



# The Crusader

*Bulletin of the Eucharistic Crusade for Children in Australia*

#323



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**April 2018:**  
Month of the  
Blessed Sacrament

*For Catholic families  
to be homes of holiness*

*The  
Saint  
of  
the  
month*

## Saint Catherine of Siena Virgin (1347-1380)

**C**atherine, the daughter of a humble Christian tradesman, was raised up to be the guide and guardian of the Church in one of the darkest periods of its history, the fourteenth century. As a child, prayer was her delight. She would say the Hail Mary on each step as she mounted the stairs, and was granted in reward a vision of Christ in glory. And He revealed to her the secrets of Christian perfection. When only seven years old she made a vow of virginity, afterwards enduring bitter persecution for refusing to marry.

Her parents persisted long in their refusal to allow her to enter religious life, her only ambition; but she made a kind of spiritual and penitential convent cell in her heart's depths, and there she found her Beloved and conversed with Him each day. At the age of fifteen she was permitted to enter the Third Order of Saint Dominic, but continued to reside in her father's house, where she united a life of active charity to the prayer of a contemplative Saint. Our Lord bestowed on her His Heart in exchange for her own, gave her Communion with His own hands, and imprinted on her body the marks of His wounds.

From this obscure home the seraphic virgin was taken by Providence to defend the Church's cause. Her life became a continuing miracle. Armed with Papal authority and accompanied by three confessors, she

travelled through Italy, reducing rebellious cities to the obedience of the Holy See, and winning hardened souls to God. In the sight of virtually the whole world she sought out Gregory XI at Avignon, brought him back to Rome, and by her letters to the kings and queens of Europe made good the Papal cause. She was the counsellor of Urban VI, and sternly rebuked the disloyal cardinals who took part in electing an antipope.

Long had the holy virgin foretold the terrible schism which began before she died. Day and night she wept and prayed for unity and peace. But in spirit she saw the entire city of Rome full of demons, who were tempting the people to revolt and even to slay the Vicar of Christ. With intense earnestness Saint Catherine begged Our Lord to prevent this enormous crime. Their seditious temper was subdued by her prayers, but they vented their rage by scourging the Saint herself, who gladly endured all for God and His Church. She died in Rome in 1380, at the age of thirty-three.



**Saint Catherine of Siena's feastday  
is on 30<sup>th</sup> April**

**FROM THE CHAPLAIN**

Dear Crusaders and Friends,

Ressurexit sicut dixit, alleluia! He is risen as He said, alleluia! We celebrate Easter Sunday with great joy because our Lord, who died on the cross, conquered death. Just think for a moment, His dead body was lying in a tomb and then it started to be alive again. How amazing! How wonderful! Our sins caused Him to die and so we had great sorrow. Now He is alive again which causes our hearts to rejoice. Renew these thoughts very often during this Easter season and bravely and joyfully continue the work of sanctifying yourself by pray, communion, sacrifice, and apostolate.

While my heart rejoices at the remembrance of Christ’s resurrection, it bleeds when I think of the state of my Eucharistic Crusaders. My Jesus has risen again to life, but my Eucharistic Crusaders are dead and lifeless. This statement may shock you, but it is true.

How do I know that a Crusader is “alive”? I know if a Crusader is “alive” if he turns in his treasure sheet. If you don’t turn in a treasure sheet, it is because you have stopped “living” as a Crusader.

If you look on the back of this booklet, you will see this.

It tells me that only 19 Eucharistic Crusaders turned in there treasure sheet in January. Granted, January is during the school holidays, but a Eucharistic Crusader is always alert to fulfil his obligations. Besides, it means that more than 200 Australian Crusaders were dead that month. That is right. There are about 230 of you that I send the magazine to in Australia. It makes my heart bleed to think how sad the good Jesus is when he sees the “Treasure” that has been returned by his choice soldiers.

Now that I have said that, I don’t want you to think that I am mad at you. No, we all make mistakes, we all forget. However, I do want you to rise up, to become alive again, to start once again to fill in and turn in your treasure sheets. If you have old treasure sheets, you can still send them to me, even if there is not much treasure on it. Think of the Sacred Heart of Jesus holding out his heart to you. Do you not wish to give him something in return? Give him your treasure sheet. Do not do your treasure sheet because I am asking you. Don’t do it because your teachers ask you. Don’t do it because your parents ask you. Do your treasure sheet and return it in order to LIVE up to the love of Jesus for you.

