



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#321



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February 2018:
Month of the
Presentation of Our Lord

*For the submission
of countries to
Our Lord Jesus Christ*

*The
Saint
of
the
month*

Saint Peter Damian Cardinal Bishop (988-1072)



Saint Peter Damian, born in 988, lost both his parents at an early age. His eldest brother, in whose hands he was left, treated him so cruelly that another brother, a priest, moved by his piteous state, sent him to the University of Parma, where he acquired great distinction. His studies were sanctified by vigils, fasts, and prayers, until at last, thinking that all this was only serving God halfway, he resolved to leave the world. He joined the monks of Fonte Avellano, then in the greatest repute, and by his wisdom and sanctity rose to be Superior.

Saint Peter was called upon for the most delicate and difficult missions, among others the reform of ecclesiastical communities, which his zeal accomplished. Seven Popes in succession made him their constant adviser, and he was finally created Cardinal Bishop of Ostia. He withstood Henry IV of Germany, and laboured in defence of Pope Alexander II against an antipope, whom he forced to yield and seek

pardon. He was charged, as papal legate, with the repression of simony and correction of scandals; again, was commissioned to settle discords amongst various bishops; and finally, in 1072, to adjust the affairs of the Church at Ravenna. He had never paid attention to his health, which was at best fragile, and after enduring violent onslaughts of fever during the night, would rise to hear confessions, preach, or sing solemn Masses, always ready to sacrifice his well-being and life for the salvation of the souls entrusted to him.

After succeeding in this final mission as he usually did, on his journey back to Ostia he was laid low by fever; he died at Faenza in a monastery of his Order, on the eighth day of his sickness, while the monks chanted Matins around him.

**Saint Peter Damian's feastday
is on 23rd February**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

The Christmas season has come to an end and the season of Septuagesima has taken its place. Soon, it will be the season of Lent again. Then at the end of a long Lent, we will celebrate Easter. Seasons of joy; seasons of penance. Some of us might wish that we could always be celebrating joyful feasts in the Church's calendar. But those who wish that all could be joy forget that we live in a valley of tears. After Adam and Eve sinned, sin, sickness, and death entered into our world. Things were so bad after the sin of our first parents that even heaven was closed; nobody was able to go and be with God.

Now, if you had to solve such a problem of sin, sickness, death, and the gates of heaven being locked up, what would you try? Would you try to ignore all the bad stuff? Would you try to run away from all the bad stuff? Would you try to have so many nice things that nothing bad could come near you? I wonder what you would try.

Well, God Himself was thinking of how to fix the problem of Adam's sin. He decided that the only way to fix the problem was to freely choose the pains and sufferings and death that Adam and Eve had brought into the world. That's right, instead of avoiding all the bad things or ignoring them, He choose to send His only begotten Son, Our Lord Jesus Christ to suffer the consequences of sin. And because He suffered and died, Jesus won for us the chance to go to heaven, the place of unending joy.

See how Jesus loves you. See how good He has been to you. Don't

you want to love Him back? Don't you want to be good to Him? Don't you want to follow Him in his sufferings? I am sure that your answer is the same as all the saints: yes, yes, yes!

Can you be surprised then that Holy Mother Church gives us a season of Lent? Where we can focus on imitating Our Suffering Saviour by the performance of some penance. Holy Mother Church knows that it is by following the sufferings of Jesus that we can gain the joys of Easter. Those who do no penance during Lent have no real joy when Easter comes. But, those who are generous in their penances always receive a great joy when Easter arrives.

My dear boys and girls, use this Lent wisely to follow Our Eucharistic King in performing penances in conformity with third word of our motto: SACRIFICE.

Please show this to your parents!

Subscription fees for the Crusader magazine are now due for the year 2018. The cost for the 12 issues of the year 2018 is \$10.00 per subscription. All payments are to be addressed to:

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Rockdale, NSW 2216

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Thank you for your support in this matter. God bless you.

