



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#320



Read inside:

- The Little Flower p. 4
- Eucharistic devotion p. 6
- The life of Christ p. 8
- English and Welsh Martyrs:
 Blessed Edmund Campion p. 10
- Kindness: the Bloom of Charity p. 12
- Holy Souls Corner p. 13
- My Catholic Faith - The God-Man p. 14

January 2018:

**Month of the
Holy Family**

*To console the
Sacred Heart*

The
Feast
of
the
month

The Epiphany of Our Lord

The word *Epiphany* means manifestation, and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ manifested to the eyes of men His divine mission on this day first of all, when a miraculous star revealed His birth to the kings of the East. Thus was fulfilled the prophecy that a star would arise from Jacob (Numbers 24:17). It was understood by these Wise Men that this star was announcing the Saviour-King, destined to be born of the Jews. And they, in spite of the difficulties and dangers of a long and tedious journey through deserts and mountains almost impassable, hastened at once to Bethlehem to adore Him. And there they offered Him mystical presents, as to the King of kings, to the God of heaven and earth, and to a Man whose human nature made Him mortal and subject to sufferings.

The second manifestation commemorated by this feast day occurred when He came forth from the waters of the Jordan after having received Baptism from

the hands of Saint John, and the Holy Ghost descended on Him in the visible form of a dove. A voice from heaven was heard, saying, *This is My beloved Son, in whom I am well pleased.*

The third manifestation which the Church's liturgy recalls to us is that of the divine power of Jesus when, at the marriage-feast of Cana, by the first of His miracles, He changed water into wine. And at the sight of this prodigy His disciples believed in His Divinity. These three great events, concurring to the same end, the Church has wished to celebrate in one and the same festival.



The feast of the Epiphany
is on 6th January

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Before anything else, let my wish you a happy New Year 2018. I hope God will grant many blessings during this year to you and to your families. Time is a gift from God and I hope you will all use it for good and therefore sanctify yourself by an ever increasing practice of charity.

Charity is what makes our actions praiseworthy and deserving the reward of Heaven. For this, Our Lord Jesus Christ is our model to follow at any time of the year. Indeed, not perfectly parallel to the civil year, but with a month's interval, is the liturgical year starting with Advent when for 12 months we follow the life of Our Lord. This life is a unique example of the perfect practice of charity in all its different aspects. The summit of Our Lord's Charity is obviously His death on the Cross. Calvary shows how far His love for us went. But this love was actually infinite and perfect from the very beginning. The simple fact that the Word of God became man and lived among us was a tremendous proof of His love for our souls.

The love of Our Lord is particularly represented by His Sacred Heart. It would be wrong to summarise and link the devotion to the Sacred Heart only to His Heart pierced on the Cross. The Sacred Heart is Our Lord showing His love for men from His birth to His death. This is why on this Christmastide we

must listen to the call of God to love Him in return for the love He showed us by becoming incarnate. Our desire to be always united with Him and to follow Him must be our response. From this comes the importance of our prayers by which we speak to God and can tell Him how much we want to live with and for Him. From this comes as well the importance of our Holy Communion which are the opportunity to have Our Lord dwelling within our souls. It is this desire of union with God which must increase day by day till the end of our lives.

Unfortunately, too few people have this concern and this is a great source of grief for Our Lord. Indeed, on Christmas day we read from the gospel according to Saint John (chapter 1, verse 11) that "*He came to His own, and His own received Him not.*" This is terrible and we should not be one of those. On the contrary, we must make the resolution to receive Our Lord and follow His example in a better way than we have ever done. Let us then focus our resolutions on what we have already promised to Our Lord on the day of our baptism or on that of our engagement into the Eucharistic

Crusade. See what engagement you don't keep as faithfully as you should and then keep it more firmly with the desire to be pleasing to God and deserve many merits for Heaven where we shall be with Him for eternity.

Have a peaceful Christmastide.

Yours in Jesus & Mary,
Fr. Benjamin Campbell



THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



A MYSTERIOUS ILLNESS

A year after Thérèse entered the Benedictine convent as a day student, Pauline decided to become a Carmelite nun. For years Thérèse had felt that some day she would give herself to God, but now that their separation was at hand her heart almost broke. Pauline, her “Little Mother,” was going away! Never again would she be at *The Elms* to greet her after an unhappy day at school!

