



Hostia

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



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October 2023
Month of the
Most Holy Rosary

*To obtain the grace of
a good death*

The
Saint
of
the
month

Saint Francis Borgia General of the Jesuits (1510-1572)



Saint Francis Borgia, named for Francis of Assisi at his birth in 1510, was placed under the tutelage of his uncle, Archbishop of Saragossa, after the death of his mother when he was ten years old. Soon he had to go to the court of Spain, as he was destined to be one of the great lords of that nation. There he remained Christian, modest and virtuous. His noble and beautiful appearance soon brought upon him snares which he succeeded in escaping, setting for himself regimes of prayer and study to escape from the dangers. He wore a hair shirt, and never would enter into any of those games of chance which cause the loss not only of money but of time, the spirit of devotion, and peace of soul. The Empress arranged for him to marry Eleanor de Castro of Portugal, who like himself was very pious. They were blessed with eight children, five sons and three daughters, who continued to practise the virtue of their parents.

Having become the Duke of Gandia after his father's death, he became one of the richest and most honored nobles in Spain. In 1539, there was laid upon him the sad duty of escorting the mortal remains of his once beautiful sovereign, the Empress Isabella, who had died still young, to the royal burial ground at Granada. The coffin had to be opened for him, that he might verify the body before it was placed in the tomb; and so unrecognisable, so astonishing a sight met his eyes that he vowed never again to serve any earthly sovereign, subject to so drastic and terrible a change.

It was many years before he could follow the call of his Lord; the emperor named him Captain-General of Catalonia, and sent him to bring to justice a group of bandits who had ravaged the countryside. The poor found in him strong protection against oppression. Vices were banished by his ordinances; he endowed poor girls and assisted families ruined by misery and reversals; he delivered debtors from prisons by paying what they owed. He was in effect the very Christian

Viceroy of the Emperor. Saint Francis was relieved of this duty when he asked the Emperor, after the death of his father, to return and govern his subjects at Gandia. In Gandia he again did much public good; he built monasteries, founded hospitals, helped the poor in every possible way. But suddenly, his wife was taken from him. He was told by God that this loss was for both his and her own advantage, and amid his tears he offered his own life and that of his children, if that would please the Eternal Master.

After making a retreat according to the Exercises of Saint Ignatius, under Blessed Peter Favre, he made the vows of a Jesuit privately until he could see to the establishment of his children. When he went to Rome with one of them, it was rumoured he would be made a cardinal like two of his brothers. But he wished to avoid all dignities, and succeeded in doing so by leaving Rome as soon as possible. Saint Ignatius made him his Vicar General for Spain, Portugal, and the East Indies, and there was scarcely a city of Spain and Portugal where he did not establish colleges or houses of the Company of Jesus. At the death of Saint Ignatius two years later, the Order chose him to be its General. Then his journeys became countless; to narrate them all would be an impossibility.

The Turks were threatening Christendom, and Pope Saint Pius V commissioned two cardinal-legates to go and assemble the European Christian princes into a league for its defense. The holy Pope chose Francis to accompany one of the Cardinals and, worn out as he was, the Saint obeyed at once. The fatigues of the embassy exhausted what little life was left to him. when he returned to Rome in October 1572, Saint Francis died, the same year as Saint Pius V, happy to do so in the service of God and the Church.

Saint Francis Borgia's feastday
is on 10th October

FROM THE CHAPLAIN

Dear Crusaders and Friends,

"No eye has seen, nor ear heard, nor the heart of man conceived what God has prepared for those who love him". This is what Saint Paul wrote to the Christians in Corinth almost 2,000 years ago.

Even he, the great apostle of Our Lord Jesus Christ, could not find the words to describe the wonders and majesty and glory of Heaven in the never-ending presence of the Father, Son and Holy Ghost, the legions of angels and every good person judged worthy to be there.

Will you and I be among them?

Most of us can expect to live beyond the 70 years mentioned as the length of a lifetime in Psalm 90 because of the benefits of good food, warm homes, clean water, modern medicines and medical science.