Yours in Jesus & Mary,  
Fr. Benjamin Campbell

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
19	509	165	159	394	1770	1945	181	236	1487

## THE LITTLE FLOWER

### The story of Saint Thérèse of the Child Jesus

*By Mary Fabyan Windeatt*



### THÉRÈSE'S FIRST CHILD OF GRACE

**H**ow happy Thérèse was as she walked home from Midnight Mass with Papa and her sisters! The strength of soul which had left her at Mama's death was back again. The shyness and tears had gone the way of foolish scruples. She was a new person.

There was a good chance to prove this when they reached the house. Following the Christmas Eve custom of little French children, she had left her shoes by the fireplace some hours earlier, knowing that Papa and her sisters would fill them with presents. Now, as Céline and Thérèse started upstairs to take off their things, they heard their good father say that she was too big for such childishness. He hoped it would be the last time she expected her shoes to be filled with gifts.

Ordinarily, she should have been grief-stricken at hearing Papa speak this way. Now everything was different. There was no need for Céline to hover anxiously about her, ready to dry her tears. Thérèse was brave at last. God had worked a miracle during her Christmas Communion. She was strong with His strength, and to Céline's amazement she went downstairs in a few minutes and took the presents from her shoes with every sign of joy. Truly, Christmas Day of 1886 was the beginning of her conversion. Never again was she to be entirely the victim of childish tears.

A short time later God gave her another great grace. One Sunday as she closed her prayer-book at the end of Mass, a picture of the Crucifixion slipped out from the pages, showing one of the Saviour's pierced hands.



At the sight of the Precious Blood falling to earth, she was struck with an intense desire to stand in spirit at the foot of the Cross to receive this Blood and pour It out upon sinners. She longed to suffer for souls as Christ had done, so that some day they might be happy with Him forever. The desire for the life of

the Carmelite increased, too—for that life which is made up of hidden prayer and sacrifice. Now more than ever did it seem to her a thing of beauty, and she longed with all her heart to embrace it.

She said nothing to Papa, however. He was not too well these days, and something told her that it was not wise to leave him. Instead, God would let her save souls while still at home. He would inspire her to devote herself to those about there, to be kind and cheerful and willing. Such actions were not too hard for a girl of fourteen, yet how valuable they could be if she offered them to the Heavenly Father in union with the sufferings of Jesus Christ.

Thérèse's first duties in this new life of charity were to her own family. She tried very hard to be useful about the house, and her sisters soon noted the change. She tried to be kind to their servants and to the poor who came each Monday to the back door for food. When the opportunity arose to teach Catechism to two little girls, she seized it eagerly. How she loved children! They seemed to love her, too, and many were the happy hours she spent with these little friends, telling them of the good God and the wonderful reward He has prepared for those who serve Him faithfully.

To all appearances Thérèse was just a normal girl, living quietly with her family. She did nothing out of the ordinary. There were no miracles or visions, only days of prayer and little works of mercy. But people would have been very surprised if they could have read her heart. She was on fire with the desire to save souls! She thirsted for them!

Because of this, She sometimes wondered if she should not join a missionary Order instead of the cloistered Carmelites. With God's grace, she might do wonderful things for souls in China, in Africa, in distant islands. She might teach Catechism to little pagan children. But the thought always persisted that more souls can be saved by sacrifice than by any other means. God seemed to whisper in her heart that she was meant to lead a life of prayer and penance

rather than to work as a missionary in foreign lands.

She was delighted when Céline told her that she shared the desire to be a Carmelite. Already their sister Léonie was making plans to enter the Poor Clares. This meant that some day the five living children of the Martins would be consecrated to God's service.

"But what about Papa?" she asked suddenly. "Is it right for us to leave him all alone?"

Céline was kindness itself. "Don't worry," she said. "You may go to Carmel first. I will stay with Papa as long as he lives."

Thérèse marvelled at her sister's generosity. She was nearly four years older, but she was willing to allow her to go first into the Lord's service. What wonderful charity! Surely God would bless her a hundredfold.

Speaking of her vocation to Papa was a real problem. The weeks passed, and still she could not bring herself to do it. Already he had been very generous, permitting Pauline and Marie to leave for Carmel and Léonie for the Poor Clares. But what would he say at losing another daughter?