Yours in Jesus & Mary,
Fr. Benjamin Campbell

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



MY FIRST HOLY COMMUNION

Marie was as certain as Thérèse that a great wonder had taken place, and in the end she shared her secret with her. Yes—she was herself again. The Blessed Virgin had smiled upon her and made her well. Overjoyed at the good news, Marie carried the story to Carmel that same day. Very soon it had made the rounds, and she was taken to see Pauline. The nuns were ready with dozens of questions. Had the Blessed Virgin spoken to her? Had the vision lasted one minute? Two minutes? Five minutes? How was Our Lady dressed? Had the Christ Child been with her? Did she appear young or old?

Thérèse tried to answer these and other questions truthfully, but very soon she became worried. What had happened, really? A miracle, of course, but a miracle which did not lend itself to long description. Our Lady had smiled and cured her. That was all.

Seeing that she was reluctant to talk, some of the nuns made light of the whole affair. Others remarked that she was being wicked in not answering their questions more fully. Soon she became confused and tearful, for now the miracle had become a source of scruples. Because of it many people thought Thérèse was an obstinate child who delighted in being the centre of attention. How much better if she could have kept Our Lady's smile to herself!

She had been cured on 13th May 1883, at the age of ten years and four months. The following spring Marie undertook to prepare her for First Holy Communion. She listened eagerly to the instructions and asked if she might spend half an hour a day "in meditation," a practice of which she had heard at school and which she felt she should learn.

Marie refused, for she was still fearful of her health. Then Thérèse begged permission to spend fifteen minutes in daily meditation.

Again she was refused. Regretfully she stopped asking for the great favour, but on half-holidays from school she would go to her room, sit down on the bed and pull the curtains about her. Hidden in this way she thought about God, the shortness of life, the mystery of eternity. Marie soon suspected what she was doing, but she was not scolded. She knew it was quite by accident that she had stumbled on the real meaning of meditation.

The day chosen for Thérèse's First Holy Communion was 8th May. The week preceding she spent at the convent with other girls who were to receive Our Lord for the first time. It was really a retreat, during which they prayed and thought about the wonderful privilege that soon would be theirs. Father Domin and the Benedictine nuns continued their instructions, and though she had never been away from home by herself before, she was not lonely. The thought that soon Our



Lord would come to her was enough to banish any sadness.

Finally the great day came, and it is impossible to describe what took place in her heart. In all her eleven years she had never been so happy. She was so filled with joy at the

time of Communion that she cried. At this some of the other girls began to whisper among themselves.

"Thérèse has remembered a big sin," said one

of them.

“No, she is crying because her mother is dead,” put in another.

“She misses Pauline,” added a third.

None of these things was true. Thérèse cried because she was feeling the greatest joy a person can know in this life: the joy of having God within one’s heart! Apparently none of her little friends understood, for afterwards they looked at her curiously. Not one of them had shed a tear, and they could see no reason for her crying either.

When Our Lord came into her heart for the first time, she felt He loved her very much. In return she said that she also loved Him. Then she asked Him to take away her liberty and to do with her as He pleased. Now, she was truly like the raindrop which loses itself in the vast ocean, for by this request she had lost herself in the greatness of God. They were united forever! After all, what can separate a raindrop from the ocean?

That afternoon, in the name of her companions, she recited the Act of Consecration to the Blessed Virgin in the convent chapel. Later Papa took her to the Carmelite monastery for a visit with Pauline. By a strange coincidence it was her Profession Day—the day when she had made a solemn promise to belong to God forever. Now she was wearing a wreath of roses on her head, a sign of the reward that some day would be hers for having served God faithfully in her cloister home.

How happy Thérèse was to see her “Little Mother,” to tell her of her First Communion at the convent! As they talked, the big iron grating seemed to disappear, and their souls were united in a common joy. After this there was even more happiness, for that night she was the guest of honour at a fine dinner. All her dear ones were present, and each brought a gift in remembrance of her First Communion. Of these, Papa’s was by far the nicest—a beautiful watch.