But the failure of our first parents, Adam and Eve, to obey God in the Garden of Eden means that every person can only pass from Earth into Eternity by dying.

Whenever that day comes it will be important for us to have kept our souls in the friendship of God throughout our lives.

This we do when we live in what is called the state of grace — by keeping God's Commandments in all our activities, praying every day, receiving Holy Communion regularly, making heartfelt Confessions frequently and doing good deeds to help other people.

If we present ourselves at the judgement seat of Christ in that state in the hour of our death, we shall receive the reward of Heaven in all its wonders.



However, in order to enter into Heaven immediately, God will want our souls to be immaculate, just as they were after we received Baptism when God washed away the stain of Adam and Eve's Original Sin. But, unfortunately, every time we commit a venial sin, we stain our soul again and that stain will have to be removed, by prayer or fasting or penance before we die, or in Purgatory afterwards.

This is why our entire life is, in fact, a preparation for that very moment of death.

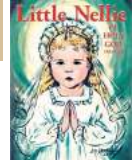
So, pray for the people you know to have a good death, and that you will persevere in your Catholic faith whatever happens during your life. We don't find the thought of death very pleasant but that moment will determine whether we shall be with God for eternity or not. If we want to enjoy the beauty of Heaven we need, every day, to serve God faithfully and keep our souls in His friendship.

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 6 — HOLY GOD’S LITTLE SOLDIER (1)

September was drawing to a close. Nellie’s health was deteriorating. She was barely eating and said that her throat was hurting her a lot. This was not a complaint; she never complained or accepted others pitying her. It was so that they would not insist on making her take food that was hurting her.

The doctor examined her and found nothing abnormal in her throat. We will soon see that he had not seen everything and that, once more, Nellie was right.

In the meantime, it was terrible to see her sitting on a sofa with a bowl of milk, taking hours to swallow a few spoonfuls.

Sometimes, the nurse would say to her: “Here, Nellie, I’m going to make you eat myself”.

“No, Mother”, she would reply, “I’ll swallow it straightaway”.

Then she would make a futile effort to take this small amount of food. The little one began to suffer from hunger, but she put up with it without saying a word. Except that, from time to time, she would ask for something to drink, especially at night, when her fever became more intense.

Then, she would whisper: “Katie, out of charity, give me some milk”.

If the girl did not wake up, Nellie would not insist, out of a consideration that is both very touching and very rare

in a child of her age. She would wait for her neighbour to wake up herself or would suffer in silence until morning. A few days later, since her suffering was becoming intolerable, Nellie herself begged the nurse to spend the night by her bed.

“It’s only so that you can give me some milk from time to time”, she said.



Miss Hall never refused the child’s desires. Every evening, at eight o’clock, she would come back to the infirmary. Nellie wanted a sofa prepared for her near the fireplace and, helping the substitute nurse herself, she would put on the sheets, before smoothing the bed with her little hands so that there would not be any wrinkles in her mother’s bed, as she used to say.

It was only several weeks later, when the nurse was washing the little invalid’s mouth with a disinfecting lotion – since the bone decay was consuming and decomposing the child’s jaw – that she noticed that one of her teeth had become stuck in the root of her tongue. It was difficult to take it out. By dint of patience, Miss Hall finally managed, but we can imagine how much pain it caused Nellie, who did not as much as whimper. But when the operation was over, she cried out as if triumphantly:

“Do you see now that it was true that I had a sore throat?”

As soon as she saw the Mother Superior again at her daily visiting time, the little girl greeted her with the same exclamation: “Now, Mother, hadn’t I a sore throat, hadn’t I?”

This terrible pain had started following her return from the hospital towards the end of July. They wondered at the patience and fortitude shown by this little child.

But let us go back in time a little to when the nurse began to take more immediate care of Nellie.

