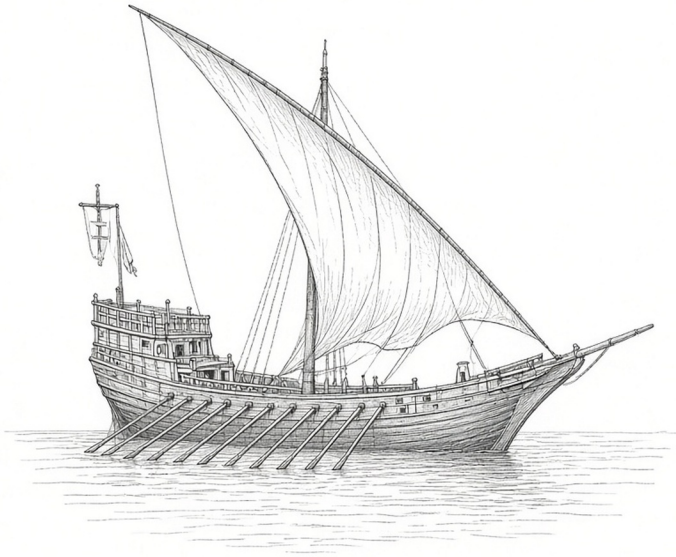




SILENT HOMILIES

The Beads That Went to Sea

*Lepanto, and the people who prayed
while the galleys moved*



Silent Homilies

Little Treasures



The Beads That Went to Sea

Lepanto, and the people who prayed while the galleys moved

Before You Begin



Many Catholics know that 7 October is the feast of Our Lady of the Rosary. Far fewer could say why that date sits in the calendar. The short answer is a sea battle fought in 1571, in a gulf off the Greek coast. The West still calls the place Lepanto. Maps now say Nafpaktos.

The usual picture is already painted for us: galleys locked together, a young commander, a pope at a window. Then someone says the Rosary stopped a war, and the sentence is either believed too quickly or dismissed as a holy-card legend. Between those two reactions there is a quieter story.

Ordinary people counted beads in churches that had been left open. Sailors were given a string of beads as well as a weapon. A Dominican pope asked Europe to pray. Later the Church gave the day a feast that is still kept when almost nobody can name the gulf.

This book is not a history of cannon. It asks what happened, what we actually know, what Catholics believed prayer had to do with it, and why the Church remembered the Rosary rather than simply remembering a naval victory.

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If this October story stayed with you

Chapter 1

Not only a picture of ships



A battle is easy to turn into a picture. The ships line up. The flags are clear. By sunset one side has won. Prayer is much harder to draw, which is why so many retellings of Lepanto begin with the galleys and mention the beads only at the end.

The Church's own memory works the other way round. She kept a feast not first of all for a fleet, but for the Mother who had been asked, and for the people who had done the asking. Some of those people were on the ships. Many more were not.

The fight took place on 7 October 1571, in the Gulf of Patras. It was the last great battle of oared galleys. The Holy League — Spain, Venice, the Papal States, Genoa, Savoy and the Knights of Malta — met the Ottoman fleet under Müezzinzade Ali Pasha. Cyprus had fallen the year before. Rome was frightened, and not without reason.

What the Church remembered afterwards was not only the outcome at sea. She remembered that the asking had been done on land as well, by people who never saw a sail. That is why this book starts with the beads, not with the cannon.

Reflection

A museum keeps an event so that we can look at it. The Church keeps an event so that we can pray with it. That is a different kind of memory. She does not pretend Lepanto was not a battle. She also refuses to let 7 October become only a picture of ships.

The danger is that we flatten the day in either direction. We can turn it into a war poster. We can also turn it into a pious legend with no dates and no dead men. Catholic memory is meant to hold both: what happened, and what that happening still asks of us.

So the question is not only who won. It is what the day reveals about God, fear, courage, prayer and grace. That is why the Church can remember a sea fight under the name of a prayer. She is not collecting trophies. She is asking what kind of people we become when we remember.

