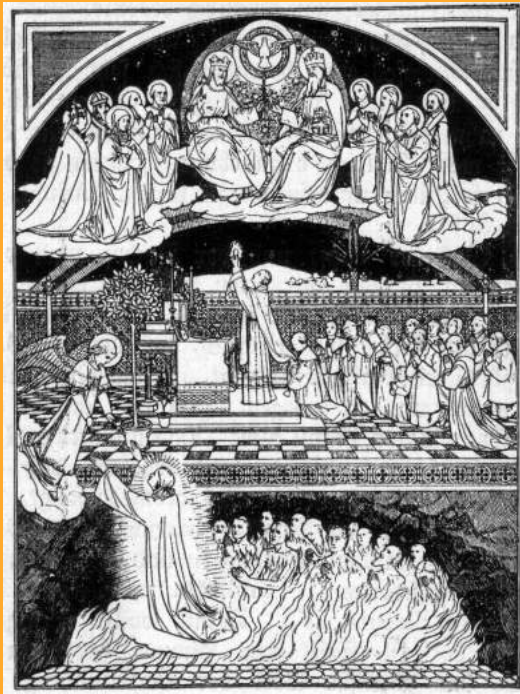




Hostia

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



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November 2023

**Month of the
Holy Souls**

*For the deceased
of our families*

The
Saint
of
the
month

Saint Didacus or Diego Franciscan Confessor († 1463)



Saint Didacus was born in Andalusia in Spain, towards the beginning of the fifteenth century. He was remarkable from childhood for his love of solitude, and for conversations concerning holy things. When still young he retired to live with a hermit not far from his village, where he spent several years in vigils, fasting, and manual work. Like the Fathers of the Desert, he made baskets and other objects with willow branches and gave them to those who brought alms to the two hermits.

God inspired him to enter into the Order of the seraphic Saint Francis; he did so at the convent of Arrizafa, not far from Cordoba. He did not aspire to ecclesiastical honours, but to the perfection and inviolable observance of his Rule — an admirable ideal, the practice of which, according to Saint Thomas Aquinas, is equivalent to martyrdom in merit. He made himself the servant of all his brethren. Any occupation was his choice. All his possessions were a tunic, a crucifix, a rosary, a prayer book and a book of meditations; and these he did not consider as his own and wanted them to be the most worn of all that were in the house. He found ways to nourish the poor who came to the convent, depriving himself of bread and other food given him, and if unable to do so consoled them with such gentle words that they left with profit nonetheless.

At one time he was sent by his superiors to the Canary Islands, and went there joyfully, hoping to win the crown of martyrdom. Such, however, was not God's will. After making many conversions by his example and holy words, he was recalled to Spain. He was assigned to the care of the sick and when he went to Rome for the Jubilee year

of 1450, with 3,800 other religious of his Order, most of whom fell ill there, he undertook to care for them, succeeding in procuring for them all they needed even in that time of scarcity.

Saint Didacus one day heard a poor woman lamenting, and learned that she had not known that her seven-year-old son had gone to sleep in her large oven; she had lighted a fire, and lost her senses when she heard his cries. He sent her to the altar of the Blessed Virgin to pray and went with a large group of persons to the oven; although all the wood was burnt, the child was taken from it without so much as a trace of burns. The miracle was so evident that the neighbours took the child in triumph to the church where his mother was praying, and the Canons of the Church dressed him in white in honour of the Blessed Virgin. Since then, many afflicted persons have invoked the Mother of Heaven there.

After a long and painful illness, Saint Didacus ended his days in 1463, embracing the cross which he had so dearly loved during his entire life. He died having on his lips the words of the hymn, *Dulce lignum* [Sweet wood - a chant of Good Friday]. His body remained incorrupt for several months, exposed to the devotion of the faithful, ever exhaling a marvelous fragrance. He was canonised in 1588; Philip II, king of Spain, had laboured to obtain that grace after his own son was miraculously cured in 1562 by the relics of the Saint, when he had fallen from a ladder and incurred a mortal wound on his head.

Saint Didacus' feastday
is on 13th November

FROM THE CHAPLAIN

Dear Crusaders and Friends,

The month of November starts with two important days — the feast of All Saints and the commemoration of All Souls.