The new arrangement gave the child the opportunity to often resume those little spiritual conversations for which she was so eager. Often, her questions were so lofty that the good nurse was at a loss to answer them and had to have recourse to the knowledge of the Sisters in order to satisfy her precocious disciple. She admitted afterwards that Nellie’s remarks made such an impression on her soul that they put an end to her final doubts and shattered her former prejudices against certain points of Catholic doctrine and practice. By a Providential reversal of roles, it was the student who instructed the master.

One day, Miss Hall had to go to Queenstown and promised to return at four-thirty.

Nellie seemed very distressed and never stopped asking what time her mother would return. She wanted to know where the hands would be on the clock-face when the nurse would be back.

The girl on duty showed her and even gave her a watch so that she would be more at ease. Nellie did not take her



eyes off it, following the course of time, so to speak. To anyone who came to her, she would say that her mother would be back when the hands would be “there”.

Whenever she heard the sound of the streetcar, she would send the girl to the window to see if the nurse was coming.

She did not want to eat anything and resisted all entreaties. “I’ll eat when Mother comes back”, she said. It was only at seven o’clock that the desired reunion took place. The little girl could not contain her joy and, in order to celebrate her mother’s return, made an effort to eat the candy she had brought back for her.

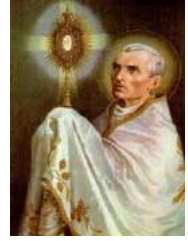
As we can see, even though Nellie was making extraordinary progress in virtue, she retained the innocence of little children.

It was easy to see that this child was already living in the presence of God, in the truest and highest sense of the term. She spoke to Holy God habitually and intimately.

Her piety was enlightened. She had memorised her morning and evening prayers, her acts of Faith, Hope and Charity, the principal mysteries of religion and many details from the Life of Jesus.

To be continued.

EUCCHARISTIC DEVOTION



Self-Abasement, Characteristic of Eucharistic Holiness (2)

His abasements eclipse all that is glorious in Him. If Our Lord allowed His glory to appear, He would no longer be our model of self-abasement, and we would be justified in seeking the glory and majesty of virtue. But have you seen the glory of Jesus in the Blessed Sacrament? He is a hidden Sun. He works miracles now and then; but they are rare and only serve to recall and make more impressive His habitual abasement. He wants to remain entirely hidden. He is greater when He works no miracles than when He does; for then His hands are bound by His love. If He were to show us His glory, He could no longer say to us: *Discite a Me*. "Look at Me. See how meek and humble of Heart I am." He would frighten us.

He conceals His Divinity much more than during His mortal life. His countenance or His bearing always betrayed something of the Divine in Him. That is why the Praetorian Guard blindfolded Him before humiliating Him. His eyes were so beautiful! But in the Host, nothing, absolutely nothing! At times, the imagination tries to picture His features; but what it sees does not answer to reality. If at least we could see Him on some day or other during the year, or during life! No! He has concealed His glory behind an impenetrable cloud.



Jesus Christ practises this self-abasement in His state of glory, and not only in a negative but also in a positive manner. A man humbles himself negatively when, being a sinner and unworthy of God's graces, he acknowledges his misery and nothingness. It is easy for him to acknowledge that he is a good-for-nothing since he produces only fruits of death. Positive humility, however, requires a man to humble himself in the good he does or in the praise he deserves, by offering the glory of his actions to God or by spontaneously depriving himself of it as a homage to God. That is the lesson Jesus Christ teaches us by His Eucharistic self-abasement.

Humble yourself in your virtues. Certainly a Christian as such is great. He is the friend, the heir of Jesus Christ; he participates in His Divine nature. Divine grace makes him the temple and the instrument of the Holy Ghost. And what a greatness is that of the minister of the sublimest mysteries, who commands God, who sanctifies and saves souls, and directs them to God! Really, if we consider their sublime dignity, the Christian and the priest might well have reason

to exalt themselves like the Angels in Heaven, like Lucifer in his glory.