Seeing her distress, Pauline did her best to comfort Thérèse. She described the beauty of the Carmelite life, telling how she was going away to pray and suffer for souls. Priests would be her particular care. She would offer her life that God might bless the world with many good and holy priests.



Pauline’s words impressed Thérèse deeply, and one night her heart thrilled to a sudden and wonderful knowledge. She, too, was called to be a Carmelite nun! Hurriedly she set out to find Pauline to tell her this glorious thought. Now there was no need for them to be separated. Thérèse also would go to the monastery to pray and suffer for

souls.

Instead of laughing, Pauline embraced

her tenderly. Then, as gently as she could, she explained that little girls of nine cannot be nuns. The laws of the Church will not permit it.

“Later on you will be able to come,” she promised.

It was a bitter disappointment that she could not accompany her sister to Carmel. She confessed her wish to the Prioress, Mother Mary Gonzaga, who listened patiently to all her troubles but in the end agreed with Pauline. Thérèse could not be a Carmelite at the age of nine. Later on the nuns would see whether or not she had a vocation. If she did, she could enter freely. And she would be given the beautiful name of Sister Thérèse of the Child Jesus.

Thérèse was only partly consoled, and soon school became a real torment. Even *The Elms* lost its charm. Her “Little Mother” had become Sister Agnès of Jesus. When she visited her in the convent parlour, there was an iron grating between them. No longer could Thérèse claim her as her own.

A few months after Pauline left, Papa went to Paris. Marie and Léonie accompanied him, while Céline and Thérèse continued their school work at the Benedictine convent. Alas! The strain of her big sister’s departure for Carmel soon began to tell, and during Holy Week she fell ill. Uncle Isidore sent word to Papa that he had better return to Lisieux at once. His Little Queen was in a serious state.

Poor Papa! He had been enjoying his

visit in Paris, particularly the opportunity of taking Marie and Léonie to the beautiful Holy Week services. But he promptly left everything to return to Thérèse's side. There was good reason for this, since in the days that followed she became desperately ill. Sometimes she did not even recognise Papa. She cried out that his hat was a terrible black beast. She turned away from her sisters and even tried to throw herself out of bed!

Sadly the doctor announced that he could do nothing. Only prayer could help. At this dreadful report, everyone set to work to ask God for a cure. The result was what seemed a great improvement, so that Thérèse was allowed out of bed, and when the time came for Pauline to receive the Carmelite habit, she was taken to the ceremony. But the next day she was much worse and had to go to bed again. In despair, Papa wrote to Paris to have a Novena of Masses offered at the Shrine of Our Lady of Victories.

On Sunday, during the novena, Marie went out to the garden for a little walk. Léonie was reading near the window in Thérèse's room. She had been quiet in bed, but suddenly she became greatly excited and began to call for her big sister. Marie rushed back to her side, but it was too late. Thérèse could no longer recognise her. She felt alone with the Devil. He was everywhere about, fighting to take her soul from God. She struggled in torment. She tossed about to avoid his clutches. She tried to jump out of bed, to run away, but could not. All she could do was to moan and tremble in agony.

Her sisters were beside themselves with fear. What had happened to their little Thérèse? Her face was twisted and strange. She no longer knew them. Marie, her second mother, felt that she was

failing. In a burst of grief, she threw herself on her knees at the foot of the bed.

"Don't let Thérèse die!" she cried, casting an imploring glance at a statue of the Blessed Virgin. "Holy Mother, give her back to us strong and well!"

Léonie and Céline joined their prayers to Marie's. They thought that Thérèse was unconscious, but she was praying, too. Despite all appearances, she knew that her dear ones were storming Heaven for her life.

Suddenly, through God's Mercy, Thérèse felt a marvellous peace flood her soul. The Devil no longer had power over her! As the glorious release came, she turned her eyes to the statue of the Blessed Virgin. What joy! It was a statue no longer. It was real! Our Lady, beautiful and radiant in her blue robe, was smiling at Thérèse! She had heard her sisters' prayers! She was cured!



Marie was the first to sense the change. Rising from her knees, she came forward and gazed long and tenderly into her eyes.

"Do you feel better now, little one?"

Thérèse smiled faintly, unable to speak. Deep in her heart she knew that a miracle had taken place.

"But I will tell no one," she thought. "If I do, all my happiness will vanish."

