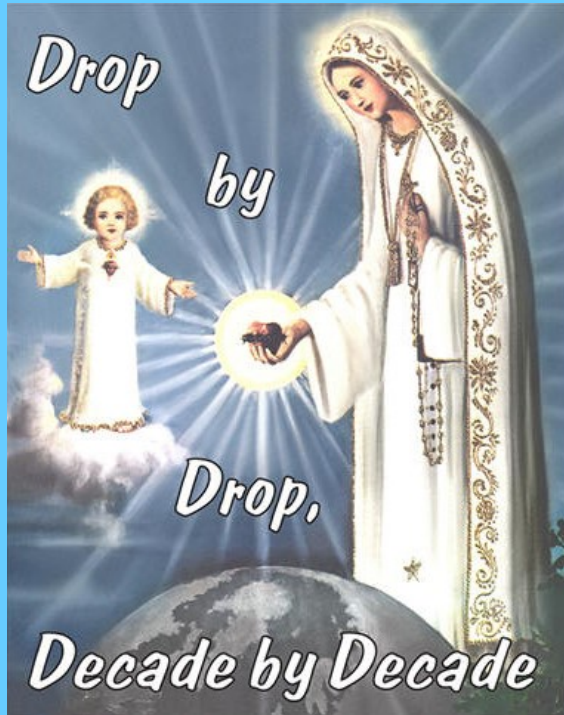




The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#324



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May 2018:
Month of the
Blessed Virgin Mary

*To spread the devotion
in the world to the
Immaculate Heart of Mary*

The
Saint
of
the
month

Saint Bernardine of Siena Franciscan Missionary Preacher (1380-1444)

One day in the year 1408 the great apostle Saint Vincent Ferrer suddenly interrupted his sermon, to declare that there was among his hearers a young Franciscan who would be one day a greater preacher than himself, and who would be placed in honour by the Church before himself. This unknown friar, who would be canonised only six years after his death, was Bernardine, then 28 years old. Of noble birth, he had spent his youth in works of mercy, caring for the sick before he entered religion at the age of 24.

Owing to a speech defect, Bernardine's success as a preacher at first seemed doubtful, but by the prayers of Our Lady, this obstacle was miraculously removed in 1417, and the Franciscan friar began an apostolate which lasted until he died. One day, preaching in praise of the Blessed Virgin, he applied to Her the verse of the Apocalypse: *A great sign appeared in heaven, a Woman clothed with the sun...* At once a brilliant star appeared over his head. He was understood, when he spoke in Italian, by listeners of the Greek language who knew only their maternal tongue. He obtained miraculous conversions and reformed the greater part of Italy by his burning words and by the power of the Holy Name of Jesus. He preached that devotion, displaying at the end of his sermons, the Holy Name written on a tablet. He was also a zealous apostle of the cult of Saint Joseph. It

is said that during sixteen years, and some say eighteen, he did not pass a single day without preaching.



But his success had to be purified by the cross. The Saint was denounced as a heretic, and his devotion as idolatrous. After many trials he lived to see his innocence proved. In 1427 he refused the bishopric of Siena, and a few years later two others, in order to continue his preaching. He miraculously cured lepers and other sick persons, and raised to life several deceased persons. The Feast of the Holy Name of Jesus, established in 1530, was extended to the entire Church in 1721 by Pope Innocent XIII.

Saint Bernardine was appointed Vicar General of his Order in 1438, which office he held for five years, then preached again for a time until his last illness forced his retreat in 1444. He died on Ascension Eve of that year, while his brethren were chanting the antiphon, Father, I have manifested Thy Name to men. Already in 1450, a Jubilee year, he was canonised.

**Saint Bernardine of Siena's feastday
is on 20th May**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Much more “life” this time among the members. If you look on the back of this magazine you will see this.

FEBRUARY 2018 RESULTS						
The Intention was for the submission of countries to C						
Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary
			Sac.	Spirit		
76	2361	720	590	1180	2873	9360

Enough of you are alive to make my heart stop bleeding, but not yet enough to close up the wounds. Let those 76 “living” Crusaders pray hard this month that many of the 154 “dead” Crusaders may come back to life. Remember, I want even your late treasure sheets to pass them on to Jesus.

