



Hostia

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



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October 2022
Month of the
Most Holy Rosary

To atone
for sacrileges

*The
Saint
of
the
month*

Saint Narcissus Bishop of Jerusalem (Second Century)



Saint Narcissus from his youth applied himself with great care to the study of both religious and human disciplines. He entered into the ecclesiastical state, and in him all the priestly virtues were seen in their perfection; he was called the holy priest. He was surrounded by universal esteem, but was consecrated Bishop of Jerusalem only in about the year 180, when he was already an octogenarian. He governed his church with a vigour which was like that of a young man, and his austere and penitent life was totally dedicated to the welfare of the church.

In the year 195, with Theophilus of Cesarea he presided at a council concerning the celebration date of Easter; it was decided then that this great feast would always be celebrated on a Sunday, and not on the day of the ancient Passover.

God attested his merits by many miracles, which were long held in memory by the Christians of Jerusalem. One Holy Saturday the faithful were distressed, because no oil could be found for the church lamps to be used in the Paschal vigil. Saint Narcissus bade them draw water from a

neighbouring well and after he blessed it, told them to put it in the lamps. It was changed into oil, and long afterwards some of this oil was still preserved at Jerusalem in memory of the miracle.

The virtue of the Saint did not fail to make enemies for him, and three wretched men charged him with an atrocious crime. They confirmed their testimony by horrible imprecations. The first one prayed that he might perish by fire, the second that he might be wasted by leprosy, the third that he might be struck blind, if the accusations they made against their bishop were false. The holy bishop had long desired a life of solitude, and at this time he decided it was best to withdraw to the desert and leave the Church in peace. But God intervened on behalf of His servant, when all three of the bishop's accusers suffered the penalties they had invoked. Narcissus could then no longer resist the petitions of his people; he returned to Jerusalem and resumed his office. He died in extreme old age, bishop to the last.

**Saint Narcissus' feastday
is on 29th October**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

One of the reasons why we pray is to atone for sins. We obviously all have to atone for our own personal sins by asking pardon of God in our prayers. However, our love for God and desire to give Him honour should also encourage us to pray to atone for the sins of others. One of the sins that many people commit and, in fact, rarely atone for, is that of sacrilege.

Sacrilege is the disrespect expressed towards something sacred. It can be stealing in a church which is a sacred place, misusing sacred vessels we use in the liturgy, or attacking the person of a priest or religious, since they are consecrated people in their religious vocation. These sins offend God gravely because what is sacred belongs to Him in a very special way. A church is the house of God, sacred vessels are used to celebrate the most sublime and sacred mysteries at Mass, priests and religious are attached to God in a very intimate way, a way similar to the link that bonds spouses in marriage.

People who commit sacrileges are often far from God and therefore they will never make reparation for these sins. However, one must make reparation for these sins since they are against the respect due to God and to what is consecrated to Him. God is highly dishonoured by sacrileges and we must desire to compensate these marks of dishonour by special marks of honour.

We can do so by offering up special prayers and sacrifices, just for the sake of honouring the One we must serve in all things.

There is another sacrilege which seems now to be becoming much more common, and that is the practice of an unworthy receiving of Holy Communion. Modern clergy often admit to Holy Communion people who publicly show that there is an obstacle in their lives preventing them from being in a suitable disposition to receive Our Lord. This has the effect of causing public scandals. Although Holy Communion is not a privilege only for good people, it is wrong to give Holy Communion to someone who is known by many for not being in a good state of life and therefore not in the state of grace. That will not serve the person's spiritual good as there is an obstacle to Sanctifying Grace and therefore it is a misuse of the Most Holy and Sacred Sacrament of the Eucharist.

The misuse of the Holy Eucharist is the most sacrilegious action possible and it demands special reparation. A special prayer we can say for this is the prayer taught by the Angel to the three shepherd children of Fatima. You will find this prayer at the bottom of this page. Say it after making a good Holy Communion so that Our Lord may be comforted and honoured in the Holy Eucharist as He deserves to be.