More next month

EUCCHARISTIC DEVOTION



The Blessed Eucharist the source of Joy

What must have been the joy of the aged Simeon when he pressed to his heart, overflowing with love, the Infant Jesus who still more inflamed his love so that he cried out: “Now Lord, let me die.” Assuredly, he was in an ecstasy. But we, are we not more happy than Simeon? He could only keep Jesus for a short time, we can keep Him anytime we will. He comes not only into our arms, but into our heart.

1. THE EUCHARIST, SOURCE OF JOY AND SWEETNESS.

Oh, who will ever understand the happiness of the Christian who receives Jesus Christ into his heart, which becomes a little Heaven. He alone is as rich as all Heaven put together.

Oh! happy home where these Christians live. What reverence ought we to have for them during the whole day! To have in this house a second tabernacle where the good God has been present in Body and Soul.

O Man, how happy thou art, but how little thou dost understand this happiness. Didst thou but understand it, you could not live. Oh! no. Truly you would not be able to live! You would die of love! That God gives Himself to thee, thou canst carry Him away with thee if thou wilt, whither thou wilt. He is one with thee. Ah! a heart that is once seized in the holy embrace of its Saviour can never find happiness out of Him.

One Easter Sunday, after Holy Communion, St. Teresa was rapt in God. Having come to herself, she found her mouth full of the precious Blood of Our Lord, which communicated so much sweetness to her that she thought she would die of love. She saw her divine Saviour who said to her: *“My daughter, I wish that this adorable Blood which causes thee so much love, may be employed to save you. Never fear that My mercy will be wanting to you. When I shed this previous Blood, I only experienced pain and*



bitterness, but to

you it will only bring sweetness and love.”

Several times when she had the great happiness of receiving Holy Communion, the Angels came down in a crowd from heaven, and seemed to delight in uniting with her to praise Our Lord whom she bore in her heart.

2. EFFECTS OF THIS SPIRITUAL SWEETNESS.

It repairs the strength and appeases the hunger of the soul, and enables it to carry out joyfully and with fervour all the duties of the Christian life.

When you have had the happiness of receiving the good God, you feel, for some time, a joy and comfort in your heart. Pure souls are always in that state, this union is their strength and their happiness. Oh! how sweet is this life of union with the good God! It is heaven on earth. There are no more troubles, no longer any crosses!

Without the Blessed Eucharist there would no longer be any happiness in this world, life would be unbearable. When we receive Holy Communion we receive our joy and all our good.

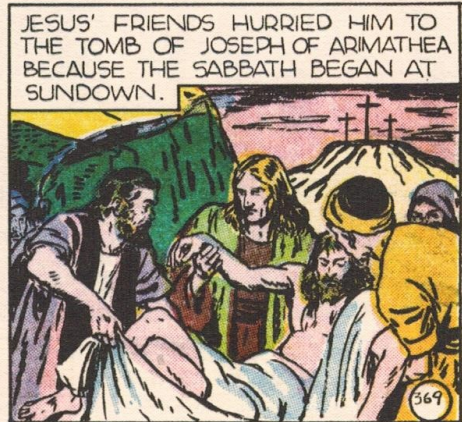


O, my children! the Blessed Victoire used to say, why do you crawl along in the way of salvation? Why have you so little courage to work to merit the great happiness of going to the Holy Table, and to eat there the Bread of Angels, which gives such strength to the weak. Oh! if you knew how this heavenly Bread sweetens the sorrows of life! Oh! If once you had tasted how kind and generous Jesus Christ is to those who receive Him in Holy Communion!... Go, my children, eat this Bread of the strong and you will return filled with

joy and courage, you will desire more sufferings, pains and combats in order to please Jesus Christ.

When Our Lord comes to a pure soul, He is pleased. He fills it with joy and gladness. He bestows on it this generous love which makes it do and suffer all to please Him. If one could understand all the blessings contained in Holy Communion nothing else would content the heart of man. The miser would no longer run after his treasures, nor the ambitious after glory. Everyone would shake the dust of earth from their feet and would fly towards Heaven.

THE LIFE OF CHRIST



AFTER JESUS DIED THERE WERE EARTHQUAKES, THE TEMPLE VEIL TORE, AND MANY REPENTED.

EARLY THE THIRD MORNING, CHRIST RETURNS FROM THE DEAD.



371

WOMEN COME TO ANOINT THE BODY.