It is once again the month of May, the month of Mary, the Mother of God. She was sinless; she was holy; she was so good; she was so strong; she was so beautiful. But why use the word “was”, she still is sinless, holy, good, strong, beautiful, and a thousand other praiseworthy things besides. All these things should make us admire her, love her, and draw us close to her. Yet, there are some of us who might feel embarrassed because we are so un-



like her due to our imperfections. Others might be ashamed because we seem to be the exact opposite of her due to our sins

But what does our Lady feel toward us? Does she feel disgust when she sees us poor sinners? Does she feel contempt when she sees our weakness and failures? Not a chance in the world! She is a mother. A mother’s heart cannot see a weakling or even a sinner without having a loving compassion and pity for her child that suffers in this way. But she is also a queen and thus has power to strengthen that weakness, to bring that sinner to Jesus’ forgiveness and mercy.

Never be discouraged by your forgetfulness and failures in your prayers, communions, sacrifices, and apostolate! Never be discouraged by your repeated sins of disobedience, or anger, or any other sin!

Never be discouraged even by mortal sin! Our Mother, our Queen is near us. Call out to her for help and strength to start again to offer your prayers, communions, sacrifices, and apostolate as a true “living” Crusader. Call out to her for help and strength to start again to be obedient, patient, kind, chaste, etc. Call out to her as often as you are tempted; call out to her as often as you fall. She will always be there for you.

Yours in Jesus & Mary,
Fr. Benjamin Campbell

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



THÉRÈSE'S FIRST CHILD OF GRACE

Thérèse was dreadfully disappointed. In her heart she knew God wished her to be a Carmelite. Then why were there so many obstacles? Such criticism and misunderstanding?

“Don’t worry,” said Papa after an unhappy interview with Canon Delatroette. “You and I will go the Bishop of Bayeux and state our case. He has the power to grant your desire.”

She began to feel better. “Can we go soon?” she asked.

Papa laughed. “Not for several weeks, Little Queen. The Bishop is an important man, you know. We’ll have to write for an appointment.”

After some days, a reply came from the Vicar General, Father Révérony. The Bishop of Bayeux would see them on 31st October.

How far away this seemed, for it was now only June. What should Thérèse do with herself in the meantime?

“Pray for sinners,” said a little voice in her heart. “Look about and do good.”

At this time the greatest sinner she could imagine was a man named Pranzini. During the last few days, the papers had made constant mention of him. Some said no worse criminal had lived in France than this unfortunate man. Not only had he tortured and murdered two defenceless women and a little child, but he now refused to show any remorse for what he had done. He boasted and blasphemed. No priest could do anything for him.

Her heart ached at the thought of what lay in store for Pranzini. The court had sentenced him to be executed in September. If he did not repent before then, he would surely go to Hell.

“I must help him,” she told herself. “Dear God, please let me have this poor man’s soul!”

She had often prayed for people before, for

special favours and graces, but this was the first time she had ever set herself to praying for a really bad person. Knowing that human actions have enormous value when offered to God by His Son, Thérèse consecrated all her efforts and asked Christ to present them to the Heavenly Father for her intention. She also called upon the Saints and angels for help.

Day and night she prayed for Pranzini, consoled by the thought that she was doing the work of a Carmelite while still in the world, that her prayers and sacrifices could really be offered to save a soul for Heaven. But great as was her confidence that God would hear her, here heart cried out for a visible sign. After all, Pranzini was her first sinner. Was it asking too much to have evidence of his conversion?

“Let me know when he returns to You,” she begged God. “Please!”

Weeks passed, and presently it was the end of August. Pranzini had showed no sign of repentance. The newspapers continued to tell of his wickedness, his refusal to go to Confession, the dreadful things he said against religion. Still Thérèse did not give up hope. Pranzini was “my first child.” She simply would not let him go to Hell.



The day after the execution she could not wait to look at the paper. Surely her sinner had returned to God, but what if she was never to know for sure! With thudding heart she began to read the account of his last moments. Sudden-

ly she stopped. “Just before he died, Pranzini asked for the chaplain’s crucifix! He kissed it three times!”

Gratitude swept into her heart, and she could read no more. Her sinner, her first child, was saved!