"Maybe the Feast of Pentecost would be a good time to tell him," she thought. "Dear God, let me be very strong on that day!"

The family assisted at all the church services on Pentecost. After Vespers, Papa was a little tired and went out to the garden to rest. Thérèse watched him, knowing that now the time had come. It was sunset. Birds were singing in the tall trees. The whole world was at peace. In the beautiful surroundings of our garden, she would tell her good father that God had chosen her for His own.

When she went outside to the place where he was sitting, she was cold and trembling, and her eyes were full of tears.

"Could I talk with you a little while, Papa?" Seeing that she was troubled about something, her father got to his feet and put an arm about her. Very slowly they began to walk down the path.

"What is it, Little Queen?" he asked. "Tell me."

Thérèse laid her head against his heart. "I want to be a Carmelite," she whispered. "I want to join Marie and Pauline at Christmas."

Poor Papa! How his heart was torn at these words! He had expected to hear them some day,

but not while she was so young—only fourteen. For a moment he could not speak. Then he recovered himself and led her still further down the garden. Presently they stopped beside some little white lilies. Papa bent down and picked one of them for her.

"This flower is like your heart, child," he said gently. "White and pure. I won't stand in your way if you wish to give it to God."

Now happiness was mixed with tears. Papa had given his consent! She might enter Carmel on Christmas Day, the first anniversary of that happy occasion when the Christ Child had made her strong with His own strength! Everything was settled at last.

But things were far from being settled. First, Uncle Isidore was really angry. What was the matter with papa that he was willing to let a mere child enter a cloistered Order?



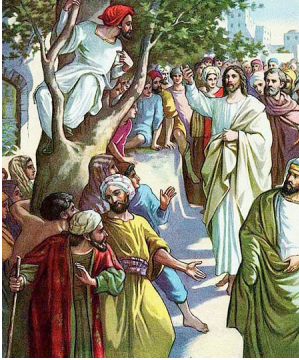
"It's ridiculous!" he fumed. "I'll do everything I can to stop such nonsense!"

Marie was also against her cherished dream. Unlike Pauline, she thought she should wait until she was twenty-one before entering Carmel. Then there was Canon Delatroette, the priest who watched over the affairs of the community. He refused to allow the Prioress to receive her into the cloister.

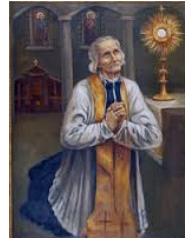
"Never!" he cried. "To hear you talk, one would think the salvation of the community depended upon this child. Let her wait until she has come of age."

*More next month*



**EUCCHARISTIC DEVOTION**

## The Disposition of Soul for Holy Communion



**Z**acheus, having heard about Jesus Christ desired ardently to see Him. As he could not, because of the great crowd, he climbed a tree. But Our Lord saw him: “Zacheus come down because I wish to spend today in your house.

Zacheus made haste to come down and ran to prepare as well as he could to receive the Saviour. When Our Lord came in

He said: “This day is salvation come to this house.” Zacheus moved by the great kindness of Jesus Christ who had come to stay in his house, cried out: “Lord, the half of my goods I give to the poor, and if I have wronged anyone I will restore him four-fold.”

O Jesus, give me the ardent desires of this sinner, his lively faith and immense joy in receiving You, and when You come into my heart bring it also salvation.

### 1. TO HAVE A LIVELY FAITH.

As this sacrament is a sacrament of faith, we must believe firmly that Jesus Christ is really present in the Holy Eucharist, that He is there living and glorious as He is in heaven. In former times, before giving Holy Communion, the priest, holding the Sacred Host between his fingers, said aloud: “Do you believe, my brethren, that the adorable Body and precious Blood of Jesus Christ is truly in this Sacrament ?” Then all the faithful answered: “Yes, we believe it.” Let us have the same faith.

### 2. TO HAVE A GREAT DESIRE TO BE UNITED TO JESUS CHRIST.

Observe the earnestness of the Magi in seeking Jesus Christ in the manger. See holy Magdalen, as she eagerly seeks the risen Saviour. Do seek Jesus Christ with the same desire, the same ardour, and nothing will hinder you from receiving Him. Long to communicate because there is nothing so great as the Eucharist. Put all the good works against one good Holy Communion. By one Communion you give more glory to God than by giving a million pounds to the poor.

