY

GOD, TO WHOM BE HONOR AND GLORY FOREVER AND EVER.

MINISTERS: AMEN.

WITH ALL HIS POWER THE CHIEF DUTY AND PRIVILEGE OF A PRIEST IS TO OFFER THE SACRIFICE OF THE MASS.

IT IS WHEN HE IS OFFERING THE MASS THAT A PRIEST IS ACTING MOST AS A PRIEST, FOR THE PRIEST HAS ALWAYS BEEN 'ONE WHO OFFERS SACRIFICE.'

IN THE OLD TESTAMENT THE PRIESTS OF ISRAEL OFFERED SACRIFICE OF CREATED THINGS.



THEY FORESHADOWED THE GREAT HIGH PRIEST, JESUS CHRIST, WHO OFFERED THE SACRIFICE OF HIMSELF IN THE SHEDDING OF HIS BLOOD ON THE CROSS.

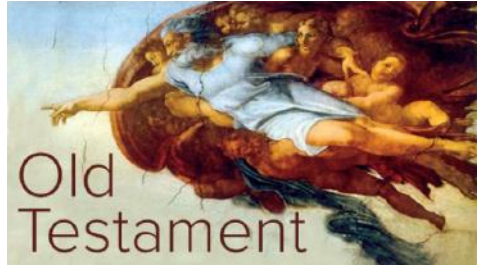


THE GREAT HIGH PRIEST IS REPRESENTED BY THE MODERN PRIEST WHO RE-OFFERS THE SACRIFICE OF THE CROSS IN A SACRAMENTAL AND UNBLOODY MANNER IN THE MASS.



## THE OLD TESTAMENT

### Tobias and the Angel Raphael



**T**obias of the tribe and of the city of Nephtali, was taken in the days of Salmanasar, King of the Assyrians, and put in captivity, yet he forsook not the way of truth, but all that he could get he gave to his brethren his fellow captives of his kindred. And though he was youngest in all the tribe of Nephtali yet did he no childish things in his work. Moreover when all went unto the golden calves that Jeroboam, King of Israel had made, he alone fled the company of all, and went to Jerusalem into the temple of the Lord. And there adored the Lord God of Israel, offering faithfully all his first fruits and his tithe, so that in the third year he gave all his tythes to the proselytes and strangers.

When he was a man, he took a wife named Anna, of his own tribe, and had a son by her, whom he called after his own name Tobias, whom from his infancy he taught to fear God, and abstain from all sin. When Salmanasar the king was dead, Sennacherib his son reigned for him, and hated the children of Israel

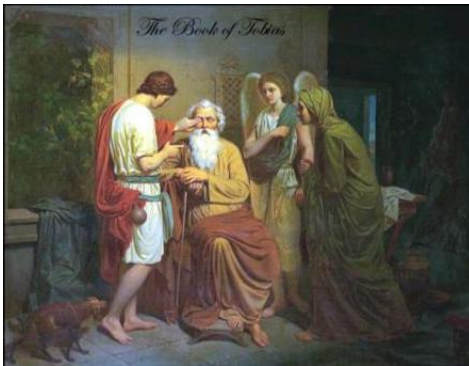


After this on a high festival day of Our Lord when that Tobias had a good dinner in his house, he said to his son: Go and fetch to us some of our tribe dreading God that they may come and eat with us. And he went forth and anon he returned telling his father that one of the children of Israel was slain and lay dead in the street. And Tobias leapt out of his seat, leaving his meat, and came fasting to the body, took it and bore it in to his house, that he might secretly bury it when the sun went down. Now all his neighbours blamed him, saying for this cause they were commanded to be slain. But Tobias, more dreading God than the king, took up the bodies of more dead men and hid them in his house, and at midnight he buried them. It happened on a day after this that when he was weary of burying dead men, he came home and laid himself down by a wall and slept. And from a swallow's nest above there fell down hot dung on his eyes, and he was made blind.