God bless you all.

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



Most Holy Trinity, Father, Son, and Holy Ghost, I adore Thee profoundly. I offer Thee the Most Precious Body, Blood, Soul, and Divinity of Jesus Christ, present in all the tabernacles throughout the world, in reparation for the outrages, sacrileges, and indifference by which He is offended. And through the infinite merits of His most Sacred Heart, and of the Immaculate Heart of Mary, I beg the conversion of poor sinners. (*Three times*)

POPE ST. PIUS X

By F. A. Forbes



THE POPE OF PEACE — 3

Nor was it the Catholic press alone that paid tribute to the holy life and noble aims of the dead pope. "All men who hold sincere and personal holiness in honour," said *The Times*, "will join with the Roman Catholic Church in her mourning for the Pontiff she has lost. The policy of Pius X has had many critics, not all of them outside the Church he ruled, but none has ever questioned the transparent honesty of his convictions or refused admiration for his priestly virtues. Sprung from the people, he loved and understood them as only a good parish priest can do. That was the secret of the love which he won amongst them from the first, and which at Venice made him a great popular power. Not that he ever courted popularity; he taught them as one having authority and who could insist upon obedience. But the Roman Church mourns in him something more than a saintly priest and a great bishop; in him she also deploras a great pope. In the spheres of church politics his reign has witnessed grievous disasters. It has seen the separation of church and state in France and in Portugal, and the

whole process of 'dechristianising' national and social life, of which that measure was the symbol. Unprejudiced judges cannot blame a pope for rejecting all compromise with a policy which, on the admission of its authors, was deliberately aimed at the destruction of the faith which it was his mission to uphold. Compromise, it has been said, ought to have been possible, but there are principles which Rome cannot ignore. Pius X saw that such principles were at risk in all the variations with the new system which were suggested to him. It was no light thing for him to impose upon the faithful clergy of France and of Portugal a course which brought to them the loss of their revenues, their homes, and even of all legal right in their churches. But his decision was to him not a question of policy, but of right and wrong. He gave it in accordance with the dictates of his conscience, and the wonderful obedience which the priests whom it impoverished have shown to his commands has filled with a just pride his children throughout the world.... His reform of church music was in the main a return to the pure and noble manner of the best traditions.... His zeal for establishing the true text of the Vulgate—the 'authorised version' of the Latin Bible—illustrates in yet another field the plain practical nature of his mind.... The sweeping condemnation of 'Modernism' was the most noticeable act of his pontificate within the domain of dogma. Few persons familiar with the elementary doctrines of the Catholic Church could think that the tendencies of the modernists were compatible with them.



To the downright plain sense of the pope the desperate efforts of men who had explained away the content of historical Christianity to present themselves as orthodox Roman Catholics were simply dishonest.... The elevation of Giuseppe Sarto to the most ancient and most venerable throne in Europe is a striking illustration of the democratic side of the Roman Church to which she has largely owed her power.... The story is not without its lessons for statesmen and for educationists. The Church did not attempt universal education, but by her monastic schools, her bursaries and her seminaries she set up a ladder leading to the most exalted of all her dignities for the most fit. It was long since a peasant's son had won the Triple Crown. In this, as in so much besides, the reign of Pope Pius X was a return to the past."

In the crypt of St. Peter's the latest pope, who was a peasant, was laid close to the sepulchre of the first, who was a fisherman. This was the inscription on his tomb:

PIVS PAPA X
 PAVPER ET DIVES
 MITIS ET HVNILIS CORDE
 REIQVE CATHOLICAE VINDE
 FORTIS
 INSTAVRARE OMNIA IN CHRISTO
 SATAGENS
 PIE OBIIT DIE XX AVG
 A.D. MCMXIV

POPE PIUS X
 POOR YET RICH
 MEEK AND HUMBLE OF HEART
 UNDAUNTED CHAMPION OF THE
 CATHOLIC FAITH
 TO RESTORE ALL THINGS IN CHRIST
 HAVING DONE SO MUCH
 DIED HOLILY AUGUST 20, A.D. 1914