Have a desire to go to Communion because it is the only food which suits perfectly your soul.

Oh, if Christians could understand the language of Our Lord, who says to them: “In spite of thy misery, I wish to see very near to Me this beautiful soul that I have created for Myself. I have made it so great that I alone can fill it. I have made it so pure, that only My Body can nourish it.”

St. Catherine of Siena cried out in her transports of love: “O my God! O my Saviour! Ah, what excess of love and goodness for creatures to give Thyself with so much eagerness!; and in giving Thyself, Thou givest all that Thou hast, all that Thou art.



My loving Saviour, I beg Thee to water my soul with Thy precious Blood, nourish my body with Thine adorable Flesh, so that my body and my soul may belong only to Thee, and aspire only to please Thee and possess Thee.”

St. Catherine of Genoa was so eager for this heavenly bread, that she could not see it in the priest's hands without feeling as if she would die of love; so very great was the desire she felt to possess It, she exclaimed: “Oh Lord, come to me! My God, come to me! I can wait no longer. Oh! My God come, please, to the depth of my heart. No, my God, I can wait no longer. Thou art all my joy, all my happiness, and all the nourishment of my soul.”

### **3. TO HAVE A RIGHT INTENTION.**

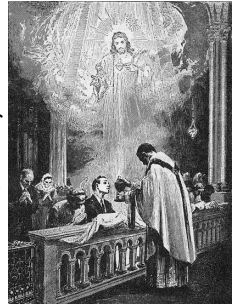
There are some people who go to Holy Communion to gain the esteem of the world. It avails them nothing. Others go out of habit. Poor Communions; they have not the right intention.

Go to Communion to obey Jesus Christ, who has commanded you to do so, under pain of not having eternal life.

Go to Communion to obtain the graces that you need: humility, patience, purity.

Go to the Holy Table to unite yourself to Jesus Christ so that He will make of you other Christs, which happens to those who receive Him worthily.

When you go to Holy Communion you should always have the intention, and say when about to receive the Body of Our Lord: “O my good Father, who art in heaven, I offer Thee, at this moment, Thy dear Son, such as He was when He was taken down from the Cross, and laid in the arms of the Holy Virgin, and as She offered Him to Thee in sacrifice for us. I offer Him to Thee by the hands of Mary, to obtain such or such graces, faith, charity, humility.” My children, listen well to that. Every time I have obtained a grace, I have asked it like this, I have never been disappointed.



### **4. TO PREPARE WITH FERVOUR.**

During the days before Communion, desire to communicate as worthily as possible to have as much love as all the saints put together. Your mere desire will be rewarded. Do all your actions as a preparation for Holy Communion. Converse with Jesus Christ who reigns in your heart by His grace. Think how He will come on the altar and from there into your soul to visit it and to enrich it with all sorts of good things and happiness. Implore the Blessed Virgin, the angels and the saints to pray to the good God for you and prepare you to receive Him. The day of your Communion, come to Holy Mass a short time before it begins. Hear it still better than at other times. Have your beads or your office book, that your mind and heart may be all the time at the foot of the tabernacle; that it may long continually for the happy moments when Our Lord will come; that your thoughts may not be of this world, but all of heaven, and be so lost in God that you seem to be dead to the world. Make acts with all possible fervour to reanimate in your soul, faith, hope and a great love for Jesus Christ, who will come soon to make of your heart His tabernacle, or if you wish a little heaven. My God, what a happiness, what an honour for such miserable creatures like us!

After you have made your acts of preparation, you must offer your Communion for yourself or for others.





THE LIFE OF CHRIST

CHRIST COMMANDS HIS APOSTLES TO TEACH THE WORLD.

ALL POWER IN HEAVEN AND ON EARTH IS GIVEN TO ME. GO, TEACH ALL NATIONS WHAT I HAVE COMMANDED YOU, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. HE WHO BELIEVES SHALL BE SAVED. HE WHO DOES NOT SHALL BE CONDEMNED AND I AM WITH YOU TILL THE END OF THE WORLD.



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JESUS TALKS TO THE DISCIPLES ON MT OLIVET AND ASCENDS INTO HEAVEN.

YOU SHALL BE WITNESS OF THESE THINGS, BUT STAY IN JERUSALEM UNTIL YOU RECEIVE POWER FROM ON HIGH.