On the feast of All Saints we shall pray to all those who are in Heaven. They are the Saints we celebrate on different dates throughout the liturgical year because they have been canonised by the Church.

But on this day, 1st November, we can pray to many more Saints, to all those people who deserved the reward of Heaven because of the way they lived here on earth. We will certainly know many of them because we know many good people who led a good life before God called them to Heaven.



We pray to them so that through our praises God may be glorified. Every soul in Heaven is there because of God who gave His graces to them — in Baptism, in all their good Confessions, in all the Holy Communion they received, in Confirmation, and the prayers offered every day — and because people used God's graces to live

good lives working for their sanctification and persevering to the end.

By the commemoration of All Souls, on 2nd November, we shall pray for those who are in Purgatory: they know they will go to Heaven eventually but not before they purify their souls from the last remains of sin. Amongst some are certainly people we know as well, family members or people from our congregations who also led a good life, they were not as perfect as God wanted them to be.

We should pray for them because this is how we can help to shorten their time in Purgatory. This is why we pray for them and not to them. Our prayers and sacrifices will be an act of charity by us that is useful to them, helping to pay off their debt that is due to God: we can compensate for the love of God that was lacking when they committed sin during their lives.

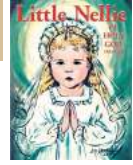
Be generous for these souls that cannot help themselves. Pray particularly for those you know, for those to whom you are related, and if they are already in Heaven, God will make other souls benefit from your prayers, souls perhaps for whom nobody thinks of praying. And every soul can pray for you in gratitude for what you are doing for them...

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 (2)

The nuns were so impressed by the dear child’s burning devotion and catechetical knowledge that they entertained the hope that she would be able to be confirmed before her death. They prayed for this intention but the Bishop knew nothing about it.

Therefore, there was general surprise and joy when, on the morning of the 8th October, His Excellency Monsignor O’Callaghan telephoned himself to say that he would come towards the middle of the day to administer Confirmation to Nellie! They loved this little child so much since she was so loveable, kind, affectionate and good, so charming in her angelic innocence and in the great suffering she



endured so patiently! She was a beautiful lily among thorns, a violet hidden from the eyes of the world, but whose fragrance already betrayed so many virtues!

They believed that the Prelate was obeying a special inspiration of the Holy Ghost, all the more so since Nellie’s most extraordinary graces were granted to her after she had received this Sacrament which makes us perfect Christians.

When she was told the good news, the child’s happiness seemed to no longer know any bounds.

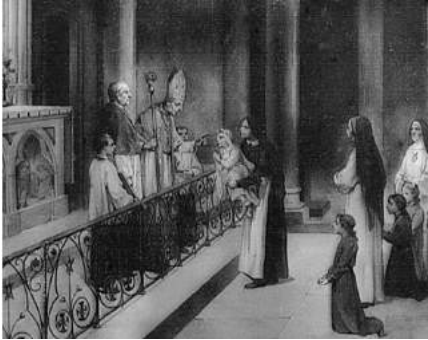
The Sisters hurried to supplement her Christian doctrine, but they stopped, astounded to see that her understanding was perfectly enlightened, much more by intuition and gratuitous grace, no doubt, than by what she had heard from their mouths.

When a Sister explained the ceremonies that accompany the Sacrament, Nellie paid enraptured attention. “When the Bishop gives you a little slap on the cheek, don’t be afraid, he won’t hurt you. It’s only to show that you’re going to become Holy God’s little soldier”, the catechist told her.

As the solemn hour approached, the surplus of emotion brought about a

slight trembling in the child's limbs.

At last Monsignor arrived. Too weak to sit or kneel, Nellie was carried to the chapel by the nurse, and it was in her arms that she received the Holy Ghost who truly "breatheth where He will".



Her grave and recollected attitude during the ceremony, her intelligent gaze that followed all the movements of the Lord's minister, her lips that murmured fervent invocations, a visible enthusiasm that shook her whole being — everything in Nellie revealed a soul which appreciates its happiness and opens itself wide to the action of the Sanctifying Spirit.

After this scene, which was moving for all those who were its happy witnesses, Nellie was carried to the parlour and received another blessing from the Bishop who did not hide the fact that he was mightily impressed by the piety of this child of predilection.