POSTSCRIPT

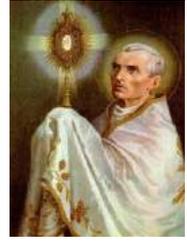
The Times newspaper was only speaking the truth when it said that even among Catholics criticism of Pope Pius X's policies and actions was heard from time to time. When we look at the extraordinary variety and far-reachingness of his acts and deeds, the vast complexity and difficulty of many of the matters with which he had to deal, we realise that it could not have been otherwise. Popes as much as, perhaps more than, other men experience that it is impossible always to please everybody, always to get prompt obedience when it is called for, even among people of goodwill. But on one thing all Catholics—and many other people—were agreed: the holiness of the pope; holiness of that heroic stature that is the qualification of the saints. The voice was unanimous: from all quarters, from high and low, came a call for its recognition, a declaration from the Church that Pope Pius X, once Giuseppe Sarto, the postman's little boy, was a saint. In 1923 the cardinals in curia decreed that his cause be introduced, Cardinal Aidan Gasquet representing Great Britain among the twenty-eight signatories. And in 1951 Pope Pius XII solemnly declared his predecessor to be Blessed Pius X—the first pope beatified since Pius V in 1672. Three years later, at a public canonisation in St. Peter's Square at Rome on 29th May 1954, the same Supreme Pontiff declared him to be

SAINT PIUS THE TENTH.

May he pray for us all before the Throne of Grace.

The end.

EUCCHARISTIC DEVOTION

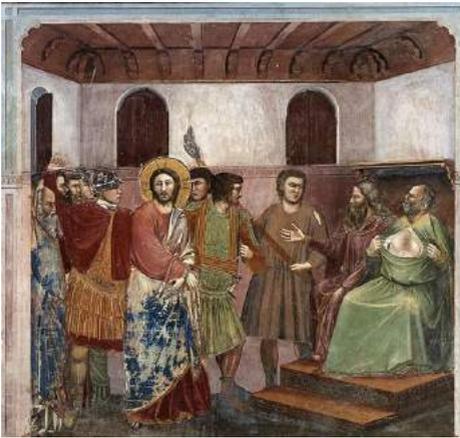


The Most Blessed Sacrament is not Loved (2)

We do not love our Lord in the Most Blessed Sacrament because we ignore or do not sufficiently look into the sacrifices made by His love for our sake. They are so amazing that the mere thought of them overwhelms my heart and fills my eyes with tears.

It cost our Saviour the whole Passion to institute the Eucharist. How is that? Because the Eucharist is the sacrifice of the New Law. Now, there is no sacrifice without a victim, there is no immolation without the death of the victim, and to share in the merits of the sacrifice we must share in the victim by eating of it. All this takes place in the Eucharist.

It is an unbloody sacrifice because the Victim died once and, by that one death, made sufficient reparation and merited full justification; but the Victim perpetuates itself in its state of immolation so as to apply to us the merits of the bloody Sacrifice of the Cross, which is to last and to be re-offered to God until the end of the world. We must eat our share of the Victim; but if it were not in this state of death, we would be loath to eat it. We do not eat living things.



The Eucharist cost our Lord the agony in the Garden of Olives, the humiliations He had to undergo before the tribunals of Caiphias and of Pilate, and His death on Calvary. The Victim had to pass through all these immolations in order to reach the sacramental state and come to us.

By instituting His Sacrament, Jesus perpetuated the sacrifices of His Passion. He condemned Himself to undergo desertions as heart-breaking as the one He suffered in the Garden of Olives; the treachery of His friends and disciples who would become schismatics, heretics, and renegades and who would sell the Sacred Host to the Jews and sorcerers.

He perpetuated the denials that distressed Him in the house of Annas; the sacrilegious fury of Caiphias; the scorn of Herod; the cowardice of Pilate; the sacramental crucifixion in the body and in the soul of the sacrilegious communicant.