Amid all the celebration, she realised very clearly that a person cannot stand still on the long journey to Heaven. Each day she either goes forward or backward, becomes more or less holy. And it is all a matter of personal choice!

“I don’t want to go backward,” she thought. “I want to be a saint. I want to use all the graces God has in store for me.”

Long ago she had learned in her Catechism that grace is the coin with which human beings can purchase Heaven. Grace gives strength. God is most generous with it, and this despite the fact that millions of people never bother to notice His kindness. Before going to bed, she took her notebook and wrote down three resolutions which she felt would bring her extra grace. The resolutions were these:

- 1.) I will never give way to discouragement.
- 2.) I will say the *Memorare* every day.
- 3.) I will try to humble my pride.

Five weeks later, after another retreat at the convent, she received the Sacrament of Confirmation. The Holy Spirit came into her heart with His seven great gifts: Wisdom, understanding, counsel, fortitude, knowledge,

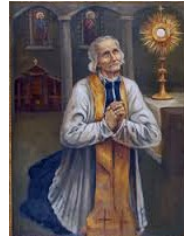
piety and fear of the Lord. She had need of all these gifts, especially of fortitude, for by now the joy of her First Communion Day had disappeared. She was fearful of everything. She

saw sin in even the simplest pleasures. She felt she was no longer a friend of God. She was one more of the wicked people in the world who turn away from His grace.

She brought all these troubles to Marie, who knew how to give good advice. Over and over again she comforted her, saying that she was really God’s friend; that He still lived in her heart; that He was only putting her love to a test. Thérèse believed her and tried to be at peace, but in a few hours fresh scruples would come. Then the tears would stream down her cheeks and her head would start to ache. What a dreadful thing to be a sinner! To be kept away forever from the joys of Heaven!



More next month

EUCHARISTIC DEVOTION**The Holy Eucharist
increases Sanctifying Grace in us**

He who eats My Flesh shall live by Me. It is Thee, O my God, Who will be his life. What a transformation life works where it meets with no obstacle. From inert dust, from a little mud, it brings forth a flower which delights us with its perfume and colour; it communicates to it its nature and its properties. It is thus Thou treatest my soul by Holy Communion, O Jesus. Thou bowest down even to me, Thou, the substantial and uncreated life. Thou diviniseest the dust of my nothingness, and this nothingness, when divinised, produces fruits worthy of Thee, of infinite value because it is a divine sap which makes it fertile. O Jesus, be my life, my holiness, my love.

**1. HOLY COMMUNION INCREASES
SANCTIFYING GRACE IN US.**

This is easy to understand, because when we receive Jesus Christ, we receive the source of all sorts of spiritual blessings.

Jesus Christ is the light.

When we receive Him, we feel our faith reanimated. We see more clearly the truths of our holy religion. We realise more the gravity of sin, and its dangers. The thought of the judgment frightens us more, and the thought of the loss of God becomes a greater grief.

Jesus Christ is the life.

In receiving Him, our soul is strengthened: we are firmer in the fight; more unyielding in trials and temptations. Food is not changed into our substance immediately, says St. John Chrysostom, but the action of the divine Blood on our soul is instantaneous, and the soul feels at once its marvellous effects.

Jesus Christ is love.

When we receive Him, our intentions are more pure in all we do. Our love is inflamed more and more. The thought that we have Jesus Christ in our hearts, the joy that we experience in this happy moment seems to unite us and bind us in

such a way to God that our hearts can think of and desire only God.

Jesus Christ is the sovereign good.

In receiving Him, the thought of the perfect possession of God fills us in such a way that our life appears long. We envy not those who live a long time, but those who set out soon to be reunited with God forever. All that tells us of the dissolution of our bodies fills us with joy.

By increasing Grace, the Blessed Sacrament enlightens our faith, revives our hope and inflames our love, and spreads abroad in our souls, with greater abundance, the gifts of Fortitude, Fear of the Lord and Piety.