A Short Prayer

Our Lady of the Rosary, help us remember this day without turning it into a slogan. Amen.

Chapter 2

Why Europe was frightened



In 1570 the Ottoman Empire took Cyprus from Venice. Nicosia fell first. Famagusta held out through a long siege and surrendered on 1 August 1571, before the Christian fleet even set sail. What happened to the defenders afterwards shocked Europe. The Mediterranean already knew about raids, slavery and the taking of coastal towns. Cyprus made the threat feel closer.

This was not only a story about religion. It was also about trade, ports, grain and who controlled the sea lanes. Venice wanted its eastern possessions. Spain wanted the western Mediterranean held. The Papal States could not ignore a fleet that might one day appear off Italy. Catholic Europe was frightened because it had reasons to be frightened.

It was also divided. France was not in the League. Venice and Spain distrusted each other. Local rulers had their own interests. Pius V spent a great deal of energy simply getting Catholic powers to act together. The later pictures of a united Christendom are tidier than the politics of 1571.

None of this makes the Ottoman sailors less human. Many were conscripts. Many of the men at the oars were captives. War in that sea was cruel on every side. The fear in Rome was real. So was the suffering on the other decks.

Reflection

It is easy, from a safe century, to treat Lepanto as a simple clash of banners. The people living through it did not have that luxury. They knew about lost islands, taken towns and men who never came home. Fear was not an idea. It was a reason to pray.

Fear can send us to God. It can also make us unjust. Being frightened does not automatically make everything we do right. A Catholic prayer in danger is not only, “Rescue us.” It is also, “Do not let fear turn us into people we would not recognise.”

The men on the Ottoman galleys were not a poster either. Some were conscripts. Some at the oars were captives. Keeping their humanity in view is not a modern fashion imposed on the sixteenth century. It is Christian. If we remember only our own fear, we have not yet prayed as the Church prays.

A Short Prayer

Lord, keep us honest about fear, and do not let it decide what kind of people we become. Amen.

Chapter 3

A league that was hard to make



The Holy League was sworn in Rome on 7 March 1571, at the Dominican church of Santa Maria sopra Minerva. Pius V was himself a Dominican. That location was not an accident of room-booking. The pope who wanted a fleet also wanted a prayer the Order had long preached.

Spain, the Papal States and Genoa came first. Venice joined in May, after hesitation. Savoy and the Knights of Malta took part. Getting that list onto the same water was itself an achievement. These states had spent years watching one another. They did not suddenly become friends because a document was signed.

The League was not the whole of Catholic Europe. It was the part that could be persuaded to send ships. That matters, because later retellings sometimes speak as if every Catholic knelt in perfect unity. The truth is less tidy and more impressive. Cooperation happened before every disagreement had disappeared.

Pius V did not only sign a treaty. He asked for prayer across the peninsula and beyond. The League had a political shape. It also had a spiritual one. Those two things were not the same, and they were not enemies.

Reflection

The League contained people who did not entirely trust one another. They cooperated anyway. Families know that kind of unity. Parishes know it. The Church knows it. Communion does not always mean that every disagreement has disappeared.

Sometimes we have to do something good together while still carrying unresolved differences. That is not hypocrisy. It can be patience. The danger in 1571 would not wait until Spain and Venice had become fond of one another.

There is a spiritual version of the same fact. We receive Communion beside people we have not finished understanding. We pray the same Our Father with people we would not have chosen. The League is not a management lesson. It is a reminder that some goods are larger than our unfinished arguments.

A Short Prayer

Lord, when your people must act together, give us enough honesty to cooperate before we have become perfect. Amen.

Chapter 4

A Dominican pope and a familiar prayer



Michele Ghislieri became Pope Pius V in 1566. He was a Dominican, a reformer, and not a man much interested in making himself agreeable. He had already been pushing the Rosary as ordinary Catholic prayer, not as a private hobby of the devout.