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THEN HE ROSE INTO THE CLOUDS OUT OF THEIR SIGHT.

## ENGLISH AND WELSH MARTYRS

## Blessed Henry Walpole, 1595



A splash of blood from Edmund Campion, at his martyrdom, fell onto Henry Walpole, who took it as a sign that he was called to follow Campion's footsteps.

Henry Walpole, son of Christopher Walpole, Esquire, of Docking, Norfolk, and Margery Beckham, his wife, was born in 1558, the year that saw the passing of the old religion in England. As his father was a barrister of some distinction, and his uncle, John Walpole, a Sergeant-at-law, who but for a comparatively early death, would have become a judge, it was resolved that Henry should join the ranks of the Bar after he had completed his classical course. This part of young Walpole's education was commenced at Norwich Grammar School, which had been recently founded by Edward VI in the old structure erected by John Salmon, Bishop of Norwich and Lord Chancellor of

England under Edward II. After leaving Gonville College, Cambridge, Henry Walpole entered a law firm in London. The Courthouses at that time were full of papists, and in fact, the Reformation, as an enormous social upheaval, was like most violent changes that mean an almost total break with the past, long notoriously unpopular with the legal profession. The government often sent Commissions there to "purge them of popery." Notwithstanding this vigilance, recusants still continued to frequent the hostels of the law, and not long after becoming a member of Gray's Inn, Henry Walpole would appear to have become intimate with a number of Catholic gentlemen and through them with **Father Edmund Campion**. Campion, the pioneer of the Jesuit mission in this country, was a magnetic character. Wherever he went, he would inspire, despite the penal laws, numbers of educated persons both Catholic and Protestant to hear him preach, when many would hang on his words.

Walpole, surrounded by such strong Catholic influences, seems to have given himself to a serious study of the "Catholic claims." He was a great reader of books of controversy, so **Challoner** tells us, and while still at Gray's Inn was reconciled to the Catholic Church. No doubt Campion's *Decem Rationes*, (ten reasons) written in elegant Latin and full of clever arguments for the old Faith, had much to do in deciding the change. The famous document, on its first appearance at Oxford in June, 1581, caused a mighty stir, and resulted in the government and its priest hunters intensifying their pursuit of the brilliant Jesuit. When Campion, on 1st December of that year, paid the penalty of his zeal, religion and genius, Walpole was among the crowd of sorrowing sympathizers that stood round the Tyburn tree. A splash of the martyr's blood as the butchery proceeded seemed to the young and grief-stricken law student to be a direct call from God to walk in his friend's footsteps. Before proceeding to action in the matter he wrote a magnificent poem of 30 stanzas on the "Life and Death of the most famous Clerk and Virtuous Priest, Edmund Campion." The poem was published and the effect was electric. The Government were



amazed and then enraged at this poet's daring. A wide search for him failed to find Walpole, who hid in Norfolk, but his printer was caught – and lost his ears!

By July, 1582, Walpole had crossed the sea and was a student of theology at Rheims, though the following April saw him in the English College, Rome, as preparatory to entering the Society of Jesus. His studies in the Society were continued at Verdun, but it was not until 17 December, 1588, that he was ordained priest in Paris, then torn by bloody conflicts between the Citizen Army and the troops of Henry III. Fr. Walpole left the scene of this horrible conflict for the Low Countries where, as a chaplain, he joined the Spanish Armies led by the Duke of Parma against the patriots under Maurice of Orange. Fr. Walpole became a priest at the front and did excellent work among a large number of his countrymen who were serving as soldiers of fortune among the dykes and canals of Holland. He was taken prisoner by the Earl of Leicester's garrison at Flushing, and only obtained his freedom by the golden key of a considerable ransom.

While incarcerated in the Salt Tower, Jesuit priest Henry Walpole carved his name in the plaster along with those of saints Peter, Paul, Jerome, Ambrose, Augustine, and Gregory the Great.