2. SANCTIFYING GRACE IN HOLY COMMUNION ADORNS THE SOUL AND COMMUNICATES TO IT A FERTILITY WHICH IS THE WEALTH AND ORNAMENT OF THE SPIRITUAL LIFE.

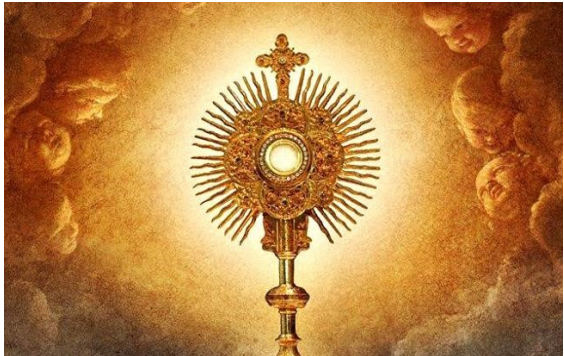
If anyone could put his hand into liquid gold, says St. John Chrysostom, he would draw it out covered with gold. The Eucharist does more for our souls. He who buys a slave, buys him with gold, and if he wishes to adorn him he does it also with gold. Jesus Christ has bought us with His Blood, and He adorns us with His Blood. You who receive this Blood are clothed with the Royal Robe of Jesus Christ.

What do I say? They are clothed with the King Himself.

This Blood makes shine in us the royal image of Christ. It produces an incredible beauty, and when the soul is often watered and nourished, its nobility is never tarnished.

From the earthly Paradise there burst out a spring which produced rivers; from this table there pours forth a stream which is the source of all grace—grace overflowing without stint or limit.

Near this source spring up, not sterile willows, but trees which mount up to Heaven producing their fruits in their time, fruits which will never wither. These fruits are abundant, of great variety, delicious. “They are,” said the Curé d’Ars, “humility, gentleness, mortification, modesty, charity, virginity.” A soul that communicates worthily becomes inexhaustibly fruitful, and one no longer recognises it.



THE LIFE OF CHRIST

THE PHARISEES SPREAD A LIE.

WHAT HAPPENED AT THE TOMB? LIGHTNING AND AN EARTHQUAKE THEN THE BODY WAS GONE



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BUT THE PHARISEES PAID THE GUARDS TO SPREAD THE STORY THAT THE APOSTLES STOLE THE BODY.

TWO DISCOURAGED DISCIPLES LEAVING JERUSALEM ARE JOINED BY A STRANGER.

WHY ARE YOU SAD? HAVEN'T YOU HEARD THE NEWS?



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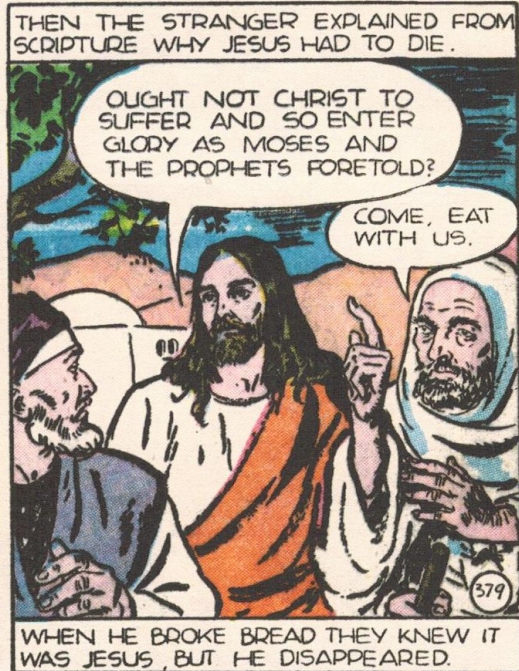
WHAT NEWS? THE CRUCIFIXION OF JESUS, THE PROPHET, IN WHOM WE HAD HOPED



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THEN THE STRANGER EXPLAINED FROM SCRIPTURE WHY JESUS HAD TO DIE.