Well, our Lord knew all this beforehand. He was acquainted with all the new Judases; He counted them among His own, among His well-beloved children. But nothing of all this could stop Him; He wanted His love to go further than the ingratitude and malice of man; He wanted to outlive man's sacrilegious malice.

He knew beforehand the lukewarmness of His followers: He knew mine; He knew what

little fruit we would derive from Holy Communion. But He wanted to love just the same, to love more than He was loved, more than man could make return for.

Is there anything else? But is it nothing to have adopted this state of death when He has the fullness of life, a glorified and supernatural life? Is it nothing to be treated and considered as one dead? In this state of death Jesus is without beauty, motion or defence; He is wrapped in the Sacred Species as in a shroud and laid in the tabernacle as in a tomb. He is there, however; He sees everything and hears everything. He submits to everything as though He were dead. His love casts a veil over His power, His glory, His hands, His feet, His beautiful face and His sacred lips; it has hidden everything. It has left Him only His Heart to love us and His state of victim to intercede in our behalf.



At the sight of so much love of Jesus Christ for man, who is so thankless for it, the devil seems triumphant; he mocks Jesus. "I give man nothing that is true, good, or beautiful," he says. "I have not suffered for his sake, and I am more loved, more obeyed, and better served than Thou."

Alas! It is but too true; our coldness, our ingratitude are Satan's triumph over God!

Oh! How can we forget our Lord's love, a love that cost Him so much and is so lavish of everything!

It is true also that the world does all in its power to prevent us from loving Jesus in the Most Blessed Sacrament with a real and practical love, to prevent us from visiting Him, and to cripple the effects of this love.

The world engrosses the attention of souls; it binds and enslaves them with external occupations and good works in order to deter them from dwelling too long on the love of Jesus.

It even fights directly against this practical love and represents it as optional, as practicable at most only in a convent. And the devil wages incessant warfare on our love for Jesus in the Most Blessed Sacrament.

He knows that Jesus is there, living and substantially present; that by Himself He is drawing souls and taking direct possession of them. The devil tries to efface the thought of the Eucharist in us, and the good impression made by it; for in his mind, that should decide the issue of the struggle.

And yet God is all love. This gentle Saviour pleads with us from the Host: "Love Me as I have loved you; abide in My love! I came to cast the fire of love on the earth, and My most ardent desire is that it should set your hearts on fire." Oh! What shall we think of the Eucharist at the moment of death or after death, when we shall see and know all the goodness and love and riches of it!

O my God, my God! What must Thou think of me, who have known Thee so long, who have communicated so often! Thou hast given me all Thou couldst give me.

Thou wantest me to serve Thee in return, and I have not yet acquired the first virtue of this service.

Thou art not yet the sovereign law, the centre of my heart, the goal of my existence.

What then must Thou do to triumph over my heart?

Lord, my mind is made up; henceforth my motto shall be, "Give me the Eucharist, or let me die!"

THE SACRAMENTS

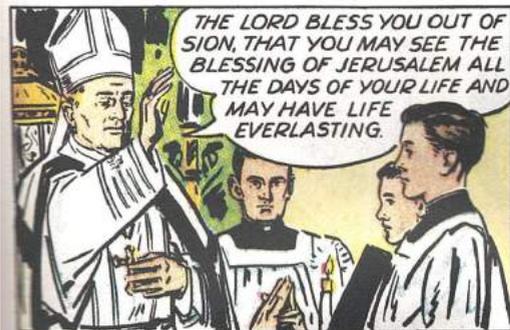


BISHOP:

LET US PRAY, O GOD, WHO GAVE THE HOLY SPIRIT TO YOUR APOSTLES, AND WILLED THAT HE SHOULD BE GIVEN THROUGH THEM AND THEIR SUCCESSORS TO THE REST OF THE FAITHFUL, LOOK WITH FAVOR ON OUR LOWLY MINISTRATION, AND GRANT THAT THE SAME HOLY SPIRIT, COMING ON THOSE WHOSE FOREHEADS WE HAVE ANOINTED WITH THE SACRED CHRISM AND SEALED WITH THE SIGN OF THE HOLY CROSS, MAY GRACIOUSLY

CONSECRATE THEIR HEARTS AS TEMPLES OF HIS GLORY BY DWELLING WITHIN THEM. YOU WHO WITH THE FATHER AND THE SAME HOLY GHOST LIVES AND REIGNS, GOD THROUGH ALL ETERNITY.