"That day", writes the Mother Superior, "she was beautiful with a heavenly beauty, and we really regret not having taken a photograph of her".

The good nurse, as much as the beloved child, could not contain her joy. In her own room, she prepared a little bed of soft cushions and tenderly laid her on it. There, the little confirmand gave audience all that day to several members of the Community and to many children. To each one of them, she constantly repeated with joyful fervour: "Now, I'm Holy God's little soldier!"

We will soon see that these words were not merely empty words on the lips of this four-year-old child. It was a real program and she carried it out.

When the evening of this beautiful day arrived, the Superior called the girl on duty to bring Nellie back to the infirmary, adding that her mother could not go there that night and that she must offer this as a sacrifice.

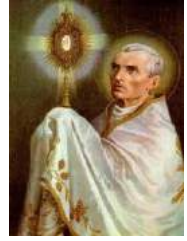
"Oh, Mother Francis", the little one begged, "please leave me with my mother this evening".

How could anyone resist such a prayer? It was answered.

Happy beyond anything words could express, Nellie rested near the one whom Holy God had given her as a mother and, thanks to a fortunate permission of Providence, she never left her again. It was in this room, become like a sanctuary, that the angelic child's final months and the heavenly scenes we are going to tell took place. It was from there that Little Nellie, richer in merits than in years, took her flight to Heaven.

To be continued.

EUCHARISTIC DEVOTION



Self-Abasement, Characteristic of Eucharistic Holiness (3)

Our Lord is active in the Most Blessed Sacrament: He works, He mediates, He saves souls.



He applies the merits of His Redemption and sanctifies us. His action extends to every creature. He is the Word Who uttered the word which created all things; and He still upholds all things by His word. In the Eucharist He keeps on saying the fiat which sustains life in all creation. He is not only the

Creator but also the Reformer, Restorer and King of all the earth. All nations are subjected to His rule, and the Father acts upon the world only through Him. He rules the world; and the word of command that rules it issues from the Most Blessed Sacrament. He holds the life of every being in His hand; He is Judge of the living and the dead.

Sovereigns put the stamp of royalty on everything they do or say. They have to do that; for man is governed only by love or by fear. But see Our Lord! Where is the pomp of this King to Whom all power belongs in Heaven and on earth? Where is the glory, the lustre in His words and His deeds? At every instant millions of Angels leave the tabernacle and return to it after having carried out His orders. The tabernacle is their centre and headquarters; for there lives the Commander-in-Chief of the heavenly armies. Do you see or hear anything? All creatures obey Him, and we do not hear a sound. That is His way of concealing His action, of commanding in His state of self-abasement. And men who are in command of others think they are something! They give their orders in a loud voice, imagining they thereby command with greater effect! That is a lesson for superiors and heads of families; they should be humble in commanding others in order to imitate Our Lord in the Most Blessed Sacrament.

Note this other detail about the humility of Our Lord. He is invisible when He issues His orders; if He were visible, we would not want to obey anyone else but Him. He hides Himself so that we may obey our fellow men, to whom He has given a reflection of His authority. What a wonderful union of authority and humility!

Moreover, Our Lord conceals the holiness of His works. Holiness is divided into two parts. The first has to do with the interior life of the soul with God. It is the more

important of the two; for in it are perfection and life. It mostly always suffices and takes the place of everything. It consists in contemplation and in the interior immolation of the soul. The second part has to do with the exterior life.

Contemplation is made up of the relations of the soul with God, the angels, and the spiritual world. It is the life of prayer which gives holiness its worth and is the source of charity and love. We must keep this life hidden. God alone must possess the secret of it; it could not be revealed to man without the soul's being exposed to pride. God has reserved this life for Himself and wants to direct it Himself. Even a Saint would not be equal to the task. It is the nuptial relation of the soul with God which takes place in the privacy of the oratory with the doors closed. *Intra in cubiculum tuum, et clauso ostio, ora Patrem tuum in abscondito.* "Enter into thy chamber, and having shut the door, pray to thy Father in secret." It is hard to "pray in secret." We are always eager to be up and doing; we are always thinking of what we will do or say in this or that circumstance. We have not the key to prayer. We cannot keep quiet. Look at Our Lord in the Host: He prays; He is the Great Suppliant of the Church. By His prayer He obtains more than all creatures put together; but He prays in His state of self-abasement. Who sees His prayer? Who hears Him praying? The Apostles saw Him pray on earth; they could hear His groanings in the garden of Olives. But here, nothing! His prayer is then most hidden; but it is all the more powerful for its being more sacrificed. Press a sponge, and it gives up the liquid it contained. We must have compression to develop a great force of expansion. Well, Our Lord abases Himself, reduces Himself to nothing, compresses Himself so that His love may "spring up" to His Father with, infinite force.