Anna his wife went daily to the work of weaving, and got by the labour of her hands their livelihood as much as she might. Whereof on a day she received a young kid and brought it home. When Tobias heard the voice of the kid bleating, he said: "Take heed lest perhaps it be stolen: restore ye it to its owners, for it is not lawful for us to eat or touch anything that cometh by theft." To that his wife all angry answered: "Now it is evident that thine hope is come to nothing, and thy alms now appear." And with these and other such like words she upbraided him. Then Tobias began to sigh and began to pray Our Lord with tears saying: "Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgement. And now, Lord, remember me, and take now no vengeance on my sins."

When Tobias was already old, fearing that he should soon die, he called his son, Tobias and said, "Honour thy mother always. Fear God and never sin. Give alms to the poor. Keep thyself from impurity. Never let pride rule thee. Do not do to another what thou would not like him to do to thee. Seek the advice of a wise man. Pray to God at all times, and ask Him to direct thy ways. We are poor but possess much if we fear God and hate sin."

One day Tobias sent his son into a distant country to collect a debt. Since the young Tobias did not know the way, God sent to him the Angel Raphael to be his guide. On the journey they stopped at the river Tigris to rest and to bathe. A large fish plunged after Tobias and he was frightened. But the angel told Tobias to seize the fish. When he had drawn the fish on to the bank the angel told him to take out its heart, gall, and liver to make a medicine.



They then continued their journey and arrived at the home of a relative of Tobias at Ragual. Tobias took his daughter, Sara as his wife because the angel told him to do so. Tobias then returned home with his new wife. The angel told him to apply the medicine made from the fish to the eyes of his old father. At once his father's sight was restored. He had been blind for five years.

The father and son were anxious to repay the services they had received from the angel. But the angel made himself known saying, "I am the Angel Raphael, one of the seven who stand before the Lord." Raphael told the family that God had sent him to heal Tobias as a reward for his prayers and good works, and to guide the young Tobias on his dangerous journey.

Old Tobias died at the age of one hundred and two years after exhorting his son and seven grandsons to piety, and telling them that Ninive would soon be destroyed and the scattered children of Israel would return to their own land and the fear of God would return with them.

It came to pass that after the death of his mother Tobias went from Nineve with his wife and his sons, and the sons of his sons, and returned unto his wife's father and mother, whom they found in good health and good age, and took the care and charge of them, and were with them unto their death, and closed their eyes. And Tobias received all the heritage of the house of Raguel (the family of Anna his wife) and saw the sons of his sons unto the fifth generation.

And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.

And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.

## THE VIRTUE OF PATIENCE

### EXAMPLES OF PATIENCE

#### The Patience of the Angels



**P**atience is an angelical virtue as well as purity. The patience of our Guardian Angels must sometimes be sorely tried. Oh, how often they give advice which is not listened to, and whisper in the ear of their clients messages from God, but speak to ears that are wilfully deaf! How often they warn us, but we neglect their warnings! How little notice we take of them and how ungrateful we are to them for all their care! Even when we pray, and in answer to our prayer our Guardian Angel signifies to us what God desires us to do, we often turn away and follow our own perverse inclinations instead. Have I not too often done so?



There is nothing more trying to the patience of those who have active energetic natures than to be continually thwarted, to fail through the obstinacy and stupidity and wilfulness of others, to see their plans fail without any fault of their own. What can be the effect upon the Guardian Angels when one plan after another that they devise for our good fails, and when we thwart their endeavours and render all their efforts fruitless, when we throw away grace after grace and they know that these graces never will return. Is it not enough to cause them to relinquish such clients in disgust?

Yet their charity and patience never fail. When we neglect one grace they obtain another for us. When we do that which offends God they pray for is all the more. Untiringly they devise means for bringing us to our senses and never give over their efforts as long as life endures. They are thus our model in dealing with perverse sinners; never to lose heart or be cast down by failure, but to go on to the end patiently working and praying.

## HOLY SOULS CORNER

## Mortifications large and small

We have seen that the Holy Souls may be helped primarily by the Holy Sacrifice and prayer. After that comes fasting, that is to say, not only fasting properly so called, which consists in abstaining from food, but also all penitential works of what nature soever they may be. It must here be remarked that this is a question not only of the great austerities and sacrifices practiced by the saints, but all the tribulations, all the contradictions of this life, as also of the least mortifications, the smallest sacrifices which we impose upon ourselves, or accepted, for the love of God, and which we offer to His Divine Mercy for the relief of the Holy Souls.