OUGHT NOT CHRIST TO SUFFER AND SO ENTER GLORY AS MOSES AND THE PROPHETS FORETOLD? COME, EAT WITH US.



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WHEN HE BROKE BREAD THEY KNEW IT WAS JESUS, BUT HE DISAPPEARED.



THEN JESUS ATE SOME FISH AND HONEY AND GAVE THEM THE PIECES.



THEN JESUS DISAPPEARED.

ENGLISH AND WELSH MARTYRS**Blessed Robert Southwell S.J.**

It is as a poet that Robert Southwell is most widely remembered, and as such he certainly has claim to lasting fame. But it is as a priest, utterly devoted to his ministry, and as a man who was prepared to lay down his life for his convictions that his memory ought to be cherished.

He was born in Norfolk, at Horsham St. Faith in 1561, the youngest of eight children.

In 1576, he was sent to the English college at Douai. However, his education was interrupted by the movement of French and Spanish forces. Southwell was sent to Paris for greater safety, and returned to Douai on 15th June 1577. A year later, he set off on foot to Rome with the intention of joining the Society of Jesus. He was admitted to the probation house of Sant' Andrea on 17th October 1578 and in 1580 he joined the Society of Jesus and was ordained priest in 1584. It was in that year that an act was passed forbidding any English-born subject of Queen Elizabeth, who had entered into priests' orders in the Catholic Church since her accession, to remain in England longer than forty days on pain of death.

Southwell, at his own request, was sent to England in 1586 as a Jesuit missionary with Henry Garnet. He went from one Catholic family to another. The Jesuit William Weston had previously made his way to England; but he was arrested and sent to Wisbech Castle in 1587. The Garnet–Southwell Jesuit English mission is considered the third; the first such mission was that of Robert Parsons and Edmund Campion of 1580.

A spy reported to Sir Francis Walsingham the Jesuits' landing on the east coast in July, but they arrived without molestation at the house at Hackney of William Vaux, 3rd Baron Vaux of Harrowden. In 1588 Southwell and Garnet were joined by John Gerard and Edward Oldcorne. Southwell was from the outset closely watched; he mixed furtively in Protestant society under the assumed name of Cotton. He studied the terms of sport, and used them in conversation. For the most part in London, he made occasional excursions to Sussex and the north.

After six years of missionary labour, Southwell was arrested by Richard Topcliffe, the Queen's chief priest-hunter and torturer. Topcliffe subjected him to the torture of "the manacles." He remained silent in Topcliffe's custody for forty hours. He was left "hurt, starving, covered with maggots and lice, to lie in his own filth." After about a month he was moved by order of the Council to solitary confinement in the Tower of London. Some friends were able to provide him with food and clothing, and to send him the works of St. Bernard and a Bible. His superior Henry Garnet later smuggled a

breviary to him. He remained in the Tower for three years, under Topcliffe's supervision.

In 1595 the Privy Council passed a resolution for Southwell's prosecution on the charges of treason. He was removed from the Tower to Newgate Prison, where he was put into a hole called Limbo.

A few days later, Southwell appeared before the Lord Chief Justice, John Popham, who stated the statutes prohibiting the presence within the kingdom of priests ordained by Rome. Southwell admitted the facts but denied that he had "entertained any designs or plots against the queen or kingdom." His only purpose, he said, in returning to England had been to administer the sacraments according to the rite of the Catholic Church to such as desired them. After a brief recess, the jury returned with the predictable guilty verdict. The sentence of death was pronounced—to be hanged, drawn and quartered.