Two years later, (1593) Fr. Walpole petitioned successfully to be sent to England. His mode of transport was a kind of pirate ship and he was accompanied with his brother Thomas. They were eventually set ashore at Bridlington, Yorkshire on 6th December, but

within a few hours were arrested as suspects. In York castle, Thomas Walpole was unbrotherly enough to tell the authorities all about his priest kinsman, but Henry, so far from being anxious to hide his real character, openly declared who and what he was, and challenged any heretical minister to dispute with him. Such an important capture could not remain local, and in February the enthusiastic Jesuit was in London and the Tower. There he was racked again and again by the brutal Topcliffe, to get



details of the plots which it was supposed the Catholics were eternally contriving at home and abroad. Nothing was obtained for the simple fact that there was nothing to be got. In the Spring of 1595, Fr. Walpole was back in York for his trial. He was pronounced guilty on the chief count of being a Jesuit priest and exercising his sacerdotal function on England. He spent the time between sentence and martyrdom on the 7th April 1595 in exercises of piety and in a happy serenity of mind which astonished all beholders. He suffered at York, together with the **Rev. Alexander Rawlins**, of the diocese of Gloucester, after reciting the Lord's Prayer and the Angelical Salutation.

Both of these martyrs were beatified by Pope Pius XI, and in addition, Blessed Henry Walpole was included in the group of Forty Martyrs whose Cause for Canonisation was resumed by the English Hierarchy in 1960.

**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.*

**THE LOVE OF OUR NEIGHBOUR**

**C**onsider by what rules we are to be directed and regulated in the exercise of the love of our neighbour. The old commandment of the divine law was to love every neighbour as ourselves.



The new commandment of the Gospel of Christ is to love every neighbour “*even as Christ has loved us.*” Have we ever seriously reflected upon the perfection of the love which these rules require of us?—“To love our neighbours as ourselves.”

Oh, how tender is the love we bear ourselves! How intent upon our own welfare! How sensible of everything that we apprehend as an evil to us! Is the love of our neighbours anything like this? Do we treat them as we would desire to be treated ourselves? Are we concerned at the evils which befall them, as if they have befallen ourselves? I fear we cannot say it. Again, “To love our neighbours as Christ has loved us” Oh, what a love is this! He has laid down His very life for the love of us; and this without any desert on our side: we were His enemies by sin. Can our love for our neighbours stand the test of this rule? Are we willing to part with so much as our own humour, our convenience or inclination, our pleasure or satisfaction, for the love of our neighbours, and rather than give them occasion of grief or sin? If not, how far are we from loving our neighbours as Christ has loved us!



## HOLY SOULS CORNER

**T**he Sacred Heart of Jesus is always very near. We have been in his Heart from all eternity. He has an intense love for all of us. How do we know this? If we contemplate His Life and especially His Public Life culminating in his ignominious Passion, then, with some considerable force it should strike us just how much the God-Man has given to us, at no small cost to Him. If we should desire to keep these thoughts in mind and make the Sacred Heart of Jesus our main focus in life, it will lead us to paths unimaginable.

We should bring to mind the Sacred Heart at frequent intervals. If during school work, we cast a frequent glance at Him, our work will take on a new dimension of success and happiness for us. The same result will ensue if, during play and recreation, our efforts are within the Sacred Heart.



And our prayers and Masses shall be transformed if the Sacred Heart is our reason and aim. We simply have to will to be within the Sacred Heart. A glance towards Him will be sufficient to awaken our love for him. He should be the love of your life, your greatest and most intimate friend who, unlike earthly companions, will never let you down. He knows what is best for us. So we may ask Him with confidence of whatever is best for us. Especially is it desirable that when you have any important decision to make in your lives, you make your considerations in the Sacred Heart. That furnace of Love will direct you aright.

So, we should determine to become closer, even to enter the Sacred Heart of Jesus. The foundation of this is our Faith. Only on death will its full significance be revealed. At that dread moment we will be judged by our best friend. We should prepare for this while there is time.

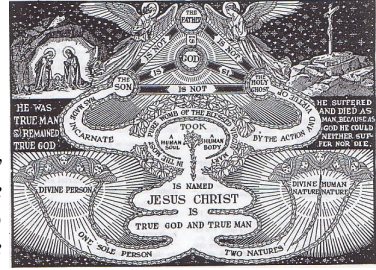
Ask the Holy Souls. They have seen Him and been judged by Him on what they made of their lives. Only then was the full import of His love for them revealed. They, in their turn, knew the full import of their sins and way of life. Insofar as they fell short of God's will for them, they themselves will wish to be consigned to the depths of Purgatory until they are worthy of Him. They now suffer willingly and love him with an intensity unknown on earth. They cannot help themselves but we, by our suffrages' can bring them relief in their intense suffering, or shorten the time that they are prevented from fully entering into that Loving Heart.