Two months later came the day she had longed for, yet dreaded — on 31st October, when Papa and Thérèse were to have our interview with the Bishop of Bayeux. The desire to look older than her fourteen years was so great that for the first time in her life she did up her long curls. As she observed the effect in a mirror, she felt very dignified. No one could call her a child now. She was a real young lady, one who knew what she wanted. The Bishop would observe this and grant her desire to enter Carmel on Christmas Day.

Alas! Her heart sank lower with every step of the journey, and when they arrived at the Bishop's house, she felt miserably young. The Vicar General, Father Révérony, met us at the door. Seeing tears in her eyes, he gave her a reassuring smile.

"You must not let His Lordship see those diamonds," he said.

They passed from one enormous room to another, and Thérèse began to feel like a tiny ant. What was she going to say to the Bishop? And how dreadful if she cried! Even as she prayed for help, she came to a room where three large armchairs were arranged before a glowing fire. As the Bishop entered, Papa and her knelt for his blessing. Then they were told to be seated. Father Révérony indicated that the chair in the middle was for Thérèse.

"No, thank you, Father," she said timidly, for the Bishop and Papa had taken the side chairs, and there seemed no place for the Vicar General.

"Let us see how obedient you are," said the latter kindly. At this Thérèse slipped into the middle chair without a word. How lost she felt! The chair was big enough to hold four girls her size!

For a moment all was quiet. She hoped Papa would speak first, but he motioned for her to begin. With a shy glance at the Bishop, and at Father Révérony who had chosen an ordinary chair for himself, she started to explain the reason for their visit. On 2nd January she would be fifteen years old. She wished to enter the Carmelite monastery in Lisieux on Christmas Day. Most people thought she was too young, but if His Lordship would give the word...



The Bishop leaned toward her, a little smile on his face. "You have wanted to be a Carmelite for a long time, child?"

Thérèse nodded eagerly. "A very long time, Your Lordship."

"But certainly not as long as fifteen years," put in Father Révérony.

"No, Father. But since the age of three I have wanted to give myself to the good God."

The Bishop felt that Papa might be sad because she wanted to leave him. He suggested, gently, that perhaps she had better stay at home a little longer. The three sisters who were already nuns could attend to the prayers. She would be pleasing God in other ways.

At this Papa shook his head. "Your Lordship, I am as eager as Thérèse that you grant her request," he said. "And if you cannot help her, we shall go to Rome and speak to the Holy Father. There is a pilgrimage leaving Paris in a few days. We plan to make it."

The Bishop was much impressed. Not often did he meet with such a generous parent. However, he said that it would be impossible for him to do anything about her vocation without first speaking to Canon Delatroette, the superior of the Carmelites in Lisieux.

Fresh tears glistened in Thérèse's eyes. She clasped her hands fervently and turned an imploring glance upon the Bishop. "But we have already spoken to him. Your Lordship, and he thinks I'm only a baby. Oh, he will never do anything to help!"

The next minute she had forgotten her resolution to act like a grown-up person. She was crying as though her heart would break. Papa and Father Révérony looked silently at each other as the Bishop tried to comfort her.

"There, there," he said kindly. "All is not lost, little one. And I am very pleased about the pilgrimage to Rome. You will have a really wonderful time with your good father. Now, how would you like to come with me for a look at the garden?"

Thérèse rose to her feet blindly. What did she care about a garden? The trip to Bayeux had been a failure. The Bishop thought she was a child. He would never allow her to enter Carmel on Christmas Day.

More next month

EUCCHARISTIC DEVOTION**Dispositions of Soul
for Holy Communion**

When Jesus Christ instituted the Blessed Eucharist, it was in a room well furnished, to teach us how we ought to take care to adorn our soul with virtues in order to receive Him in Holy Communion. Let us thank Our Lord for this instruction.

The first ornament of the soul who wishes to communicate is the state of Grace, the next is freedom from any affection for venial sin.

1. TO BE IN A STATE OF GRACE TO RECEIVE COMMUNION WORTHILY.

(a) Let a man prove himself, says St. Paul, before coming to the Holy Table: and then let him eat and drink of this chalice. Because he who eats and drinks this chalice unworthily, eats and drinks his own condemnation, not discerning the Body of the Lord.