If Our Lord had contented Himself with elevating us, as He has done, we would run a great risk of losing ourselves through pride. But Jesus Christ abased His glory and greatness, and He tells us: "See how I humble Myself. I am greater than you, certainly: and yet see what I do with My greatness, and what I have become." If Our Lord were not in the Host, abasing therein His glory, we priests could not say to you, "Be humble." For you could reply, "We are princes of Divine grace!" That is true, but look at your King! That thought brings bishops and the Pope himself to their knees before Our Lord. On seeing them humbling themselves in His presence, we proclaim that God alone is truly great.

But take away the Eucharist, and what happens? See what happened in other religions. What has become of humility? A Protestant does not know what it means to despise greatness. He will devote himself and work hard, but for self-exaltation. There is no one so proud and haughty as your good Protestant. The Eucharist is not there, neither is humility. And as to Catholics who do not live of the Eucharist, do you not see them crown themselves with their good works? There is nothing so soothing as well-deserved Christian praise. We soon pass for a Saint by multiplying our good works.

And whence comes our pride if not from our forgetfulness of the Eucharist—that pride which finds cause for self-exaltation in the graces received, in the gifts of God, in our circle of holy and virtuous friends, or in the influence we perhaps exercise on souls? Are you affected with this pride when you communicate, when you feel within you the presence of Jesus, Who says to you, "What! You exalt yourselves with the dignities and graces I have given you, with the privileged love I bear you! But see, I annihilate Myself. Do at least as I do!"

Meditation on the self-abasement of Our Lord in the Sacrament is the true road to humility. We are thus made to realise that His self-abasement is the greatest proof of His love, and that our self-abasement ought to be the proof of ours; that we must come down to Our Lord Who has placed Himself on a level with the lowest beings in creation.



That is true humility: it gives of its own and reflects back to God the honor and dignity it receives from Him. Many are of the opinion that we can humble ourselves only for our sins and our wretchedness, not for what is good and supernaturally great in us; but we certainly can. To refer to God all the good we do is the humility of homage, the most perfect kind of humility. Our Lord teaches it to us and the nearer we draw to Him, the more we humble ourselves like Him. Look at the Blessed Virgin: she was without sin, without defect, without imperfection; she was all fair, all perfect, all radiant through the grace of her Immaculate Conception and through her unceasing co-operation with God's graces. But she humbled herself more than any other creature. Humility consists in acknowledging that without God we are nothing and in referring to Him all that we are. The more perfect we are, the more this humility increases, because we have more to give to God. We descend in proportion as we are lifted up by grace. Our graces are the stepping-stones of humility. The Eucharist teaches us then to refer to God our glory and greatness, and not merely to humble

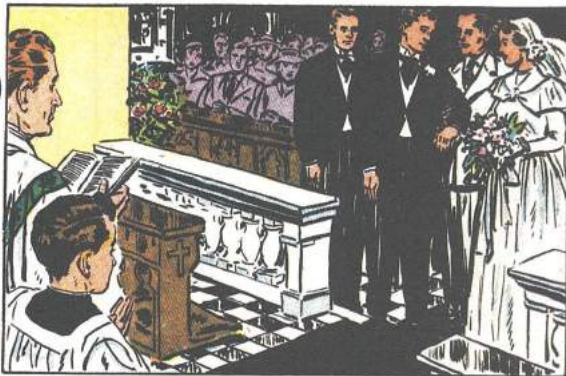
ourselves over our wretchedness. And what a permanent lesson! Every Eucharistic soul ought therefore to become humble. A life habitually spent near Jesus Hostia ought to influence us to the point of having us think and act only under the inspiration of this self-abased Divinity. It would be devilish of anyone to want to foster his pride in the presence of the Eucharist!... In order to feel the need of abasing ourselves, we have only to look at the Blessed Sacrament. In the presence of the Blessed Sacrament the Church puts us on our knees—the posture of humility and of self-abasement.

Such is the humility of Our Lord's state. Let us next see His humility in His actions.