When the League was forming, asking people to pray the Rosary was therefore natural for this pope. He did not invent a new devotion for the emergency. He reached for the one his Order had been teaching for generations. In a crisis the Church often does that. She uses what the faithful already have in their hands.

He asked for processions, fasting and the Rosary in Rome and further afield. Churches were to be used. Confraternities of the Rosary already existed. They were not created in a week for a poster. They were there to be asked.

Pius V is easy to turn into a plaster figure pointing at a map. The more interesting man is the one who thought a string of beads belonged in the same policy as a fleet. He was not choosing prayer instead of action. He was refusing to let action go out unaccompanied.

Reflection

In a crisis we are tempted to invent something dramatic. The Catholic instinct is often the opposite. Use the prayer people already know. Use the parish they already have. Use the beads already in a drawer. That can look unimaginative. It is actually a kind of trust.

There is a temptation to think old prayers are boring because we know them too well. Familiarity is precisely why they are available when we are frightened, exhausted or unable to find our own words. The Our Father. The Hail Mary. The Rosary. The Sign of the Cross. Sometimes faith needs words we do not have to invent.

Pius V did not change the prayer because the day had become extraordinary. He asked more people to say the one they already had. That is why a crisis can send us back to childhood sentences. We had only forgotten that we were allowed to use them.

A Short Prayer

Saint Pius V, who asked your people to pray what they already knew, teach us not to despise familiar words in a hard hour. Amen.

Chapter 5

A young commander and a galley fleet



The commander of the League was Don John of Austria. He was the illegitimate son of the Emperor Charles V and the half-brother of Philip II of Spain. In 1571 he was twenty-four. Putting a coalition of jealous states under a young man of uncertain birth was a remarkable decision. It also turned out to be a good one.

A galley was a long, low warship driven mainly by oars, with sails when the wind allowed. The men at the oars were a mixture of paid rowers, convicts and slaves. When two fleets met, the ships tried to fire cannon, then close, ram and board. Fighting became hand-to-hand on crowded decks. Lepanto was one of the last great battles of that kind. After this, sailing warships and heavier guns would change the sea.

Numbers in the old accounts vary. In rough terms, more than two hundred ships met on each side. The Ottoman line was larger. The League had six heavy Venetian galleasses placed forward, which did serious damage early. None of this needs to become a lecture. It is enough to know that the day was loud, crowded and terrible.

Don John is said to have unchained Christian rowers in his own fleet and promised them freedom if they fought. Later Catholic writers also say he issued rosaries to the men. The first claim fits what a commander might do with his own convicts. The second is widely told and harder to pin to a single contemporary document. Both belong in the story, with that difference marked.

Reflection

A twenty-four-year-old with a difficult family story is not the hero we would invent for a holy picture. Don John was not born into a neat household. Grace does not wait for a perfect past before God can use somebody. That is not a slogan for the young. It is simply how the story actually went.

The galley also matters because it was a place of misery even before the battle. Men were chained to benches. Some were Christians captured in earlier raids. When we say “the fleet,” we are talking about suffering already underway.

Command and prayer are not the same office. Don John had to fight. Pius V had to ask. The Church’s memory holds both names because the day needed both kinds of work. That is a more interesting pairing than a legend in which only one of them counts.

A Short Prayer

Lord, who uses unlikely people in anxious hours, keep us from tidying the story until only the statues remain. Amen.

Chapter 6

Beads given to men who had to fight



Catholic tradition says that the men of the League were given rosaries, and that they prayed on the decks the night before the fight. Later writers speak as if every sailor received beads from Don John's own hand. Contemporary proof for a complete issue to the whole fleet is thinner than the later telling. What is not thin is the wider fact. Pius V had asked for the Rosary. The men knew they might die in the morning. Christians in danger have always reached for familiar prayer.

Mass was celebrated. Confession was heard. That is easier to believe than a perfect distribution of identical beads, because it is what armies and fleets of that world did before battle. A man can go into a fight with a weapon and a prayer without one cancelling the other.