ASSISTANTS: AMEN



CONFIRMATION:

1. INCREASES SANCTIFYING GRACE.
2. GIVES YOU THE SACRAMENTAL GRACE TO LIVE YOUR FAITH LOYALLY AND PROFESS IT COURAGEOUSLY.
3. IMPRINTS A SPECIAL CHARACTER, OR RELATIONSHIP TO GOD, ON YOUR SOUL.

BECAUSE JOHN ENTERS INTO A NEW LIFE—THE LIFE OF A SOLDIER OF CHRIST—HE HAS A SPECIAL SPONSOR AT CONFIRMATION.

HE ALSO TAKES A CONFIRMATION NAME SO THAT HE WILL HAVE ONE MORE PATRON IN HEAVEN TO HELP HIM.

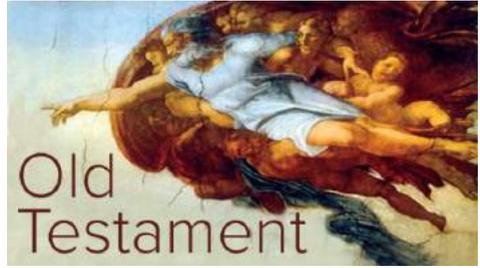
JOHN TOOK MICHAEL AS HIS CONFIRMATION NAME, BECAUSE ST. MICHAEL IS THE ANGEL WHO FOUGHT THE DEVIL.





THE OLD TESTAMENT

The Patience of Job



There was a man in the land of Hus, in Arabia, whose name was Job, and that man was simple and upright, fearing God, and avoiding evil. And there was born to him seven sons and three daughters. And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a family exceedingly great among the people of the east. And his sons went, and made a feast by houses every one in his day. And sending they called their sisters to eat and drink with them. And Job sent to them and sanctified them: and rising up early offered holocausts for every one of them. For he said: “Lest perhaps they have offended God in their hearts.”

And Satan stood before God and asked permission to tempt Job so that if he has to suffer some loss and misfortune, he would offend God for his ill fortune. Soon after, a messenger arrived before Job to tell him that his cattle had been stolen and all his servant slain. Another messenger told him that his sheep and shepherds had been struck by lightning. A third messenger came to say that his camels and those who cared for them had been killed. A fourth messenger brought the worst news: “There came a strong wind from the desert. It shook the whole house where your children were feasting; the house fell on them and killed all your sons and daughters. I alone escaped to tell you.” When Job heard all this, he was filled with great sorrow. But he did not sin by blaming God, but prayed, “The Lord gave, and the Lord has taken away! Blessed be the Name of the Lord.”

Satan again approached God and said that Job had not been tested sufficiently by his losses, but if his body was afflicted he would in that case blame God. God said to Satan: “Behold he is in thy hand, but yet save his life.” So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head.



And he took a potsherd and scraped the corrupt matter, sitting on a dunghill. And his wife taunted him, saying: “Dost thou still continue in thy simplicity? Curse God and die.” And he said to her: “Thou hast spoken like one of the foolish women: if we have received good things at the hand of God, why should we not receive evil?” In all these things Job did not sin with his lips.

Now when Job’s three friends heard of the evil that had befallen him they agreed to visit him to comfort him. These three, Eliphaz, Baldad, and Sophar lifted up their eyes afar off and, seeing his plight, they wept, rent their garments and sprinkled dust on their heads. And they sat with him on the

ground seven days and seven nights, and no man spoke to him a word: for they saw that his grief was very great.