THE SACRAMENTS

MARRIAGE

TODAY'S THE DAY!
I'M JUST AS EXCITED AS
MARY AND JOHN, FOR I
KNOW EVEN BETTER
THAN THEY WHAT
GREAT GRACES
THEY'RE GOING
TO RECEIVE.



JOHN SMITH, WILL YOU TAKE
MARY O'CONNOR, HERE PRESENT,
FOR YOUR LAWFUL WIFE ACCORD-
ING TO THE RITE OF OUR HOLY
MOTHER, THE CHURCH?



I WILL.

MATRIMONY IS THE SACRA-
MENT BY WHICH A BAPTIZED
MAN AND A BAPTIZED WOMAN
BIND THEMSELVES FOR LIFE
IN A LAWFUL MARRIAGE
AND RECEIVE THE GRACE TO
DISCHARGE THEIR DUTIES.

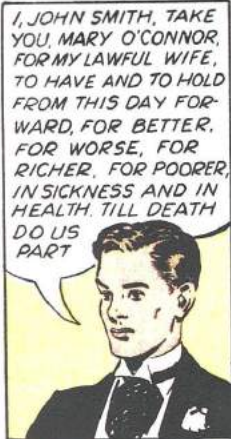
THE MOMENT OF MARRIAGE
IS WHEN BOTH THE MAN AND
THE WOMAN HAVE SAID "I
WILL" (OR "I DO") EXPRESSING
PUBLICLY THEIR ACCEPT-
ANCE OF THE MARRIAGE
CONTRACT.

MARY O'CONNOR, WILL YOU
TAKE JOHN SMITH, HERE
PRESENT, FOR YOUR LAWF-
FUL HUSBAND ACCORDING
TO THE RITE OF OUR
HOLY MOTHER,
THE CHURCH?

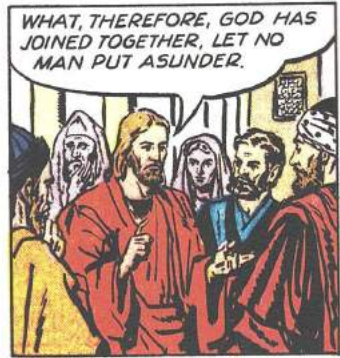


I WILL.

THE CEREMONIES THAT FOLLOW
THIS MOMENT MERELY EXPRESS
WHAT HAS ALREADY HAPPENED.

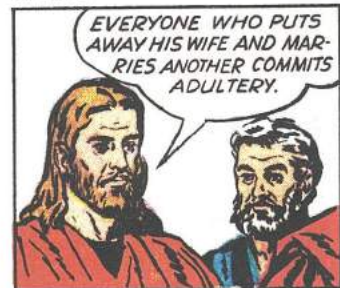


CHRIST STATED VERY CLEARLY...

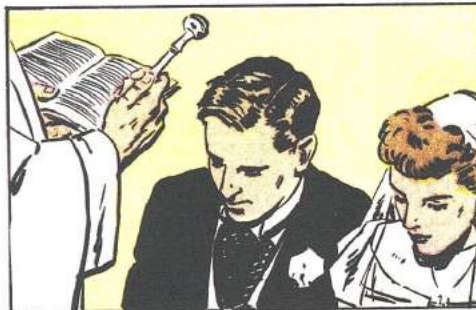


HENCE THE BOND OF THE SACRAMENT OF MATRIMONY LASTS UNTIL THE DEATH OF HUSBAND OR WIFE.

AND...



HENCE THE HUSBAND DURING THE LIFE OF HIS WIFE CANNOT HAVE ANOTHER WIFE, NOR THE WIFE DURING THE LIFE OF HER HUSBAND HAVE ANOTHER HUSBAND.



THE PRIEST IS THE OFFICIAL WITNESS OF THE MARRIAGE CONTRACT. CATHOLICS CANNOT BE MARRIED EXCEPT BEFORE A PRIEST, UNLESS IN CERTAIN EXTRAORDINARY CASES WHEN A PRIEST CANNOT BE HAD.