The contemplative soul sees in Him her model. She does not want to be known; she wants to be alone; she collects her thoughts and retires within herself. How many souls there are whom the world despises but who are most powerful because their prayer is like the humble and hidden prayer of Jesus Hostia! They need the Eucharist to nourish and sustain this hidden and intense prayer. Were they to try being self-sufficient, they would go out of their minds. Jesus alone can with His gentleness temper the force of that prayer.

The interior life consists also in immolation. The senses, the body, and the faculties must be kept quiet if the soul is to be free and undisturbed in prayer. Every soul that wants to perfect herself interiorly must sustain within herself a combat which is beyond comparison.

Here again Our Lord's life of self-abasement is our model. Who immolates himself more than He? Some say that He does not suffer any more. But in order to have a real immolation, it is not necessary to have actual suffering; it suffices to place oneself, in the state and will of sacrifice. It is a mistake to think that the merit of sacrifice depends entirely on our feeling pain actually and exteriorly. Many persons say: "I have no merit, for nothing is hard for me to do. I do everything easily; therefore I am doing nothing for God." That leads one to abandon the path of holiness. Piety so loves to see what it is doing, and to feel that it is doing something, that it is giving.

THE SACRAMENTS



AFTER THE PRIEST BLESSES THE RING THE GROOM PUTS IT ON THE BRIDE. THE PRIEST IS ONLY THE WITNESS TO THE MARRIAGE, WHILE THE BRIDE AND GROOM ADMINISTER THE SACRAMENT TO EACH OTHER.

THE CHURCH ALSO REQUIRES TWO OTHER PERSONS, BESIDES THE PRIEST, TO WITNESS THE MARRIAGE. THESE ARE USUALLY THE BEST MAN AND FIRST BRIDESMAID.

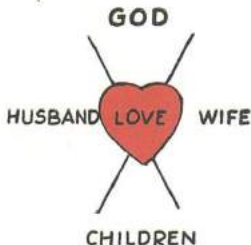
THE RING IS MARRIAGE BRINGS

BEAUTIFUL ... MUCH JOY

PRECIOUS ... SPIRITUAL TREASURE
ENCIRCLING ... RESTRICTIONS AND RESPONSIBILITIES

THE CHIEF DUTIES OF HUSBAND AND WIFE IN THE MARRIED STATE ARE:

1. TO HAVE ALL THE CHILDREN GOD MAY GIVE THEM AND TO PROVIDE FOR THEM IN EVERY WAY.

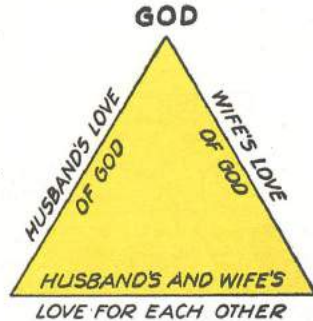


THE LOVE OF HUSBAND AND WIFE IS GOD'S WAY OF SENDING NEW SOULS INTO THE WORLD.



PRIEST:
PRESERVE, O LORD,
WHAT YOU HAVE
DONE IN US, FROM
OUT OF YOUR HOLY
TEMPLE IN JERU-
SALEM. LORD,
HAVE MERCY ON
US. CHRIST, HAVE
MERCY ON US.
LORD, HAVE MERCY
ON US. OUR
FATHER, ... AND
LEAD US NOT
INTO TEMPTATION,
BUT DELIVER US FROM EVIL. AMEN.

2. TO BE FAITHFUL TO EACH OTHER



THE SACRED TRIANGLE OF LOVE:
TAKE AWAY THE SIDES AND THE
BASE IS EXPOSED TO RUIN. TAKE
AWAY THE BASE AND THE SIDES
CANNOT BE HELD UP.