A glass of water, which we refuse ourselves when thirsty, is a trifling thing, and if we consider this act in itself, we can scarcely see the efficacy it possesses to alleviate the sufferings of Purgatory. But such is the Divine Goodness that It deigns to accept this as a sacrifice of great value. Abbe Louvet, gives an example from personal experience. "One of my relations was a Religious in a community which she edified by an ordinary virtue and great regularity of life. It happened that she lost a friend whom she had formerly known in the world, and from that time she made it her duty to recommend her to God. One evening, being very thirsty, her first impulse was to refresh herself with a glass of water, this being allowed by her Rule; but she remembered her deceased friend, and, for the benefit of her soul, refused herself this little gratification. Instead, she poured it out praying God to show mercy to the departed. In doing this she imitated King David who instead of drinking cool water before a battle, he poured it out as a libation to the Lord. Holy Scripture cites this act of the holy King as one most agreeable to God. Now, this slight mortification which our holy Religious imposed on herself was so pleasing to God, that He permitted the departed soul to make it manifest by an apparition. On the following night she appeared to the sister, heartily thanking her for the relief she had received. Those few drops of water, which, in the spirit of mortification she had denied herself, were changed into a refreshing bath, to temper the heat of Purgatorial fires."



The Ultimate Sacrifice – Carmelites Martyrs of Compiègne Died: 17<sup>th</sup> July 1794

We wish to remark that what we here say of voluntary mortifications is also applicable to obligatory mortifications. Those restrictions and mortifications conducted in line with the duties as Christians or those which our particular state of life obliges us. Thus, every Christian is bound by virtue of the law of God to refrain from wanton words, slander and murmurings; every Religious must observe silence, charity and obedience as prescribed by the Rule. Now these observances, though of obligation, when practised in the true spirit of a Christian, with a view to please God, in union with the labours and sufferings of Jesus Christ, may become suffrages and serve to relieve the Holy Souls.

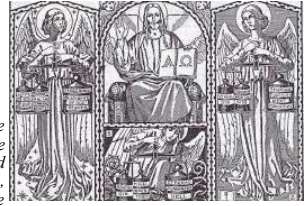
In the famous apparition where St. Margaret Mary saw a deceased Religious suffering intensely for her tepidity, the poor soul, after having related in detail the torments she endured, concluded with these words; "Alas! One hour of exactitude in silence would cure my parched mouth; another passed in charity would heal my tongue; another without murmuring or disapprobation of the actions of the Superior would cure my tortured heart."

Thus, she did not ask for works of supererogation, but only the application of those to which the Religious are obliged.

## MY CATHOLIC FAITH

### Chapter 77. Particular Judgement

*Complete justice will not be done in this life, but in the next. Then everything will be weighed in the balance of God's justice, and punished or rewarded. If on earth we have obeyed the commandments of God and of the Church we shall be given an eternal reward in Heaven. If we have obeyed all the commandments, but die with unforgiven venial sin, or without having satisfied for mortal sin, we shall be sent to Purgatory. Alas for us if we die with even one mortal sin! For then we shall be banished from the sight of God to suffer torments in hell forever.*



### What is the judgment called which will be passed on each one of us immediately after death?

The judgment which will be passed on each one of us immediately after death is called **the particular judgment**.

The existence of the particular judgment can be deduced from the parable of Dives and Lazarus; a soul is shown rewarded immediately after death.

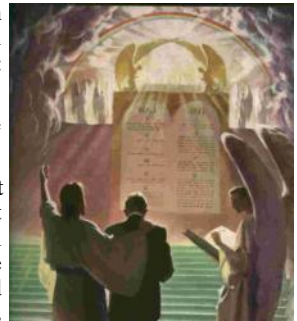
1. As soon as each soul leaves the body at death it undergoes the Particular Judgment, at which its eternal destiny is decided. "We must all be manifested at the judgment seat of Christ." "It is appointed unto men to die once, but after this comes the Judgment" (Hebrew 9:27). "Every one of us will render an account for himself to God" (Romans 14:12).