Job suffered a long time and cursed the day when he had been born as an expression of his grief and sorrow. His friends now intervened and suggested that no one is afflicted so much who is innocent. And in any case, all men have sinned and are deserving of punishment. They suggested that Job must have sinned seriously to deserve such treatment. They accuse Job of offending God and urge him to return to God and acknowledge his sins. But Job said: "Indeed I know it is so, that man cannot be justified compared with God. If he will contend with him, he cannot answer Him one for a thousand." Nevertheless, Job maintains his innocence. Even then his friends will not give him peace and accused him for justifying himself. Job answers by extolling Gods wisdom and he himself expressed his complete confidence and reliance on God despite his sufferings. Job concludes after so much suffering that his suffering is greater than his sins deserve, yet with God, all is just, and God will give a crown of Justice to those who suffer for righteousness sake.

Eventually, God brought Jobs trial to an end and ruled in his favour against his friends because Job had not sinned with his mouth throughout all his trials and in his patience he had prayed for them. God instructed his friends to offer sacrifice as a holocaust for themselves and asked Job to pray for them. And the Lord gave Job twice as much as he had before.



And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave one ewe, and one earring of gold.

And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. And he had seven sons, and three daughters. And there were not found in all the earth women so beautiful as the daughters of Job.

And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, full of days.

***Jesus, help me to overcome all temptations to sin and the malice of my ghostly enemy.
(The Jesus Psalter)***

THE VIRTUE OF PATIENCE

TEMPTATION

On Patience under Contempt



There are few things so hard for human nature to bear as contempt. To be regarded as not worthy of notice, to be spoken of in terms implying that we are looked down upon, to be passed over as if of no importance in the eyes of others, all this is indeed painful to us and sorely tries our patience. When I am thus treated, how do I take it? Am I desirous to prove my importance and the necessity of considering me? If so, I have not the patience that I ought to have. I still have much of the spirit of pride left in me. I must pray God to make me more humble.

Why is it that contempt is so painful to us? It is because our natural craving is after power and influence. We do not realise our own insignificance. If we did we should be quite willing to be overlooked.



We should dislike the high esteem of men. This was the case with the saints. They shunned honour and courted contempt. St. Philip Neri used to go into the Cardinals' places in St. Peter's on a feast that he might have the humiliation of being thrust out. St. Francis used to kneel down in the refectory and openly accuse himself of gluttony. Oh my God! shall I ever obtain this grace of being satisfied to be despised, and of disliking to be honoured?

What would be the treatment bestowed upon us if those around us saw us as we are in God's sight, if they knew all the wicked thoughts and sinful actions of our past life? What would be their estimate of us if they saw us with all the abominations of our soul unveiled; if they beheld our pride, and selfishness, and sloth, and impurity, and self-indulgence, our high esteem of ourselves and our indifference to God? Oh how they would despise us then! How we ought to despise ourselves!

HOLY SOULS CORNER

Defrauding the Holy Souls



There is a sacred duty for heirs to fulfil their obligations to a deceased relative's soul. The following incident will prove clearly how God punishes heirs that defraud the dead. During the wars of Charlemagne, a valiant soldier had served in the most important and honourable positions. His life was that of a true Christian and model soldier. Content with his pay, he refrained from every act of violence, and the tumult of the camp never prevented him from the fulfilment of his essential duties, although in matters of minor importance he had been guilty of many little faults common to men of his profession. Having reached a very advanced age, he fell ill; and seeing that his last end had come, he called to his bedside an orphan nephew, to whom he had been a father, and expressed to him his dying wishes. "My son," he said, "you know that I have no riches to bequeath to you: I have nothing but my weapons and my horse. My weapons are for you. As to my horse, sell it when I shall have rendered my soul to God, and distribute the money among the priests and the poor, that the former may offer the Holy Sacrifice for me, and the others may assist me by their prayers."