THE BODY IS GONE! I MUST TELL PETER.

372

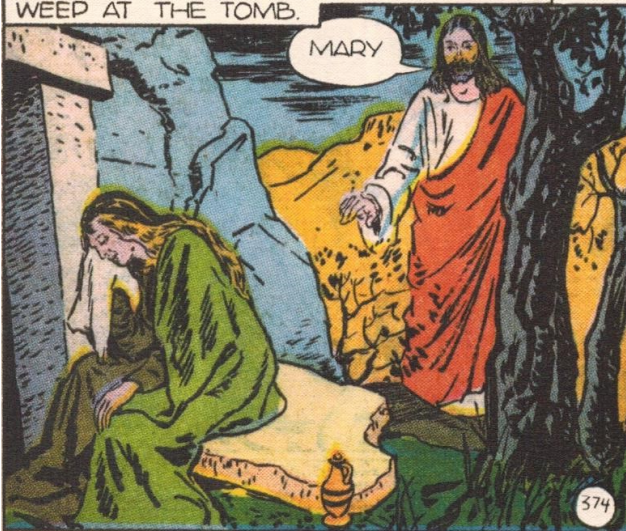
THEY MEET AN ANGEL.



HE IS RISEN. GO TELL HIS APOSTLES HE WILL MEET THEM IN GALILEE

373

THE SAME DAY, JESUS ALSO APPEARED TO MARY MAGDALENE, WHO CAME TO WEEP AT THE TOMB.



MARY

374

PETER AND JOHN CAME AND FOUND THE TOMB EMPTY, BUT LATER JESUS APPEARED TO PETER



MASTER.

GO, TELL MY APOSTLES I ASCEND TO MY FATHER TO MY FATHER AND YOUR FATHER.

375

ENGLISH AND WELSH MARTYRS**Blessed Edmund Campion SJ, 1581**

Edmund Campion was born in London, the son of a London bookseller. He was raised a Catholic, and at fifteen was given a scholarship to St. John's College, Oxford. He had already won all kinds of academic glory for his school, Christ's Hospital. Campion, as the "Captain" of the school had, in elegant Latin diction, welcomed Queen Mary to the City in 1553, as later in Oxford he was to orate her sister, Queen Elizabeth, in a speech that might have come from Cicero!

At Oxford, Campion fully justified all expectations and became a fellow when only seventeen. Edmund Cheney, the "high Church" Bishop of Gloucester, in 1569 talked him into accepting deacons' orders and with it, of course, the oath of supremacy ac-

knowledging Elizabeth head of the Church in England. Eventually "full of remorse of conscience and detestation of mind" on having taken the order in question, he left Oxford for Dublin in 1569. Doubts about Protestantism continued to beset him, and study convinced him he had been in error. His now manifest Catholic spirit, led to his offending many and so, with enemies all round him, he went to Douai, France where at last he was able to find rest of soul. There he was "received," and at the University took his long sought for Bachelor of Divinity degree (BD.)

A soldier by inclination, Campion was enrolled into the Society of Jesus. At Brunn in Moravia, where he passed part of his novitiate, he is said to have had a vision of Our Lady, who told him of the tragic but glorious crown that awaited him in England. At Prague he was ordained priest by the Archbishop in 1577, the year of the heroic death in Cornwall of the first seminary martyr (**Blessed Cuthbert Mayne.**) In England, the position of the Faith was increasingly dire. Negotiation, patience, the Rising of the North, all alike had failed, and England like Germany seemed to be hopelessly lost to the Faith. The vast success of the Jesuit Society on the Continent in those regions wrestled from the church, was the immediate object lesson leading to the sending of a Jesuit mission to England.

In April 1580 Fr. Campion, Fr. Robert Parsons, and a lay-brother, Ralph Emerson, left for England after receiving the blessing of the pope, Gregory XIII, who liked Englishmen, but not their Queen. The men separated and assuming various disguises managed to arrive in London in a few days. The presence of the Jesuits was already known to the government by its spies, but Campion who had plainly told the Roman Curia of the great harm caused in England by the Bull of Pius V, excommunicating Queen Elizabeth, had obtained permission to allow English Catholics to acknowledge