THE OLD TESTAMENT

The Bravery of Judith (2)



And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his servant: Go, and persuade that Hebrew woman, to consent of her own accord to dinel with me. For it is looked upon as shameful among the Assyrians, if a woman mock a man. Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him and drink wine and be merry. And Holofernes was made merry on her occasion, and drank exceeding much wine. And when it was grown late Vagao shut the chamber doors, and went his way. And they were all overcharged with wine. And Judith was alone in the chamber. But Holofernes lay on his bed, fast asleep, being exceedingly drunk. And Judith spoke to her maid to stand without and to watch: And Judith stood before the bed praying with tears, and the motion of her lips in silence, saying: Strengthen me, O Lord God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayst raise up Jerusalem thy city. And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it. And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour. And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body. And delivered the head of Holofernes to her maid, and bade her put it into her wallet. And they two went out according to their custom, as it were to prayer, and they



passed the camp, and having compassed the valley, they came to the gate of the city. And Judith from afar off cried to the watchmen upon the walls: Open the gates for God is with us, who hath shewn his power in Israel. And when the men had heard her voice they called the ancients of the city.

Then she brought forth the head of Holofernes out of the wallet, and showed it to them, saying: Behold the head of Holofernes the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord our God slew him by the hand of a woman. And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made Heaven and earth, who hath directed thee to cutting off the head of the prince of our enemies.



Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly. And there was a very great cry in the midst of their camp. And when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight. So that no one spoke to his neighbour, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills. And the Hebrews

from the least to the greatest all were made rich by their spoils. And Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith. And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people: For thou hast done manfully, therefore thou shalt be blessed for ever. But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments and precious stones.

THE VIRTUE OF PATIENCE

THE FIRST FRUIT OF PATIENCE

Peace



We all long after peace; we are anxious not for inactivity, nor indeed that we should have nothing against which to fight, but for the absence of that conflict within us which is the source of all our misery. It is the struggle in our own hearts between two opposing forces of duty and inclination that troubles and disturbs us. If this struggle is to cease, one of these two forces must be crushed. It is the process of crushing our corrupt inclinations that we dread. We have not the necessary courage, though we know that the only way to peace is to mortify our members which are upon the earth. This is the story of my troubles, I have not conquered my lower nature and my self-will.



How is the victory to be gained and peace restored to our hearts? It is impossible without suffering. Nothing else has the power to break our proud wills and make us put our stubborn necks beneath the yoke. We speak of those who have suffered having a chastened

look, and it always attracts us. There is in suffering a sort of magic which ought to commend it to us, or at least to reconcile us to it. If I have to suffer, I will think of this, and console myself with knowing that God will bring peace and happiness out of it.

But it is not all suffering that has this wholesome effect, but only suffering borne with patience. If we are impatient, rebellious, unresigned, our suffering may be an occasion of fresh trouble rather than of peace. I must accept it from the hand of God, if it is to bring with it that quiet tranquility which I have never yet attained as I fight. I must bow my head and place myself in god's hands to suffer as He pleases, whatever He Pleases, as long as He pleases. This is the only road to solid peace.

HOLY SOULS CORNER



The great saint Louis Marie De Montfort had a very marked devotion to Our Lady and to Her Rosary. To sum up his doctrine in one sentence, he advocates that it is most efficient for us if we should go through Mary to Jesus. Since Jesus was given to the world at the incarnation through Mary, and as God does not change His ways of acting, we should go to Mary if we would gain Her son Jesus. And as St Paul has amply demonstrated, our whole life must be centred on Jesus if we are to attain our destiny and fulfil God's plan for us.