On 21st February 1595, Southwell was sent to Tyburn. Many came to witness Southwell's death. Having been dragged through the streets on a sled, he stood in the cart beneath the gibbet and made the sign of the cross with his pinioned hands before reciting a Bible passage from St. Paul's epistle to the Romans. He was allowed to address the people at some length, confessing that he was a Jesuit priest and praying for the salvation of Queen and country. As the cart was drawn away, he commended his soul to God with the words of the psalm '*in manus tuas*'. He hung in the noose for a brief time, making the sign of the cross as best he could. As the executioner made to cut him down, in preparation for disembowelling him while still alive, Lord Mountjoy and some other onlookers tugged at his legs to hasten his death. His lifeless body was then disembowelled and quartered. As his severed head was displayed to the crowd, no one shouted the traditional "Traitor!"

Upon the Image of Death (part thereof)

Before my face the picture hangs
That daily should put me in mind
Of those cold names and bitter pangs
That shortly I am like to find;
But yet, alas, full little I
Do think hereon that I must die.

...My ancestors are turned to clay,
And many of my mates are gone;
My youngers daily drop away,
And can I think to 'scape alone?
No, no, I know that I must die,
And yet my life amend not I.

Solomon for all his wit,
Nor Samson, though he were so strong,
No king nor person ever yet
Could 'scape but death laid him along;
Wherefore I know that I must die,
And yet my life amend not I.

Though all the East did quake to hear
Of Alexander's dreadful name,
And all the West did likewise fear
To hear of Julius Caesar's fame,
Yet both by death in dust now lie;
Who then can 'scape but he must die?

If none can 'scape death's dreadful dart,
If rich and poor his beck obey,
If strong, if wise, if all do smart,
Then I to 'scape shall have no way.
Oh, grant me grace, O God, that I
My life may mend, sith I must die.

Robert Southwell

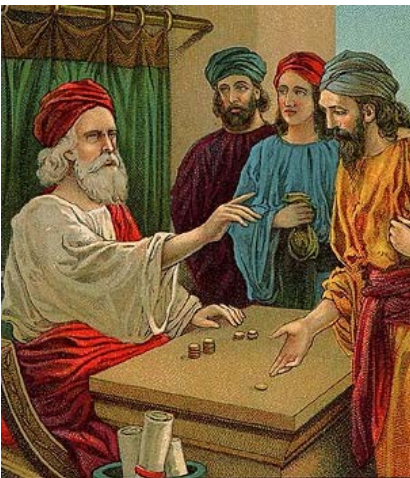


KINDNESS: THE BLOOM OF CHARITY

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.

**A CALL ON ME TO BE OF SERVICE TO OTHERS**

“It is to be considered,” says the Holy Doctor (St. Thomas Aquinas), “that whatever excellence a man has, is given to him by God, to use for the service of his fellow-men; hence, the testimony that other men render to his excellence ought so far forth to be matter of complacency to him as it shows the way open to him to make himself of service to others.” So, if I can make a good speech, or sing well, or have money, it shows the way open to me to make myself of service to others. Really this is a new view, and one not generally taken, of ability and wealth and power! But it is taken by the Creator, who has bestowed those gifts, and by the Judge who will call the receiver to account for them. “A certain nobleman went to a far country to take to himself a kingdom and to return. And calling his ten servants, he gave them ten pounds, and said to them, Traffic till I come” (Luke 19:12-13). What sort of traffic he intended, is evident from another place. To traffic with these pounds was to lay out one’s powers and gifts for the service of one’s neighbour. “As long as ye did it to one of these My least brethren, ye did it to Me” (Matthew 25:40). There was one who wrapped up his pound in a napkin.



It is not said that he put it to any bad use, but he did no good with it; he made it a means of his own enjoyment: his neighbours were none of them the better for his being rich, noble, talented and great. And he was met by his Lord with the reproach, *Thou good-for-nothing servant* (Luke 19: 21-22), and his place was with the reprobate on the left hand (Matthew 25:30,41-45) and with the rich glutton (Luke 16:19-23). Whatever advantage I enjoy over my companions, I should count it all the greater call on me to be of service of others.”