Elizabeth without censure. Campion now wrote a letter to the Privy Council boldly asking them to allow a public discussion between himself and doctors, masters and chosen men from both Universities. Their immediate reply to this ineptly named “Campion’s Brag and Challenge,” was a hot search in every direction for the two Jesuits. But for months the sleuths of the law were completely baffled, and meanwhile the Campion furore passes like a flame from London to Yorkshire and Lancashire. In secret chapels across the country came not only Catholics, but Protestants came in ever increasing numbers to hear his brilliant sermons replete with learning. Campion continued to irritate the establishment by publishing his famous and secretly printed *Decem Rationes*, 400 copies of which were scattered about the benches of St. Mary’s, Oxford on 27th June 1581. Before long thousands at home and abroad were reading a book that is famous in the annals of religious controversy. It was Campion’s last lightening stroke however as a free man.

On 16th July, sixty Catholics assembled at Lyford Grange, Berkshire, to hear him preach. One of Leicester’s spies, George Eliot, got news of the Mass and Sermon at the Grange and soon the place was surrounded. Fr. Edmund Campion and another priest, **Fr. Ralph Sherwin**, managed to get to a hiding hole, where they confessed to each other and each received the same penance. They were eventually captured after two days and taken to London tied sitting backwards each on a horse. The government tried in vain to persuade Campion to conform, by offering inducements and rewards. Then the reverse began, four months of the most fearful rackings and other unheard of tortures in the Tower (some, like the illustration were totally illegal.) When the valiant man was brought to trial, asked how he felt, said that he “felt not ill because he felt not at all.” Although he was very weak, Campion made a brilliant defence at his trial and had little difficulty in showing the monstrous absurdity of the “conspiracy” accusation of raising a rebellion to depose the Queen. Significantly, he had said that “The day shall come, O Queen, the day that shall make it clear as noontide which of the two did love thee best the Company of Jesus, or the brood of Luther.” But the Queen and her ministers had hardened their hearts, and while they probably knew in their hearts that it was true, it was politic for them to adopt the course they had. Although the jury was evidently impressed by his defence during his trial, the inevitable verdict of guilty of treason was reached. In reality he was condemned owing to his priesthood alone.



At his martyrdom, on 1st December, 1581, he was praying “for your Queen and my Queen” when the hanging and butchery began of a man “admirable, subtle, exact and of sweet disposition!” A splash of the blood of the martyr fell upon one of the crowd, a young admirer **Henry Walpole**, who took the sanguine touch as a call from God to glorify Him by a similar life and fate. Edmund Campion was beatified by Leo XIII on 29th December 1886.

KINDNESS: THE BLOOM OF CHARITY

By this rubric giving thoughts on Fraternal Charity, the Crusaders ought to find help in the practice of their motto: Pray—Make sacrifices—Receive Holy Communion—Be an Apostle. Indeed, these four practices are simply four ways of practising the great virtue of Charity, which is the link of perfection. These thoughts can be used, as well, as source of meditation for knights and handmaids.



CHARITY IS ALWAYS AMIABLE

Jesus Christ is amiable in His conversation

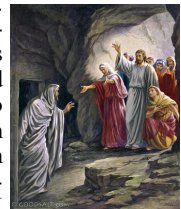
The prophet beheld Him in the coming ages so full of grace in all His words that His lips seemed to distil amenity and sweetness; and the gospel, confirming the prophecy, relates that the words which flowed from His mouth were so kind, so amiable, so gracious, that the people marvelled at it. Never a contentious word, never any dispute, never a harsh or wounding speech, never a quick or angry word except against the profaners of the temple, against hypocrites and great men who abused the authority they possessed. He was, of all men, the wise man who makes himself amiable in all that he says, the good man who has on his tongue a superabundance of sweetness and of grace.



Is it thus that we speak? Do we measure our words in such a manner as near to give pain to our neighbour, and to render him, on the contrary, happy in his relations with us? Is our conversation equally removed from the affected elegance which is unpleasant, and from the frivolous language ill suited to a good Christian? Is it composed only of good and suitable language which tends to infuse into the souls of our hearers a sweet joy and the love of virtue?