We must, before going to the Holy Table, be sure that we have spent sufficient time in examination of conscience in order to discover our mortal sins, and that we have a great sorrow also, that our confession has thus been complete. We must have a firm determination to do, by the grace of God, all that we can, not to fall into sin again.

If we have not confessed entirely or sincerely, in receiving Holy Communion we would put Jesus Christ at the feet of the devil. What an enormity!

When we go to receive the Body of Jesus Christ in Holy Communion, we should be ready for death and ready to appear with confidence before the tribunal of Jesus Christ.

b) Those who go to Holy Communion without having purified their hearts, ought to be afraid of incurring the chastisement of the servant who dared to sit at table without a wedding garment. The Master ordered his officials to bind his hands and feet, and to cast him into the outer darkness. Even thus Jesus Christ will say at the hour of death to those who have the misfortune of receiving Him into their hearts unworthily. "Why have you had the audacity to receive Me when you were stained with so many sins?" No, never forget that to communicate we must be truly converted, and have a sincere determination to persevere.



c) Sin, according to the mind of St. Bernard, is the poison of our souls.

(d) You would not embrace a King if your mouth gave out a fetid odour, and you embrace the King of heaven with a soul more fetid still! No outrage could be greater. Do you not see with what care, decency and splendour even the Sacred Vessels are kept? How much more pure and shining ought our souls to be! Because the Sacred Vessels do not share in the mysteries that they enclose, they are not conscious of them. There is no real union between them and Him who is in them. For us it is otherwise. We must, then, in order to receive the Sacred Host, purify our minds and make our souls all holy.

2. TO BE FREE FROM AFFECTION FOR VENIAL SIN, IN ORDER TO GATHER ABUNDANT FRUIT FROM COMMUNION.

Before giving His adorable Body and precious Blood Jesus washed the feet of the Apostles to show us that we must be free from sin, even the slightest, and that we should have no affection for them. The purity of Jesus is so great that the least fault prevents us from being united to Him as completely as He would wish.



Holy Communion
received by Our Lady
from St. John

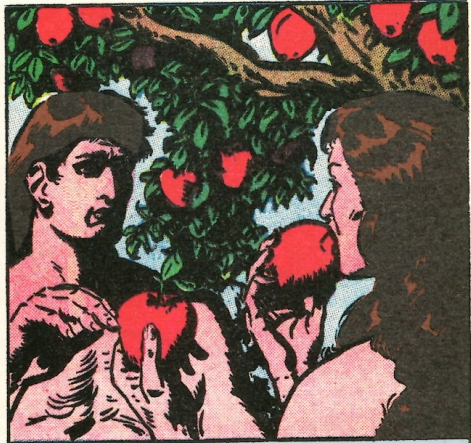
Venial sin, it is true, does not make our Communion unworthy, but it is the reason why we profit so little from it. See, for instance, how many Communion you have made. Are you any better? No, perhaps. Why? Because you retain nearly always the same imperfections. You have a horror of big sins which would kill your soul, but not for all these acts of impatience, these murmurings when some trouble or some annoyance or contradiction befalls you, for these little evasions in speech.

You wish everyone should love you, and have a good opinion of you. You do not make the least effort to correct yourself.

Set to work to destroy in yourself all that is not pleasing to Jesus Christ, to speak willingly to those who have caused you pain, to be pleased to see them, to love them sincerely, to practise the perfect renunciation of yourselves and you will see how your Communion will carry you forward with great strides towards Heaven. The more you do it, the more you will feel yourself detached from sin and carried to God.

THE LIFE OF THE BLESSED VIRGIN MARY

... THE TEMPTER HAD ENTERED THE GARDEN OF EDEN AND FOUND HUMANITY'S WEAKNESS IN A WOMAN.



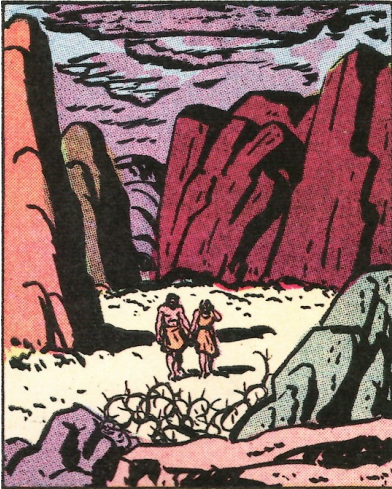
SO THE PRIDE AND DISOBEDIENCE OF ONE WOMAN LED THE WHOLE OF MANKIND INTO SIN.