SAVE YOUR SER-
VANTS. WHO HOPE
IN YOU, MY GOD.
SEND THEM HELP
FROM YOUR HOLY
PLACE, O LORD.
AND OUT OF SION
DEFEND THEM.
BE FOR THEM, O
LORD, A TOWER
OF STRENGTH.
FROM THE FACE
OF THE ENEMY.

THE GRACES WHICH JOHN AND
MARY SHALL RECEIVE ALL THEIR
LIVES TOGETHER FROM THIS
SACRAMENT WILL HELP THEM
PERFORM THEIR DOUBLE DUTY.

LORD, HEAR MY PRAYER. AND LET MY CRY COME TO YOU. THE LORD BE WITH YOU AND WITH YOUR SPIRIT.

IMPORTANT NOTE:



LET US PRAY.
LOOK WITH FAVOR
WE BEG YOU,
O LORD, ON THESE
YOUR SERVANTS
AND DEIGN TO
WATCH OVER THE
PROVISION OF
YOUR WISDOM
FOR THE INCREASE
OF THE HUMAN
RACE, THAT THOSE
WHO ARE MADE
ONE ACCORDING
TO YOUR WILL,
MAY BE SAFE-
GUARDED BY YOUR PROTECTION. THROUGH
CHRIST OUR LORD. AMEN.

THE CATHOLIC CHURCH
ALONE HAS THE RIGHT TO
MAKE LAWS REGULATING
THE MARRIAGES OF
BAPTIZED PERSONS
BECAUSE THE CHURCH
ALONE HAS AUTHORITY
OVER THE SACRAMENTS
AND OVER SACRED
MATTERS AFFECTING
BAPTIZED PERSONS.

(THE STATE HAS THE RIGHT
TO MAKE LAWS CONCERNING
THE MERELY CIVIL EFFECTS
OF SUCH MARRIAGES.)

THEN THE NUPTIAL MASS IS CELEBRATED. DURING THE MASS SPECIAL PRAYERS AND A SPECIAL BLESSING ARE ADDED TO SHOW THE CHURCH'S GREAT CONCERN FOR THE HAPPINESS AND SUCCESS OF THIS MARRIAGE.

THE OLD TESTAMENT

Baltasar's Banquet



Baltasar the king made a great feast for a thousand of his nobles: and every one drank according to his age. And being now drunk he commanded that they should bring the vessels of gold and silver which Nabuchodonosor his father had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives and his concubines, might drink in them. They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone. In the same hour there appeared fingers,

as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other. And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom. Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king. Wherewith king Baltasar was much troubled, and his countenance was changed: and his nobles also were troubled. Then the queen (not the wife, but the mother of the king) on occasion of what had happened to the king, and his nobles, came into the banquet house: and she spoke and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor thy father appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers. Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is, in Daniel. Now therefore let Daniel be called for, and he will tell the interpretation. Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea? I have heard

of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee. And now the wise men the magicians have come in before me, to read this writing, and shew me the interpretation thereof: and they could not declare to me the meaning of this writing.

But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom. To which Daniel made answer, and said before the king: Thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof. O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honour. And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down. But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.



And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him. Thou also his son, O Baltasar, hast not humbled thy heart, whereas thou knewest all these things: But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified. Wherefore he hath sent the part of the hand which hath written this that is set down. And this is the writing that is written: MANE, THECEL, PHARES.

And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it. THECEL: thou art weighed in the balance, and art found wanting. PHARES: thy kingdom is divided, and is given to the Medes and Persians. Then by the king's command Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom. The same night Baltasar the Chaldean king was slain.

And Darius the Mede succeeded to the kingdom, being threescore and two years old.

THE VIRTUE OF PATIENCE

THE SECOND FRUIT OF PATIENCE

Hope



“Patience,” says Saint Paul, “works out our trial and trial hope.” (Romans 5:4). If we humbly accept the sufferings God sends us without rebellion or complaint, then we reap the reward in rapid growth of hope within our heart. Through the darkness we descry a bright light in the distance, and though our path be a dreary and a painful one, this prospect cheers us up and makes us go on our way rejoicing. In the earlier part of the time of trial, hope was dim and faint, but when we have been proved faithful servants, hope begins to anticipate the future and to fill us with a happiness which makes the present sufferings comparatively light. Have I attained that happy state?