If rosaries were given, the gift was not a charm to make cannon miss. It was a way of putting the same words into the hands of men who were about to do something they could not control. The beads did not row the ship. They gave the rower, the soldier and the frightened boy a prayer they did not have to invent under fire.

We should keep the tradition and keep the caution. A beautiful later story is not the same thing as a signed receipt. The Catholic meaning does not collapse if the issue of beads was less complete than the holy cards suggest. The asking still happened. The dying still happened. The prayer still belonged on those decks.

Reflection

Catholicism does not force us to choose between acting and praying. A man can be given a weapon and a Rosary on the same afternoon. That is not confusion. It is a refusal to pretend that the fight is only material, or that the prayer is a substitute for courage.

People still do a smaller version of this. We take food to a house and we also pray. We make a phone call and we also light a candle. The two gifts are not a competition.

The men at Lepanto had less choice than we do. They were going to fight whether they felt devout or not. If they prayed, they prayed inside necessity. That is one reason the tradition has lasted. It is not a story about people who had nothing else to do.

A Short Prayer

Our Lady, be close to people who must act tomorrow and who have only old words to take with them. Amen.

Chapter 7

The people who never saw a sail



While the fleet moved, Pius V asked the faithful to pray. Churches in Rome were used for vigils. Rosary confraternities walked and knelt. Priests, religious, women, children and the sick were included in that asking. Most of them would never stand on a Greek shore. Most of them would not know, that morning, how the wind sat in the gulf.

This is easy to skip, because history prefers commanders. It is also the most original part of the Catholic memory. The Church can act as a body even when her members are far apart. Someone in a Roman side chapel and someone on a Venetian galley can say the same words on the same day.

We should not invent named peasants and then treat them as documented persons. We can say, honestly, that thousands of unnamed people were asked to do something hidden. Their names are not on the paintings. The feast still includes them, if we let it.

Intercessory prayer has not changed its basic shape. We still pray for people we cannot reach, in places we cannot see, about outcomes we will not hear for days. Lepanto is one of the times the Church later decided that such asking had been part of a public story.

Reflection

The people in Rome could not watch the gulf. They could not refresh a page or telephone the fleet. They prayed without knowing the result. We are technologically different and spiritually not very different. There are still rooms we cannot enter: a hospital somewhere else, a child we cannot protect, a marriage we cannot repair for somebody, a person who has stopped speaking to us, a deathbed we cannot reach.

At some point our practical reach ends. Prayer does not. That is what intercession is. It begins where our hands stop. The Church thought the people on land belonged to 7 October as much as the people on the ships. That is a better reason to keep the feast than a taste for naval prints.

Lepanto does not prove that every such vigil ends in the outcome we wanted. It does show that asking is still part of being the Church when we cannot be present. Most of us will never be asked to fight at sea. We already know what it is to care about something we cannot control.

A Short Prayer

Lord, receive the hidden prayers of people who will never be named in the story. Amen.

Chapter 8

The wind, and what we can say about it



Old accounts say that on the morning of 7 October the League had to row against the wind, and that later the wind changed in their favour. Battle narratives often notice weather. Later Catholic writers treated that change as a sign of Providence.

What we can say carefully is this. Weather mattered in a galley fight. A shift in wind could help one line and hinder the other. Whether God sent that shift as a direct answer to the Rosary is not something a historian can measure. Faith may receive it as Providence. Evidence can only record that the wind was part of the day.

Catholics do not need to be embarrassed by Providence. We also do not need to speak as if we possessed a proof. Other fleets have prayed and lost. Other winds have changed and nobody called it a miracle. The harder question is how to recognise God's care in history without claiming to read His mind.

The tradition is worth keeping if we keep our tone. A change of wind is not an article of faith. The victory is not a laboratory result. Gratitude is still possible. So is honesty about what we do not know.

Reflection

Providence is not the same thing as a guaranteed outcome. If it were, every unanswered prayer would be an argument against God. Catholics have never been willing to live that way, even when they have spoken too quickly about signs.