Jesus Christ is amiable toward inferiors and the afflicted

He is amiable toward little children. He calls them to Him and blesses them. He is amiable toward the poor; He is born, He lives and dies in their condition. To render it honourable and more endurable, He mixes with them as though He were one of them. He evangelises them before other men, and declares that He looks upon as done to Himself all the good that is done to them, and as refused to Himself all that is refused to them; He takes from amongst them the chiefs of His Church to govern kings and nations here on earth, and to judge them at the last day as His assessors. He is amiable toward the afflicted; "Come to Me, all you that labour and are burdened, and I will refresh you" (Matthew 11:28). He feels the woes of others as though He suffered them Himself, and He weeps at Bethania with the relatives and friends of Lazarus.



Let us examine our conscience; are we, like Jesus Christ, amiable toward childhood? It is being absurd to try to form it to virtue through anger and blows. Are we amiable toward the poor? They are already sufficiently unhappy, without being made more so by a reproachful tone, by ill-tempered or contemptuous words; these kind of speeches embitter them; they feel that it is cruelty to make them pay for alms by humiliation. Nothing, on the contrary, consoles them more than to be treated with consideration. A kind word says the Holy Ghost, is worth more to them than the gift they receive. Are we amiable toward the afflicted? Misfortune is a sacred thing. There is no baseness more odious than that of being wanting in consideration toward an afflicted brother, as there is no delight greater for a kind heart than to alleviate the pain of those who suffer.

HOLY SOULS CORNER

What is it like to have someone very close to you suddenly be taken away from you by an unexpected death? A close friend with whom you shared everything, you almost thought as one, and it was the last thing on earth that you expected to lose him like this. Sometimes the bond between say, a mother and daughter, are so strong that the loss of either one can feel to the other that the world is tumbling in on them. Alternatively, it may be a husband and wife, their relationship cemented by a sacrament, who are now cruelly parted.

For each of these cases mentioned it can seem to the survivor that a sword of anguish has pierced their heart. If we try hard enough we might get some slight idea, perhaps well short of reality, of why holy Simeon used this metaphor to describe what Our Lady would have to suffer for each of seven Sorrows. We can get no clear apprehension of how close our Lady was to her dear Son. The nearest we might approach to an appreciation is only when we lose a loved one in such a final way as sudden death.

But if we place our thinking on a more elevated spiritual plane, we may come to realise that our sorrows are often rather more self-centred than we imagine. It is self-love that most of us suffer from in all of the misfortunes of life. It is simply the effects of Original Sin. It is hard but we have to strive against our natural inclinations to overcome any self love.

Prayer and its accompanying grace will work towards good if we are able to recognise our weakness and vulnerability. This is part of the battle. If we are able to overcome our own sorrows, then we may be able to rationalise and start to say, "This is God's blessed will. I accept it." This all might take time. Gradually, we may realise that we can be more useful to our lost dear friend than we perhaps thought when in the depths of our sorrow at their loss. The soul we loved dearly, more than our own life, is now in need of our love in a practical way. Our loved one is almost certainly languishing in Purgatory, unable to help herself. The bond of love between us both is not broken. She can and will pray for us and will hope that we can overcome our sorrow and pray fervently and have Masses said for her. The bond of love between us both is now as strong as it ever was on earth, and in some ways much stronger.

She in Purgatory has seen her past sins in all of their painful detail (Katherine of Genoa.) She is willing, with our help, to face paying off her debts. She, more than anyone on earth, now knows much more clearly the purpose of life. By looking at everything now from the perspective of eternal and Almighty Love, she can see the ultimate reward which is the possession of God.



Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me (Job 19: 22).

MY CATHOLIC FAITH

Chapter 28. The God-Man

Throughout the centuries God sent prophets to predict different events and facts concerning the promised Saviour. Among the most important prophets were Jeremiah, Isaias, Daniel, and Ezechiel. Daniel predicted the exact time of the birth of the Redeemer. He said His kingdom would have no end, and would embrace all kingdoms. Isaias prophesied that the Messiah would be born of a virgin, would be both God and Man, and would die patiently and willingly like a lamb for our sins.



Why is Jesus Christ God?

Jesus Christ is God because **He is the only Son of God, having the same divine nature as His Father.**

"And they all said, 'Art thou, then, the Son of God?' He answered, 'You yourselves say that I am.' And they said, 'What further need have we of witness? For we have heard it ourselves from his own mouth'" (Luke 22:70-71).

1. Man after the Fall was unable to regain of himself his former holiness. He became like a sick man who could not arise from bed. He *needed Someone* to raise him up. Since the sin he had committed had been an offense against an Infinite God, the atonement needed to be by an Infinite One, the Son of God Himself.