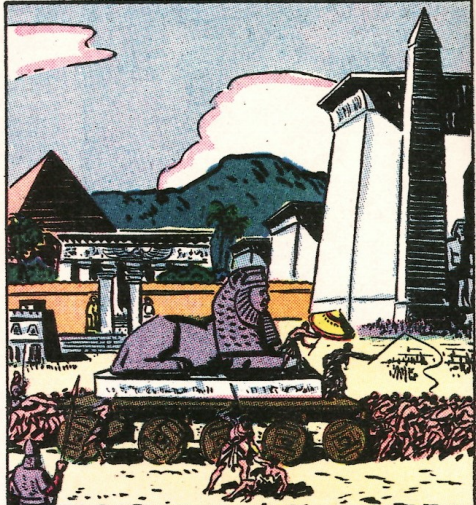
THEN GOD CURSED THE TEMPTER, AND PROMISED ANOTHER WOMAN WHOSE HUMILITY AND OBEDIENCE WOULD SAVE THE WORLD.



"I WILL ESTABLISH A FEUD BETWEEN THEE AND THE WOMAN, BETWEEN THY OFFSPRING AND HERS," GOD TOLD THE DEVIL.



THUS THE FIRST HUMAN BEINGS LEFT EDEN KNOWING THAT GOD WOULD FIND HUMANITY'S NEW STRENGTH IN A WOMAN.



MEN MULTIPLIED AND FILLED THE EARTH. CENTURIES PASSED. KINGDOMS ROSE AND FELL.



PERSIANS, GREEKS, AND ROMANS SUCCESSIVELY CONQUERED THE WORLD— AND STILL THE WOMAN OF THE PROMISE DID NOT COME.

ENGLISH AND WELSH MARTYRS**Henry Garnet, 1606 (Dilatus)**

Henry Garnet (or Garnett) was born some time around July 1555 at Heanor in Derbyshire, son of Brian Garnet and Alice (née Jay). He had at least five siblings: two brothers, Richard and John, and three sisters, Margaret, Eleanor and Anne, all of whom became nuns at Louvain. Henry studied at the grammar school in Nottingham where, from 1565, his father was master. Following his election as a scholar on 24th August 1567, in 1568 he entered Winchester College, where he apparently excelled. His love of music and "rare and delightful" voice were complemented by an ability to perform songs without preparation, and he was reportedly also skilled with the lute. Father Thomas Stanney wrote that Garnet was "the prime scholar of Winchester College, very skilful in music and in playing upon the instruments, very modest in his countenance and in all his actions, so much

that the schoolmasters and wardens offered him very great friendship, to be placed by their means in New College, Oxford."

Garnet did not take the place at New College, Oxford and late in 1571, left Winchester for London. There he worked for a legal publisher, Richard Tottell, as a proof-reader and corrector. He often dined with Sir John Popham, who as Lord Chief Justice was to preside over the trial of the Gunpowder Plotters, men whose association with Garnet would eventually prove so fateful. Although Garnet expressed to Popham an interest in legal studies, in 1575 he sailed for Portugal with Giles Gallop, to enter the Society of Jesus.

The two men travelled to Rome and on 11th September 1575 were accepted into the church at Sant' Andrea della Valle. Garnet studied under the theologian **Saint Robert Bellarmine**. Two of his professors, Christopher Clavius and Bellarmine, praised his abilities. He was ordained sometime around 1582 and stayed in Rome as a Professor of Hebrew.

In 1586 Garnet returned to England, with **Father Robert Southwell** (later Blessed) as part of the Jesuit mission, soon succeeding **Father William Weston** as Jesuit superior, following the latter's capture by the English authorities. Garnet established a secret press, which lasted until late 1588, and in 1594 he interceded in the Wisbech Stirs, a dispute between secular and regular clergy. He preferred a passive approach to the problems Catholics faced in England, approving of the disclosure by Catholic priests of the existence of the 1603 Bye Plot, and exhorting English Catholics not to engage in violent rebellion.