To receive a change of wind as a gift is one thing. To say we have demonstrated that the beads moved the air is another. One of those is faith. The other is a claim we cannot actually demonstrate.

The mature Catholic position is quieter. Of course this does not mean that every change in the weather is a miracle. God is not absent from weather, ships or fear. We may thank Him. We may not turn the thank-you into a theory that will work the same way next time. Prayer is not a method for steering the sky.

A Short Prayer

*Lord of sea and wind, teach us gratitude without pretending we can
explain your decisions. Amen.*

Chapter 9

The men who were unchained



When the fighting ended, many Christian captives on the Ottoman galleys were freed. Old estimates often speak of twelve thousand, sometimes more. Numbers from that world are rarely exact. The fact underneath them is solid enough. Victory did not mean only flags. For some men it meant the chain came off.

Mediterranean slavery was a real system. Coastal raids took people from Italy, Spain, the Balkans and North Africa in both directions. A man could spend years on a bench. If he survived Lepanto on the losing side and was a Christian rower, the day might return him to a name and a home.

We should not turn those men into a decoration at the edge of a Catholic triumph. Each number was a person. Some would have been too damaged to celebrate. Some would have searched for families that no longer existed. Freedom is good. It is not the same as a happy ending written for us.

If the beads went to sea, this is one of the human places they arrived. not as a slogan about winning, but as the possibility that a man who had been counted as an oar became, again, somebody who could walk away.

Reflection

It is one thing to read “thousands were freed.” It is another to remember that each of those thousands had a mother, a language and a place he had been taken from. History is fond of round figures. Christianity is supposed to remember that each figure was a person.

The Church can thank God for a deliverance without pretending that war is clean. Some men died on the winning ships as well. Some Ottoman sailors drowned. The freed captives do not cancel that. They prevent us from speaking as if only ideas had been at stake.

When we pray for people we cannot see, this is the scale we are talking about. Not a mood, but real people with bodies, chains and names. Lepanto keeps that scale whether we like naval history or not.

A Short Prayer

Lord, who sees every captive by name, keep us from turning other people's freedom into a decoration. Amen.

Chapter 10

News that reached Rome before the messenger



Catholic tradition says that Pius V knew of the victory before a messenger could have brought the news. In the later telling he stops his work, looks up, and says that the Christian fleet has won. Official word reached Rome days later. On 21 October, according to some accounts, he was woken with confirmation and used the words of old Simeon: now let your servant depart in peace.

Where exactly he was when the first interior certainty came is not agreed. Some place him at his work in the Vatican. Others connect the scene with the Dominican world of Santa Sabina on the Aventine. We do not need to know which window he used. The tradition is about what he is said to have known, not about which window he used.

What is this, theologically? The Church does not require anyone to treat the story as public revelation. Private lights, if they happen, bind the person who receives them more than they bind the rest of us. Historians cannot verify an interior moment. Believers may receive the story as a grace given to a pope who had asked the whole Church to pray.

The official news still mattered. Pius V instituted thanksgiving. He did not treat a private conviction as a substitute for the messy facts of the dead, the captured ships and the men coming home. Faith and evidence were not asked to do the same job.

Reflection

You may believe the story of Pius V knowing the victory before the messenger arrived. You may find it beautiful. Your Catholic faith does not depend on proving every detail of it. That freedom is itself Catholic. We are not required to treat every holy anecdote as if a council had defined it.

Catholics meet many stories about saints, apparitions, visions and private revelations. We can love a tradition without pretending it carries the same authority as the Gospel. Private lights, if they happen, bind the person who receives them more than they bind the rest of us.

What remains, even if we hold the room and the window lightly, is a pope who had spent months asking the Church to pray and then received, in whatever way, the sense that the asking had been heard. Gratitude can live there. So can honest caution. They do not have to fight.