"God so loved the world that he gave his only begotten Son" (John 3:16). "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

2. Christ is called the "**Word**". Just as the thought in our minds finds expression in a word, so the Son of God dwelling in the bosom of His Father was shown to the world when the Word became man.

"In the beginning was the Word, and the Word was with God, and the Word was God... The Word was made flesh, and dwelt among us" (John 1: 1,14).

Why is Jesus Christ man?

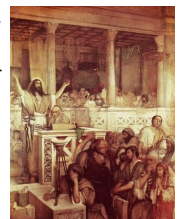
Jesus Christ is man, because **He is the Son of the Blessed Virgin, and has a body and soul like ours.**

1. The birth of Jesus Christ is a fact of *history*. He was born of Mary, who was espoused to a carpenter named Joseph, who lived in Nazareth of Galilee.

The archangel Gabriel said to Mary, "The Holy One to be born shall be called the Son of God."

2. Jesus Christ is *true man*, because He has a body and soul like ours. He derived His human nature from His mother.

History tells us of Jesus Christ, Who preached in and about Jerusalem over nineteen hundred years ago. Many records tell of His appearance, of His words, of His actions, of His teachings. Nobody doubted that Jesus Christ was a Man, for He could be seen and touched like other men. He lived and died Just as men of all times live and die.



Colouring Page



Aesop's Fables

The Kingdom of the Lion

The beasts of the field and forest had a Lion as their king. He was neither wrathful, cruel, nor tyrannical, but just and gentle as a king could be. During his reign he made a royal proclamation for a general assembly of all the birds and beasts, and drew up conditions for a universal league, in which the Wolf and the Lamb, the Panther and the Kid, the Tiger and the Stag, the Dog and the Hare, should live together in perfect peace and amity. The Hare said, "Oh, how I have longed to see this day, in which the weak shall take their place with impunity by the side of the strong." And after the Hare said this, he ran for his life.

Saying something does not make it so.

The Wolf and the Crane

A Wolf who had a bone stuck in his throat hired a Crane, for a large sum, to put her head into his mouth and draw out the bone. When the Crane had extracted the bone and demanded the promised payment, the Wolf, grinning and grinding his teeth, exclaimed: "Why, you have surely already had a sufficient recompense, in having been permitted to draw out your head in safety from the mouth and jaws of a wolf."



In serving the wicked, expect no reward, and be thankful if you escape injury for your pains.



Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here



LITURGY THIS MONTH

*The month of January is dedicated to
the Holy Family*

*May the obedience of children,
at the example of Jesus,
bring peace, joy and good spirit
in every Catholic family.*

**January 1st: Octave of Christmas**

First day of the year, an opportunity to pray to the Holy Ghost to ask Him His help to keep our resolutions this coming year!

January 2nd: The Holy Name of Jesus

There is no other name by which we can be saved. So let us say always with love and trust until our last breath the Most Holy Name of JESUS!

January 6th: Epiphany

I bring the gift of myself to the King of Kings. That's all Jesus wants from me: my intelligence, my will, my heart, my whole life for Him!

January 7th: The Holy Family

A special day to celebrate the family, united in prayer and sacrifice in joys and sufferings! Jesus shows the example of submitting Himself to the sacrament of Baptism, to point out its importance as necessary to go to Heaven.

January 14th: 2nd Sunday after the Epiphany

The miracle of Cana is the first of Jesus, which He does at the request of His dear Mother.

January 31st: St John Bosco

The great saint of the youth! He worked all his life for the sanctification of children and to give true meaning to life for thousands of boys and girls!

The Our Father - 5

Give us this day our daily bread



The Crusader prays, receives Communion, makes sacrifices and shows good example for the intention that is given him each month by Bishop Bernard Fellay, successor of Archbishop Marcel Lefebvre as Superior General of the Society of Saint Pius X



PRAVER

**January 2018 Intention:
To console the Sacred Heart**



COMMUNION

Daily offering

To be recited every morning when you wake up

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



SACRIFICE



APOSTOLATE

OCTOBER 2017 RESULTS

The Intention was for the Rosary to bring souls to God

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
31	933	280	264	450	2280	3743	436	132	1242

Remember that all the good works and prayers from your treasure sheets are given each month to Bishop Fellay and His Excellency offers them at his Mass on the first Saturday of every month.

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