—Joseph Rickaby, S.J., “Ye Are Christ’s”

HOLY SOULS CORNER

All Catholics are educated to value indulgences. What are indulgences? They are prayers and other practices that have had an indulgence attached to them from the treasury of the Church by the Sovereign Pontiff. An indulgence is a Satisfaction, that is, a certain time, days or years by which the sentence due to sin is remitted. Catholics often think of it as reducing their own time in Purgatory or, if specifically applied to the souls in Purgatory or even one particular soul or group, like a family, the indulgence may be transferred. Souls suffering in Purgatory cannot Merit or gain indulgences themselves and they depend on us to assist them towards their blessed relief or ultimate release.



The objection to transferring indulgences to the Holy Souls is that we ourselves, who can now gain indulgences, will lose out and that reparation for our own sins may be neglected. The result may be that our own Purgatory will be longer and more painful. A little simple theology will help to dispel this fear. When the Satisfaction gained by an indulgence is transferred to a Holy Soul in Purgatory, the Holy Soul gains the full satisfaction. But we do not lose because our charitable action has gained for us some Merit.

In this excellent way we can multiply the benefits of indulgences to the Holy Souls and to ourselves. Indulgences transferred to the Holy Souls is thus a most excellent way of helping them and meriting more grace ourselves.

It should be quite obvious that we should study to know what prayers and practices have indulgences attached (either partial or plenary.) There are many indulgences attached to the recitation of the Holy Rosary, visiting a cemetery or even simple prayers like the sign of the cross, and 'eternal rest grant unto them...' We should select a few of our own favourite indulgenced prayers and make it a constant habit to use them routinely to advance the Glory of God and the relief of the Holy Souls.

There is no better way of paying the debts we owe for our own sins, which offend our dear Father God.

Grant me the grace henceforth dear Jesus, for the love of Thee, to hate sin; and out of a just esteem of Thee, to despise all worldly vanities. (The Jesus Psalter)

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 Jeremias, 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.



How can we prove that the religion God has revealed through Christ is worthy of belief?

We can prove that the religion God has revealed through Christ is worthy of belief, because:

"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. Jesus Christ, announcing Himself as the true Son of God, whose coming was foretold by the prophets, preached doctrines which He said all *must* believe.

If Christ is God, then the religion He established is true, and the Church He founded is the true Church. We can believe everything He says, even without understanding it, because God cannot err.

If Jesus Christ were not God, then Christianity would be a farce, and the sooner it were done away with the better. If Christ were not God, then He were an impostor who, by claiming divinity, had led billions into error for almost 2,000 years.

2. Christ worked wonderful *miracles*, which showed that the God of truth approved His teachings.

Christ worked so many miracles publicly that all flocked to Him to be cured. "But when John had heard in prison of the works of Christ, he sent two of his disciples to say to him, 'Art thou he who is to come, or shall we look for another?' And Jesus answering said to them, 'Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them'" (Matt. 11:2-5).

a..Christ performed miracles on inanimate objects, as when He changed water to wine, calmed the storm, multiplied loaves.

b. He healed in an instant the sick, the blind, the lame. He expelled devils.

c.. He raised the dead to life; as the daughter of Jairus, the son of the widow of Naim and Lazarus. Even His enemies acknowledged His miracles. The Pharisees planned to kill Lazarus, because the Jews believed in Jesus as a result of the miracle.

d. He worked miracles on His own Person, as in the Transfiguration, Resurrection, and Ascension.