A Short Prayer

Lord, give us enough humility to receive a tradition without needing every detail to be proved like a photograph. Amen.

Chapter 11

From victory to the Rosary



In thanksgiving, Pius V ordered that the victory be remembered. The commemoration was first connected with Our Lady of Victory. In 1573 Gregory XIII, at the request of the Dominicans, allowed a feast of the Most Holy Rosary in churches that had an altar dedicated to it, kept on the first Sunday of October. Over time the name and the date settled. Clement XI later extended the feast more widely after further conflicts. The day we now keep on 7 October is Our Lady of the Rosary.

October became, in later Catholic life, a month especially associated with that prayer. Leo XIII wrote a great deal about the Rosary. None of that later growth erases the starting point. A particular Sunday after a particular battle became a habit of thanks.

The change of name is the Little Treasure. The Church could have kept a feast of a victory. She chose, more and more, to keep a feast of a prayer. The battle was one day in 1571. The Rosary was already older than that day, and it outlived it. Catholics did not keep the feast because they had become embarrassed about the fight. They kept it because what they wanted handed on was not a tactic for winning wars. It was a way of asking Mary to take our needs to Christ.

Help of Christians, a title already loved and later heard in the Litany of Loreto, sits in the same family of memory. The point is not that Mary is a general. The point is that Christians in danger have asked her help, and the Church has not been ashamed to remember the asking.

Reflection

Why did the Church's memory settle on the Rosary rather than only on the military victory? Victories get used. They get claimed by later politics. They get printed on flags that Christ did not bless. A prayer can be misused too, but it is harder to turn into a banner and leave it there.

The Church turns some events into an annual act of memory so that gratitude does not depend on our remaining excited. 7 October comes whether or not we feel like naval historians. We say the Rosary again. That is what a feast is for.

A woman sitting beside a hospital bed in 2026 does not need galleys. She may still need a prayer she does not have to invent. Our Lady of the Rosary still fits that room. A feast remembered only as a war name would not.

A Short Prayer

Our Lady of the Rosary, keep this day attached to your prayer, not to our hunger for winning. Amen.

Chapter 12

What a battle cannot prove



It would be easy to finish like this: they prayed, they won, therefore the Rosary guarantees victory. That is not Catholic teaching. It treats the Rosary as if it were a guarantee, and that is not how Catholic prayer works.

Other people have prayed and lost battles. Christians have prayed for healing and died. Parishes have prayed for peace and the war has gone on. If Lepanto is used to deny those facts, the beads have been turned into a machine. Chapter after chapter of this book has been trying to avoid that.

What Catholic faith does claim is quieter. We may ask. We may ask Mary to pray with us. We may act as well as ask. We may receive an outcome with gratitude without pretending we have found a formula. Providence is real. That does not mean God is a machine that returns the exact result we requested. Human courage, good gunnery, Venetian galleasses and a change of wind all sit inside a day that believers may still call a mercy.

A Rosary in 2026 does not make us sailors at Lepanto. It makes us people who still become frightened, who still have neighbours we cannot reach, and who still have a prayer that fits in a pocket. That is what the feast is for. It is not an invitation to live in 1571, and it is not a political banner. It is an invitation to pray.

Reflection

Prayer without guarantees is harder to advertise than prayer with guarantees. It is also the only kind that survives contact with real life. A mother who prayed and still buried a child knows this. The Church has to speak in her hearing, not only in the hearing of people who have just won something.

Lepanto cannot mean, to her, that if she had prayed correctly her child would have lived. It cannot mean that Mary always obtains the result we request. That would be false. Mary herself stood beneath the Cross. She knew what it was to love and still watch suffering happen. The Rosary contains the Sorrowful Mysteries as well as the Glorious ones.

Sometimes Christian prayer is the asking that tries to prevent a wound. Sometimes it is the prayer that remains when the wound cannot be prevented. Our Lady of the Rosary can still sit with that second kind of asking. That is deeper than any formula drawn from a famous victory.