Joined to this prospect of the future is a great confidence in God in the present. Confidence is part of hope. When we have learned by patience to trust Him amid sorrow, tribulation, disappointment, then we have a solid foundation for trusting Him all the rest of our lives, not only with a sort of blind assurance that all He does is best, but with a consciousness of the happy results to come from all that patience bids us bear. Results, too, which we begin to experience even here. I must then aim at this confidence and pray that I may gain it by patience.



Saint Paul tells us that if we hope for that which we see not, we have to wait for it, for the perfect work of patience is to wait contentedly for the time when God will give us the good things He has promised us. This was the Apostle’s frame of mind when he said: “I have fought a good fight, have kept the faith, at the last there is laid up for me a crown of justice.” (2 Timothy 4:7). So, too, for me, if I persevere to the end, there is laid up a like crown. The thought of it shall animate me to fresh patience.

HOLY SOULS CORNER

Mass of Requiem

You have perhaps read of the great charity of Saint Malachy of Ireland towards the Holy Souls. He seems to have been rewarded for this devotion by his known preference regarding the date and circumstances of his death. Thus, he had expressed a preference to end his life in the Monastery of Clairvaux, governed by Saint Bernard, in order to benefit from the sacrifices of those fervent Religious; and as to time, he preferred the feast day of All Souls, that he might have part in all the Masses and all the prayers offered throughout the entire Catholic world for the faithful departed. His pious desires were satisfied on every point. He was on his way to Rome in 1148, to visit Pope Eugenius III, arriving at Clairvaux a little before All Saints. He was taken ill and obliged to remain there. He departed this life on 2nd November as he had wished.



We know that in the Catholic liturgy there is a special Mass for the dead, it is celebrated in black vestments, and is called Mass of Requiem. It may be asked whether this Mass is more profitable to the souls than any other. The Sacrifice of the Mass, notwithstanding the variety of its ceremonies, is always the same infinitely holy Sacrifice of the Body and Blood of Jesus Christ; but as the Mass for the Dead contains special prayers for the Holy Souls, it also obtains special assistance for them, at least at those times

when the liturgical laws permit the priest to celebrate in black. The Church's practice in this regard is illustrated by a fact which we read in the Life of Venerable Fr. Joseph Anchieta.

This holy Religious, justly surnamed the Wonder-worker of Brazil, had, like all the saints, great charity towards the Holy Souls in Purgatory. One day during the Octave of Christmas, when the Church forbids the celebration of Requiem Masses, on 27th December, feast of Saint John the Evangelist, this man of God, to the great astonishment of all, ascended the altar in black vestments, and offered the Holy Sacrifice for the Dead.

His superior, Father Nobrega, knowing the sanctity of Father Anchieta, doubted not that he had received a Divine inspiration; nevertheless, to remove from such conduct the character of apparent irregularity, reprimanded the holy man publicly. "What Father!" said he to him, "do you not know that the Church forbids the celebration of Mass in black today? Have you forgotten the Rubrics?"

The good Father, quite humble and obedient, replied with respect that God had revealed to him the death of a Father of the Society, his fellow student at the University of Coimbra, who at that time resided in Italy, in the College of the holy house of Loreto, and who had died that same night. "God," he continued, "made this known to me, and gave me to understand that I should offer the Holy Sacrifice for him immediately, and do all in my power for the repose of his soul." "But," said the Superior, "do you know that the Mass celebrated as you have done will be of any benefit to him?" "Yes," modestly replied Anchieta, "after the memento for the dead, when I said these words: *PER IPSUM, ET CUM IPSO, ET IN IPSO, EST TIBI DEO PATRI OMNIPOTENTI, IN UNITATE SPIRITUS SANCTI, OMNIS HONOR, ET GLORIA, PER OMNIA SAECULA SAECULORUM!* God showed me the soul of that dear friend, freed from all its sufferings and ascending to Heaven, where his crown awaited him".