Let us remember that even while the relatives gather around the bed of the departed one, even while his body is still warm, the particular judgment is gone through and finished; the judgment is passed, and the soul gone to his reward or punishment. If we remember this, we shall be more fervent in praying for the dead, in helping others die a happy death, so that they may meet God at the judgment without fear.

2. Jesus Christ is the **Judge** at Particular Judgment. Before Him each soul must stand. The soul will stand in the awful presence of God the Son, to **give an account** of its whole life: of every thought, word, act, and omission.

"Neither does the Father judge any man, but all judgment he has given to the Son" (John 5:22).

3. A man's *whole life* will be spread before him like a great picture. He will remember everything, although he might have forgotten much at the moment of death. How he will wish then that he had done only good! We are not to suppose that he will go to Heaven before Christ to be judged. God enlightens each soul in such a manner that it fully knows Christ has passed a true judgment on it.



"Of every idle word men speak, they shall give account on the day of judgment" (Matthew 12:36). The judgment will embrace even the good which has been neglected: a strict account will have to be rendered of the use we made of the talents and graces given to us. Even good actions badly performed will come under scrutiny: careless communions, hasty confessions, etc. Only then shall we know the exactness with which God sees and measures in every act, word, and even intention in our deepest thought.

4. The good and the evil that the soul has done will be weighed in the balance of God's justice. Then the sentence will be passed by Jesus Christ alone, without the intervention of witnesses. This sentence is final and will never be reversed. The soul will learn the sentence, the reasons for it, and its absolute justice.

"But of every one to whom much has been given, much will be required; and of him to whom they have entrusted much, they will demand the more" (Luke 12:48).

## LITURGY THIS MONTH

*The month of July is dedicated to  
the Most Precious Blood of Jesus*

*The month of August is dedicated to  
the Immaculate Heart of Mary*



### **Sundays after Pentecost**

In the long succession of Sundays after the feast of Pentecost until Advent, 6 months, our Holy Mother the Church teaches us through the parables and miracles of Our Lord the Christian Virtues we must practice. Sunday after Sunday, we will be amazed to know all the things Jesus did for us and how much He wants us to realise that we were created to go to Heaven. It is important to listen to the sermons of the priests at Sunday Mass in order to learn and be encouraged to do good.

### **July 2<sup>nd</sup>: The Visitation**

Our Lady visits her cousin Saint Elizabeth and sanctifies Saint John the Baptist.

### **July 16<sup>th</sup>: Our Lady of Mount Carmel**

We must wear our brown scapular all the time to be preserved from the fires of Hell.

### **July 25<sup>th</sup>: St. James**

Called the Greater, he was one of the “Sons of Thunder,” known for his Faith in Jesus.

### **July 26<sup>th</sup>: St. Anne**

The mother of the Virgin Mary.

### **August 6<sup>th</sup>: Transfiguration of Our Lord**

The Transfiguration of Our Lord celebrates the revelation of Christ’s divine glory and provides us with a glimpse of our life in the world to come.

### **August 15<sup>th</sup>: ASSUMPTION**

Our Lady is taken up to Heaven body and soul to be there the Queen of the universe.

### **August 22<sup>nd</sup>: Immaculate Heart of Mary**

Let us remember how much Our Lady suffered for our Redemption from the Birth to the Death of Her Son, out of love for us.

### **The Stations of the Cross - 14**



**Jesus is placed in the Sepulchre**



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

**July 2023 Intention:**  
For the members of the Society, living and dead

**August 2023 Intention:**  
In thanksgiving for all the graces received



COMMUNION

### Daily offering

*To be recited every morning when you wake up*

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

for the members of the Society, living and dead

in thanksgiving for all the graces received



APOSTOLATE



SACRIFICE

### APRIL 2023 RESULTS

The Intention was in reparation for our sins

	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	7	190	122	110	200	287	1454	138	66	153
Ireland	10	286	78	73	752	873	1354	76	114	396

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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