Gunpowder Plotters

Garnet spent much of 1604 on the move, although few details of his travels exist. At Easter he reportedly gave a mass at Twigmoor Hall, the house of John Wright. In November he was with Anne Vaux (whose family he had been introduced to in summer 1586) at White Webbs near Enfield, renewing the vows given on the Feast of the Presentation of Our Lady. On 9th June 1605, he met

with Robert Catesby a religious zealot who, unknown to him, planned to kill the Protestant King James I. The existence of Catesby's Gunpowder Plot was revealed to him by **Father Oswald Tesimond**, S.J. on 24th July 1605, but as the information was received under the seal of the confessional, he felt that Canon law prevented him from speaking out. Instead, without telling anyone of what Catesby planned, he wrote to his superiors in Rome, urging them to warn English Catholics against the use of force.

According to his own account, at a later meeting, he read to Catesby a letter he had received from Robert Persons, a much-respected Jesuit, urging him to speak to the Pope before attempting any scheme, but, fearful of being discovered, Catesby declined. So Garnet wrote to Aquaviva, the Jesuit Superior General, claiming to have prevented several outbreaks of violence, and of his suspicion that there was "a risk that some private endeavour may commit treason or use force against the King."

Garnet also urged the pope to publicly warn against the use of force, attempting to hide his knowledge of the plot by suggesting that the warning be aimed at recusants in Wales. He also sent Sir Edmund Baynham to deliver the same message, and when Parliament was prorogued (middle English – to discontinue a Parliamentary session) on 28th July, Garnet satisfied himself that the danger had been averted.

When the Gunpowder plot failed Garnet went into hiding, but he was eventually arrested on 27th January 1606 at Hindlip Hall, where for eight days he and **Father Edward Oldcorne** (later Blessed) had been hiding in a very small cramped hiding hole with no sanitation. Garnet was taken to London and interrogated by the Privy Council, whose members included John Popham, Edward Coke and Robert Cecil, 1st Earl of Salisbury. Imprisoned in the Tower of London, his conversations with fellow prisoner Edward Oldcorne were monitored by eavesdroppers, and his letters to friends such as Anne Vaux were intercepted. His guilt, announced at the end of his trial on 28th March 1606, was a foregone conclusion. He was heavily criticised for his use of equivocation. This referred to a treatise that Garnet had written earlier in which he defended the use of answers to questions that might be incriminating. Thus if a catholic was asked by the authorities if a priest was in the house, he might answer in the negative, even if this were untrue. Coke called this manner of equivocation "open and broad lying and forswearing," and Garnet was attacked for not warning the authorities of what Catesby planned. He was sentenced to be hanged, drawn and quartered.

After about three months spent in the Tower, on Saturday 3rd May 1606 Garnet was strapped to a wooden hurdle and taken by three horses to the churchyard of St Paul's. He wore a black cloak over his clothes and hat, and spent much of the journey with his hands together and eyes closed. Present in the churchyard were the Sheriff of London, Sir Henry Montague, George Abbot and John Overal. When asked if he had knowledge of any further treason, Garnet replied that he had nothing to say. He rejected any entreatments to abandon his faith for Protestantism, and said that he had committed no offence against the king. The only thing he thought he might be condemned for was for abiding by the terms of the confessional, and if by that action he had offended the king or state, he asked for forgiveness. This was taken by the authorities for further proof of guilt.

Garnet highlighted, as reaffirming his innocence, the date of his execution, 3rd May, the Feast of the Cross (In the Gallican usage, beginning about the seventh century, the *Feast of the Cross* was celebrated on 3rd May, and called "Roodmas.") He ignored a Protestant minister who came forward, replying to an objectionable member of the audience that he