Lepanto can still be received as a mercy. It cannot be turned into a law. The difference matters. One leads to thanksgiving. The other leads to superstition, and then to bitterness when the next prayer is not answered in the same way.

If you take a Rosary out of a drawer after this book, do not take it as a replica weapon. Take it as the same asking that people on land and sea used when they did not know the afternoon's news. That asking is still allowed. It is still not magic. It is still how the Church speaks when her reach ends and God's does not.

A Short Prayer

Our Lady of the Rosary, teach us to ask without turning your beads into a machine. Amen.

A Last Word



Lepanto is not important because Catholics should spend their lives looking backwards at war. The lasting thing is smaller than a fleet.

A Rosary still fits in a pocket. People still become frightened. Christians still pray for people they cannot reach. We still act where we can, and we still pray where our reach ends. And the Church still keeps 7 October as the feast of Our Lady of the Rosary.

The beads that went to sea later found a place in the calendar. That is why an ordinary Catholic, who cannot name the gulf and will never stand on a galley, can still share in the memory. We share it by praying the same prayer.

If you have a Rosary, you might take it up. Not because this book has proved anything about the weather in 1571, and not because an old battle should become a political symbol. Simply because ordinary Catholics still pray for people and situations beyond their reach, and this is one of the prayers the Church has given us for that.

The Church did not keep the feast because she loves battles. She kept it because she would not forget who had been asked, while the ships were still moving.

Sources and Further Reading

The Battle of Lepanto, 7 October 1571, in the Gulf of Patras off Nafpaktos (Lepanto). Standard historical accounts of the Holy League (Spain, Venice, the Papal States, Genoa, Savoy, the Knights of Malta) and the Ottoman fleet under Müezzinzade Ali Pasha.

On Cyprus: the fall of Nicosia in 1570 and of Famagusta on 1 August 1571, before the League fleet sailed.

The Holy League sworn on 7 March 1571 at Santa Maria sopra Minerva, Rome; Venice's later entry in May 1571. St Pius V (Michele Ghislieri, O.P.). Don John of Austria (1547–1578), illegitimate son of Charles V and half-brother of Philip II.

Fleet numbers vary in the sources. Treat contemporary totals as approximate. Lepanto is widely described as the last great battle of oared galleys.

On prayer: Pius V's call for the Rosary, processions and fasting; the existence of Rosary confraternities; later tradition that rosaries were distributed to the fleet. Distinguish documented papal asking from later complete-issue stories.

On the wind, and on Pius V's reported knowledge of the victory before official news: later Catholic tradition, told in varying locations (Vatican or the Dominican world of the Aventine). Not required of Catholic faith as public revelation. Confirmation of the victory reached Rome days later; some accounts place Pius V's reception of official news around 21 October.

Freed Christian captives: old estimates often give about twelve thousand. Treat the figure as traditional and approximate.

Pius V and the commemoration of Our Lady of Victory; Gregory XIII in 1573 and the feast of the Most Holy Rosary on the first Sunday of October,

at first in churches with a Rosary altar; later extension and the present date of 7 October. Later papal encouragement of the October Rosary, especially Leo XIII, *Supremi apostolatus officio* (1883).

Catechism of the Catholic Church on prayer of petition, Mary's intercession, and the difference between devotion and superstition (see 2559–2565, 2673–2679, 2110–2111).

If this October story stayed with you



One thing I like about the Lepanto story is that many of the people who became part of it never went near a ship. They helped in the way they could. Silent Homilies has its quiet helpers too.

I make these Little Treasures freely available because I want anyone to be able to read them. But each one takes time. I research, I check which stories can be documented and which are later tradition, I write, I rewrite, and then there is the editing, the preparation and the website that lets somebody somewhere read the finished booklet without paying for it.

If you have enjoyed this one and are able to support my writing, I would be very grateful. Your support is not simply a thank-you for the pages you have just read. It helps give me the time and resources to research and write the next Little Treasure, and to keep making them freely available.

Thank you.



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