The nephew wept, and promised to execute without delay the last wishes of his dying uncle and benefactor. The old man dying soon after, the nephew took possession of the weapons and led away the horse. Instead of selling it immediately, as he had promised his deceased uncle, he began by using it for short journeys, and as he was well pleased with it, he did not wish to part with it so soon. He deferred under the double pretext that there was nothing that urged the prompt fulfilment of his promise, and that he would wait a favourable opportunity to obtain a high price for him. Thus delaying from day to day, from week to week, and from month to month, he ended by stifling the voice of conscience, and forgot the sacred obligation which he had towards the soul of his benefactor.

Six months had elapsed, when one morning the deceased appeared to him addressing him in terms of severe reproach. "Unhappy man," he said, "thou hast forgotten the soul of thy uncle; thou hast violated the sacred promise which thou didst make at my deathbed. Where are the Masses which thou oughtest to have had offered? Where the alms that thou shouldst have distributed to the poor for the repose of my soul? Because of thy guilty negligence I have suffered unheard of torments in Purgatory. Finally, God has taken pity on me; today I am to enjoy the company of the blessed in Heaven. But thou, by a just judgment of God, shalt die in a few days, and be subjected to the same tortures which would have remained for me to endure had God not shown mercy to me. Thou shalt suffer for the same length of time that I should have suffered after which thou shalt commence the expiation of thine own faults."

A few days later the nephew fell dangerously ill. He immediately called a priest, related to him the vision, and confessed his sins, weeping bitterly. "I shall soon die," said he, "and I accept death from the hands of God as a chastisement which I have but too well merited." He expired in sentiments of humble repentance. This was but the least part of the suffering which had been announced to him in punishment of his injustice; we tremble with horror at the thought of the remaining portion which he was about of undergo in the other life.

Jesus, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in Thy sight. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 46. The Eight Beatitudes

And opening his mouth he taught them, saying, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall possess the earth. Blessed are they who mourn, for they shall be comforted. Blessed are they who hunger and thirst for justice, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure of heart, for they shall see God. Blessed are the peacemakers, for they shall be called children of God. Blessed are they who suffer persecution for justice sake, for theirs is the Kingdom of Heaven" (Matthew 5:1-10). These are the beatitudes; they are thus called, because they bring us happiness on earth as well as in Heaven.



Which are the eight beatitudes?

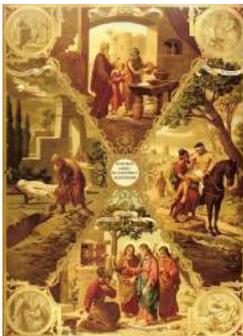
The eight beatitudes are:

5. "*Blessed are the merciful, for they shall obtain mercy.*" The merciful are those who practice the works of mercy, corporal and spiritual, who help others not from human or natural motives simply, but from super-natural ones, from faith, from love of God.

To such people, Christ at the day of judgment will say: "Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger, and you took me in..." (Matthew 25:34-35).

6. "*Blessed are the pure of heart, for they shall see God.*" Only those who are not in habitual sin are clean of heart, and possess virtue. They will be rewarded with the vision of God in Heaven; and even on earth by the great light given them.

There are several degrees of purity of heart: to the first degree belong those who are free from mortal sin; to the second belong those who are free from deliberate venial sin and all affection for sin; to the third degree belong those who are free from the least ill-regulated affection; to the fourth belong those who are free from the almost imperceptible stains that delay a soul's entrance into God's home; and to the last degree belong those Christians of such purity of life and thought, of such perfection of zeal and intention, that they habitually live for God alone, that they are perfectly united with Him, so that when they close their eyes in death they will fly straight into the Heart of God.



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 30th: 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 Stations of the Cross - 6



**Jesus' Face is wiped
by Saint Veronica with her veil.**



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 2022 Intention: To atone for sacrileges

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 atone for sacrileges**



COMMUNION



SACRIFICE



APOSTOLATE

JUNE 2022 RESULTS

The Intention was for the superiors of the Society of St. Pius X

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
				Sac.	Spirit.					
GB	3	90	15	15	197	211	548	15	3	43
Ireland	7	194	41	41	348	645	1099	24	60	324

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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