Martyrdom of Henry Garnet

"ever meant to die a true but perfect Catholic." He once again said his prayers, and was then thrown off the ladder. Before the executioner could cut him down alive, many in the crowd pulled on his legs, and as a result, Garnet did not suffer the remainder of his grim sentence. There was no applause when the executioner held Garnet's heart aloft and said the traditional words, "Behold the heart of a traitor." His head was set on a pole on London Bridge. A bloodstained straw husk saved from the scene of the execution and said to bear Garnet's image became an object of curiosity. It was smuggled out of the country into the possession of the Society of Jesus, before being lost during the French Revolution. As the Gunpowder Plot marked a new era of cruelty in the Protestant persecution of Catholics, so Protestant efforts to excuse their fault by blaming Garnet were at one time untiring, and even to the present day his case is discussed in an unfriendly spirit by non-Catholic writers. On the other hand, the great Catholic theologians, have spoken in Garnet's defence (especially Bellarmine, and Francisco Suárez, "*Defensio Fidei Catholicæ*." — a matter of good omen, considering the theological intricacies that beset his case. It is a matter of regret that we have as yet nothing like an authoritative pronouncement from Rome on the subject of Garnet's martyrdom. His name was indeed proposed with that of the other English Martyrs and Confessors in 1874, and his cause was then based upon the testimonies of Bellarmine and the older Catholic writers, which was the correct plea for the proof of *Fama Martyrii*, then to be demonstrated. But these ancient authorities are not acquainted with Garnet's actual confessions which were not known or published in their time. The consequence was that, as the discussion proceeded, their evidence was found to be inconclusive, and an open verdict was returned; thus his martyrdom was held to be neither proved nor disproved. This of course led to his cause being "put off" (**dilatus**) for further inquiry, which involves in Rome a delay of many years.

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.



CORDIALITY

All men, said St. Vincent de Paul, have this in common, that they desire to be treated with kindness. Oh, how much evil in families and in the relations of society springs from impetuous outbursts, fits of bad humour, impatience which cannot endure contradiction.



Everything in life can be done by gentleness, says St. Francis de Sales, nothing by force; rudeness spoils all, closes the heart, engenders hate and obstinacy.

We may, says Bossuet, constrain and force creatures inanimate and devoid of reason, but the human heart is not ruled so much by power as it is managed by art; it is led by skill, and gained by kindness; there is nothing therein which can be subjected to force, power has nothing to govern; there is no other resource but to study men and the manner in which to gain them over, by asking ourselves: How should I wish to be treated if I were in their place? And the answer would certainly be: I should like to be spoken kindly, and to be treated in the same way, and to have esteem and affection always shown me. I should like to see in others the cordiality and serenity of expression which touches and consoles, the agreeable and smiling manner which gives pleasure, the grace, the openness, the charming simplicity which seems to offer its heart and to ask for ours in return. Is it thus that we have treated our neighbour?

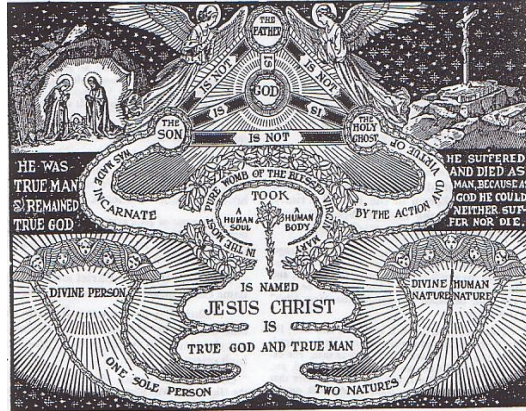
MY CATHOLIC FAITH

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.

How many natures has Jesus Christ?

Jesus Christ has **two natures**: the **nature of God** and the **nature of man**.



1. A "nature" is a substance that is complete in itself as a source of activity. It differs from "person" in that while "person" determines what an individual *is*, "nature" determines what an individual can *do*.

In Jesus Christ Our Lord there are two natures: His divine and His human nature. Therefore He could and did act as God; He could and did act as man, while all the time He was God the Son.

2. Because of His Divine nature, Christ is truly *God*; because of His human nature, He is truly *man*. In His Divine nature He is the Second Person of the Blessed Trinity, God the Son, the Eternal Word. He took His human nature from His Mother.

It was to the Blessed Virgin that the Archangel Gabriel announced: "And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High" (Luke 1:32).

Therefore Jesus Christ is both God and man; He has both Divine and human powers; He has knowledge, can will and act as God and as man. For example, with His human nature Jesus worked, ate, spoke, felt pain. But it was His divine nature that enabled Him to become transfigured, walk on the waters, raise the dead.