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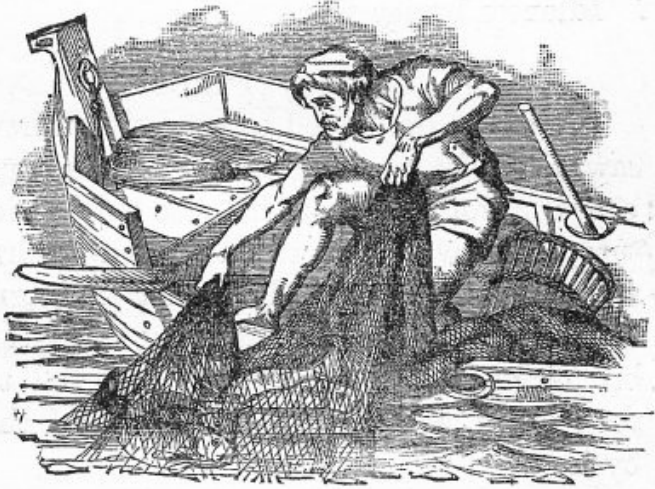


*Memento, homo, quia pulvis
est et in pulverem reverteris!*

Aesop's Fables

The Fisherman Piping

A fisherman skilled in music took his flute and his nets to the seashore. Standing on a projecting rock, he played several tunes in the hope that the fish, attracted by his melody, would of their own accord dance into his net, which he had placed below. At last, having long waited in vain, he laid aside his flute, and casting his



net into the sea, made an excellent haul of fish. When he saw them leaping about in the net upon the rock he said: "O you most perverse creatures, when I piped you would not dance, but now that I have ceased you do so merrily."

Hercules and the Wagoner

A carter was driving a wagon along a country lane, when the wheels sank down deep into a rut. The rustic driver, stupefied and aghast, stood looking at the wagon, and did nothing but utter loud cries to Hercules to come and help him. Hercules, it is said, appeared and thus addressed him: "Put your shoulders to the wheels, my man. Goad on your bullocks, and never more pray to me for help, until you have done your best to help yourself, or depend upon it you will henceforth pray in vain."

God helps those who help themselves .



Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here



LITURGY THIS MONTH**February 2nd: Candlemas**

Presentation of Jesus in the Temple 40 days after He was born, according to the Jewish Law of the Old Testament. Our Lady comes to offer the Son of God in the Temple and receives the prophecy of the old man Simeon: a sword will pierce Her Heart!

*The month
of February
is dedicated to
the Presentation of
Jesus in the Temple*

**February 3rd: St Blaise**

On this day or on the following Sunday, in honour of St Blaise, one gets one's throat blessed by a priest to prevent illnesses during the coming year and to protect our voice with which one praises God.

February 4th: Sexagesima

It is not enough to hear the Word of God, we must listen to it, keep it in a good and perfect heart, and then we will bring forth good fruits, for which Jesus will reward us in eternity.

February 11th: Quinquagesima

It is Jesus in His Charity that will deliver us from the slavery of sin!

February 14th: Ash Wednesday

Fast and abstinence on the first day of Lent. Fast means one main meal and two small meals and abstinence means no meat. Offer this as penance for sin and love of God.

February 18th: 1st Sunday of Lent

We prepare our salvation by prayer, penance and works of Charity. Ember days this week, Wednesday, Friday and Saturday.

February 25th: 2nd Sunday of Lent

The contrast between the beauty of Our Lord at the Transfiguration and the humiliations He has to suffer during His Passion.

The Our Father - 6

and forgive us our trespasses



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

**February 2018 Intention:
For the submission of countries to
Our Lord Jesus Christ**



COMMUNION

Daily offering

O

To be recited every morning when you wake up
Jesus, through the Immaculate Heart of Mary,
I offer Thee all my prayers, works, joys
and sufferings of this day,
for all the intentions of Thy Sacred Heart,
in union with the Holy Sacrifice of the Mass
throughout the world, and in reparation for my sins.

I offer them particularly
**for the submission of countries to
Our Lord Jesus Christ**



SACRIFICE



APOSTOLATE

NOVEMBER 2017 RESULTS

The Intention was for the Holy Souls in Purgatory and for the dying

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
44	1210	407	350	659	3894	5359	613	281	2749

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.

***Eucharistic Crusade in Australia,
280 West Botany Street, Rockdale, New South Wales 2216***

email: crusadermagazine@gmail.com

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