MY CATHOLIC FAITH

Chapter 78. Existence of Purgatory

Both reason and faith tell us that there is a middle ground of expiation, where the soul is cleansed from all stain of sin before it can enter the glory of Heaven. "There shall not enter into it anything defiled" (Apocalypse 21:27). Christ said, "Amen, I say to thee, thou wilt not come out from it until thou hast paid the last penny" (Matthew 5:26). Even persons who deny the existence of Purgatory instinctively pray for their loved ones who have died. This would be great inconsistency if their reason did not tell them that their prayers would do the dead good. Prayers are useless for those in Heaven or Hell.



What is Purgatory?

Purgatory is a **place of temporary punishment for those who have died in the state of grace, but have not fully satisfied God's justice** for all punishment due their sins.

1. Purgatory is a middle state where souls destined for Heaven are detained and purified. Souls in Purgatory cannot help themselves, for their time for meriting is past. But they can be helped by the faithful on earth, by prayers and other good works.

In some places, at eight o'clock at night, the church bells sound, to admonish the faithful to pray for the souls in Purgatory. This hour is in commemoration of Christ's prayer in the garden. We should then kneel and pray one Our Father, one Hail Mary, and the Requiem aeternam: "Eternal rest give unto them, O Lord, and let perpetual light shine upon them, may they rest in peace. Amen".

2. Belief in the utility of praying for the dead automatically includes belief in the existence of Purgatory. If there were no Purgatory, it would be useless to pray for the dead, because saints in Heaven need no help, and those in hell are beyond aid.

And we can be sure there will be no more Purgatory after the General Judgement; because the reason for its existence will have passed.

3. Purgatory is a place of temporary punishment for those who have died in venial sin, or who have not fully satisfied God's justice for mortal sins already forgiven.
 - (a) A boy steals an apple from a stall in the market; this is a venial sin punishable in Purgatory. Some argue that God is a good God, and will not punish such slight sins with the pains of Purgatory. We must remember, nevertheless, that the judgements of God are different from those of men, as His holiness is far above human holiness.

"My thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." Let us reverence God's holiness and justice, as we have loving confidence in His mercy.

- (b) A man commits a cruel murder. This is a mortal sin which, unrepented and unconfessed, will send him to Hell.

The man repents, confesses, and obtains absolution for his sin; the guilt therefore is removed. But justice requires that he make up for the evil he has done; this atonement takes place in Purgatory, unless he makes full satisfaction before death.

4. The doctrine of Purgatory is eminently consoling to the human heart. It consoles us when our loved ones die. Purgatory is a bond of union making us realise that death is not an eternal separation for the just, but only a loss of their bodily presence.

Purgatory gives us an assurance that we are still in touch with our beloved dead. We are consoled by the knowledge that we can still help them with prayer, as in life we so helped them.



LITURGY THIS MONTH

*The month of November
is dedicated to
the Holy Souls in Purgatory*



*During this month, say often some prayers for the Poor Souls
and especially when you pass a cemetery.*

*It is a good habit to make then the sign of the Cross and say
"Eternal Rest grant unto them, O Lord,
and let perpetual light shine upon them".*

November 1st: FEAST OF ALL SAINTS

We praise God on that day for the immense number of Saints in Heaven and pray that we one day join them for our Eternal Happiness.

November 2nd: COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Special day to pray for the Holy Souls and remember that they rely on our prayers to come out of Purgatory and reach Heaven.

Last 3 Sundays after Pentecost

It is interesting to see the teaching of the Church throughout all the Sundays after Pentecost. Our Lord performs many miracles to teach men to love Him and trust in Him. The last Gospel of the Liturgical Year is that of the end of the world, so that we keep in mind the purpose of our life; which is Heaven.

The Mysteries of the Rosary - 3



The Nativity



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

**November 2023 Intention:
For the deceased of our families**

Daily offering

To be recited every morning when you wake up



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

I offer them particularly
for the deceased of our families



COMMUNION



SACRIFICE



APOSTOLATE

JULY/AUGUST 2023 RESULTS

The Intentions were for the members of the Society, living and dead and in thanksgiving for all the graces received

	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	187	70	67	285	263	994	67	20	85	} July
Ireland	11	338	113	111	545	1165	1515	142	98	799	
GB	7	170	92	92	196	258	1193	98	28	137	} August
Ireland	10	310	66	65	597	1099	1560	96	94	586	

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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