3. These *two natures* were united in a Divine Person Jesus Christ, the God-Man. They were intimately united, but they remained *distinct*. Neither was absorbed by the other. When iron and gold are welded into one solid mass, they continue to retain all their individual properties distinct from each other. The union of the divine and human natures in Christ is called the *hypostatic union*.

Christ is true God and true man; this is why we call Him God-Man. Beings obtain their nature from their origin; for this reason a child has a human nature, from its human parents. Jesus Christ, the Second Person of the Blessed Trinity, has His origin from God the Father, and hence He has a divine nature; moreover, as man He was born of the Blessed Virgin Mary, and thus His human nature. This is why Christ often referred to Himself indiscriminately as "Son of God" or "Son of Man".

4. As a consequence of these two natures, Christ had also two *wills*.

We can see this very clearly in His prayer in the Garden of Olives before His Passion. He said: "Nevertheless, not My will, but Thine be done." He was referring to His human will, for His divine will was surely the same as His Father's.

Colouring Page



Aesop's Fables

The Herdsman and the Lost Bull

A herdsman tending his flock in a forest lost a bull-calf from the fold. After a long and fruitless search, he made a vow that, if he could only discover the thief who had stolen the calf, he would offer a lamb in sacrifice to Hermes, Pan, and the Guardian Deities of the forest. Not long afterwards, as he ascended a small hillock, he saw at its foot a Lion feeding on the Calf. Terrified at the sight, he lifted his eyes and his hands to heaven, and said: "Just now I vowed to offer a lamb to the Guardian Deities of the forest if I could only find out who had robbed me; but now that I have discovered the thief, I would willingly add a full-grown bull to the calf I have lost, if I may only secure my own escape from him in safety."

Be careful what you wish for; your wish may be granted.

The Hare and the Tortoise

A Hare one day ridiculed the short feet and slow pace of the Tortoise, who replied, laughing: "Though you be swift as the wind, I will beat you in a race." The Hare, believing her assertion to be simply impossible, assented to the proposal; and they agreed that the Fox should choose the course and fix the goal. On the day appointed for the race the two started together. The Tortoise never for a moment stopped, but went on with a slow but steady pace straight to the end of the course. The Hare, lying down by the wayside, fell fast asleep. At last waking up, and moving as fast as he could, he saw the Tortoise had reached the goal, and was comfortably dozing after her fatigue.

Slow but steady wins the race.



Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here



LITURGY THIS MONTH*The month of May is dedicated to the devotion to the Blessed Virgin Mary*

Here are a few good practices to do in honour of Our blessed Mother:

- Ask Mary to be present with you during the day to drive away the evil spirits;
- Perform some act of kindness with inconvenience to yourself;
- Shun idleness during the day in imitation of Mary at Nazareth

**May 1st: Feast of St Joseph the Worker**

St Joseph could have thought that, as foster father of the Son of God, he would have an easy life. He had to work, to be an example to us that we all have to work in the sweat of our brow to gain our daily natural bread and to save our soul.

May 10th: Ascension

Our Lord continues to teach and guide His Apostles during 40 days before ascending into Heaven. It is the feast of Hope, the Hope of Heaven!

May 20th: PENTECOST

By the grace of God, the Holy Ghost lives in us, we are the Temples of the Holy Ghost. Let us ask of Him the light and strength we need to fulfil our mission.

May 27th: Trinity Sunday

The greatest mystery of our Faith. Let us admire the unity in the three persons, unity of love, the example of charity we must have between ourselves.

May 31st: Corpus Christi

As Crusader, the Most Sacred Body of Christ is our spiritual food. We should receive Our Lord with special devotion on the greatest Feastday of the Eucharistic Crusade!

The Our Father - 9

but deliver us from evil.



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

May 2018 Intention:
To spread the devotion in the world to the Immaculate Heart of Mary

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
to spread the devotion in the world to the Immaculate Heart of Mary



COMMUNION



SACRIFICE



APOSTOLATE

FEBRUARY 2018 RESULTS

The Intention was for the submission of countries to Our Lord Jesus Christ

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
76	2361	720	590	1180	2873	9360	1468	295	2152

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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