***Most Sacred and Loving Heart have mercy on the souls in Purgatory, for Thy bitter Passion, I beseech Thee, and for Thy glorious Name, Jesus.***

## MY CATHOLIC FAITH

### Chapter 29. Our Lord Jesus Christ

*Our Lord Jesus Christ is true God and true Man. As God, He is equal with the Father and the Holy Ghost. He is infinite, almighty, eternal. As man He has a body and soul like ours. Jesus Christ has two natures which cannot be separated, but which are distinct: the human, and the divine. But He is only one Person-the Divine Person. Jesus Christ is not a human Person.*



### Is Jesus Christ more than one Person?

No, Jesus Christ is **only one Person**; and that Person is the second Person of the Blessed Trinity.

Throughout the Gospels we can read about Jesus Christ as only one Person, eating, sleeping, talking, and dying, as only one Person.

1. A "person" is a being that is intelligent and free, and responsible for his actions. We attribute to him whatever good or evil he does in the use of his human powers, because he owns or controls those powers.

I am a human person, and everything I do is done by a human person. But Christ is a *Divine* Person, since He is God. Whatever Jesus Christ did while He was on earth was of infinite dignity, since it was the work of a Divine Person.

2. Jesus Christ is Our Lord, the Son of God the Second Person of the Blessed Trinity, true God and true Man. We call Him "**Our Lord**" because as God He is Lord and Master of all, and as our Saviour He redeemed us with His Blood.

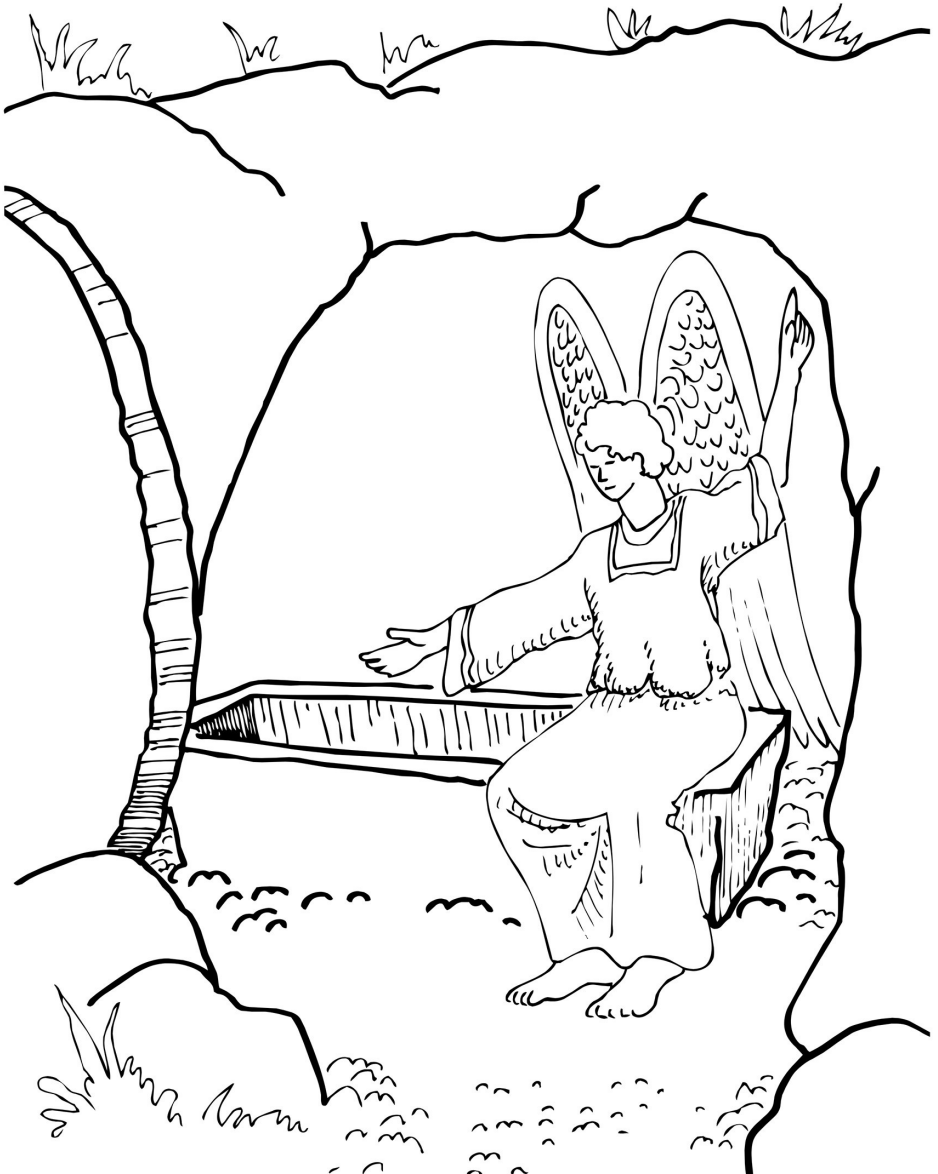
Christ is our Creator, Redeemer, Lawgiver, Teacher, and judge. All these we mean when we say Our Lord. St. Paul says: "He is the Blessed and only Sovereign, the King of kings and Lord of lords... to whom be honour and everlasting dominion. Amen" (1 Timothy. 6:15-16).