One simple way to bring this home to us is to recite the Holy Rosary of the Blessed Virgin Mary every day. It is important to consider the way we say this great prayer to Our Lady. Many will admit to saying it in a careless manner perhaps rushing it as they have not left sufficient time. St Louis says that if you say the Rosary to get it over as quickly as possible, you are wasting your time and the devotion is valueless. Let us ask ourselves what the Rosary is and why we should say it slowly and with recollection on the mysteries it contains. It is because the 15 mysteries are the descriptions of the great treasures of the Catholic Faith, starting with the incarnation, having the great mysteries of the Passion, Resurrection and Ascension of Our Lord, and ending with the coronation of Our Lady as Queen of Heaven and Earth. To be an active living Catholic it is necessary to remind ourselves often of these great mysteries of our Faith.

Any good Catholic will want to remember their relations and friends that have died and are perhaps languishing in Purgatory paying their debts to God's justice for past sins and punishments remaining from forgiven sins. By saying the Rosary faithfully for the Holy Souls, to remind ourselves of the mysteries of our Faith and offering these Mysteries as an oblation, we can do real good for their suffering souls. The Church guarantees this by loading the Rosary with many indulgences. We must always remember that in saying the Rosary devoutly we honour especially Mary our queen and mother and go to Jesus through Her.

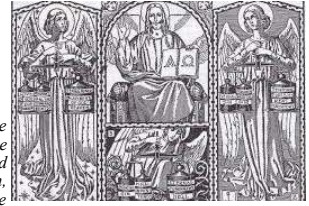
The recitation of the Rosary devoutly, slowly and reverently is the remedy for the forgetfulness of our great Catholic Faith. It will win for you the grace needed to practise your faith with great love and conviction. When our time comes to suffer the pains of Purgatory, as it most likely will, Our Lady will not forget us and will inspire others left on earth to say the Rosary to help relieve our pains and languishing.

Help me to deserve and to keep a good name, by a peaceful and pious living; to Thy honour, O Jesus, to my own comfort and the benefit of others. (*The Jesus Psalter*).

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.



How should we prepare for the judgement?

We should prepare for the judgement
by being most careful to lead a good life and die a happy death.

1. We should do *all the good* we can, so that God may forgive the evil we may do. We should not only obey carefully all the Commandments of God and the Church, but do good works in prayer and alms-deeds, practising charity for the love of God.

How can we be careless about a matter of such importance, when we are absolutely certain of being judged by God! "For what shall I do, when God shall rise to judge?" (Job 31:14).

2. We should do voluntary works of penance, for love of God, in expiation of all sins we may have the misfortune to commit.



The "Imitation of Christ" says on this topic: "In all things look to the end, and how thou wilt stand before the strict Judge, from Whom there is nothing hid; Who takes no bribes, and receives no excuses, but will judge that which is just.... Be, therefore, now solicitous for thy sins, that in the day of judgment thou mayest be in security with the blessed.... Then shall the poor and humble have great confidence, and the proud fear on every side. Then it will appear that he was wise in this world, who for Christ's sake learned to be a fool and despised.... Then shall the flesh that was afflicted exult more than if it had always fared in delights.... Then a pure and good conscience shall bring more joy than learned philosophy. Then shall the contempt of riches far outweigh all treasures of the children of earth.... Learn to suffer now in little things, that thou mayest be delivered from more grievous sufferings.... All is vanity except to love and serve God alone" (Book 1, chapter 24).

3. We should never go to sleep without being *prepared* never to awake on earth again, but in the presence of our Judge.

Let us examine our conscience every day, make acts of contrition for our sins, confess them, and resolve to avoid them in the future.

LITURGY THIS MONTH

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



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 ministers 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 28th: Sts. Simon & Jude

O Lord, grant that the feast of these Apostles may strengthen my faith and my fidelity to Thy Holy Church.

October 29th: 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 Mysteries of the Rosary - 2



The Visitation



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

October 2023 Intention: To obtain the grace of a good death

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 obtain the grace of a good death



COMMUNION



SACRIFICE



APOSTOLATE

JUNE 2023 RESULTS

The Intention was for many priestly and religious vocations

	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	204	74	74	207	300	1402	110	69	209
Ireland	14	384	67	66	581	1069	1828	34	97	669

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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