3. There is only **one Person**, the Divine Person, in Jesus Christ. Jesus Christ is not a human person. Everything in Him even as Man is divine and worthy of adoration.

When we adore the Sacred Heart, or the Precious Blood, we do not adore mere flesh, but the flesh united to the divinity. In Christ the human and the divine are inseparable.



# Colouring Page



*Resurrexit Sicut Dixit, Alleluia!*

*He Has Risen As He Said, Alleluia!*

# Aesop's Fables

## The Dog and the Shadow

A Dog, crossing a bridge over a stream with a piece of meat in his mouth, saw his own shadow in the water and took it for that of another Dog, with a piece of meat double his own in size. He immediately let go of his own, and fiercely attacked the other Dog to get his larger piece from him. He thus lost both: that which he grasped at in the water, because it was a shadow; and his own, because the stream swept it away.



*It is not wise to be greedy.*

## The Mole and His Mother

A Mole, a creature blind from birth, once said to his Mother: "I am sure than I can see, Mother!" In the desire to prove to him his mistake, his Mother placed before him a few grains of frankincense, and asked, "What is it?" The young Mole said, "It is a pebble." His Mother exclaimed: "My son, I am afraid that you are not only blind, but that you have lost your sense of smell.

*Denying our imperfections, will only cause people to notice others in us.*





*Use tape to seal this edge*

The Crusader  
280 W. Botany Street  
Rockdale, NSW 2216

Place  
Stamp  
Here





**LITURGY THIS MONTH**

*The month of April is dedicated to the devotion to the Blessed Sacrament*

*O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving be every moment Thine.*



**April 1st: EASTER SUNDAY**

Finally Jesus proves once and for all that He is God, rising from the dead of His own power. Day of Joy and Exultation, Sunday becomes the day of the Lord, Dominica in Latin.

**April 8th: Low Sunday**

So called in order to show the end of the great festivities of the week of Easter, the Festival of Festivals.

**April 9th: Annunciation (transferred)**

The Incarnation of the Son of God is the beginning of our Salvation, and it starts with our Mother Mary.

**April 15th: Good Shepherd Sunday**

It is a special Sunday during which we pray for VOCATIONS. May God send many labourers in His vineyard, to save many souls in the whole world! As you know, without priests, there is no Mass, no Sacrament. So PRAY EARNESTLY!

**April 22nd: 3rd Sunday after Easter**

Our Lord continues to teach and guide His Apostles during 40 days, before ascending into Heaven.

**April 29th: 4th Sunday after Easter**

Our Lord promises us the Holy Ghost, who will come at Pentecost, after Our Lord is gone to the right hand of the Father. Then everything will become clear to the Apostles.

**The Our Father - 8**

**and lead us not into temptation**



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

**April 2018 Intention:  
For Catholic families to be homes of holiness**

**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

**for Catholic families to be homes of holiness**



COMMUNION



SACRIFICE



APOSTOLATE

**JANUARY 2018 RESULTS**

The Intention was to console the Sacred Heart

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
19	509	165	159	394	1770	1945	181	236	1487

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,  
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