



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#325



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June 2018:
Month of the
Most Sacred Heart of Jesus

*For a greater
spirit of sacrifice
amongst the priests*

*The
Saint
of
the
month*

Saint John the Baptist Prophet († 30)

The birth of Saint John was foretold by Saint Gabriel, Archangel of the Lord, to his father, Zachary, who was offering incense in the Temple. The son of Zachary was to be the prophesied Messenger, Zachary was told, whose mission would prepare the way for Christ. Before he was born into the world John had already begun to live for the Incarnate God; even in the womb he recognised the presence of Jesus and Mary, and leaped with joy at the glad coming of the Son of man. Before Christ's public life began, a divine impulse sent Saint John into the desert; there, with locusts for his food and wearing hair-cloth, in silence and in prayer, he chastened his soul. In his youth he remained hidden, because He for whom he waited was also hidden.

Then, as crowds broke in upon his solitude, he warned them to flee from the wrath to come, and gave them the baptism of penance, while they confessed their sins. At last there stood in the crowd One whom Saint John did not know, until a voice within told him that it was his Lord. He affirmed: I did not know Him, but He who sent me to baptise with water said to me, He upon whom thou wilt see the Spirit descending and abiding, He it is who baptises with the Holy Spirit.' With the baptism of Saint John, Christ began His voluntary abasement for the sins of His people; and Saint John indeed saw the Holy Ghost descend, under the visible form of a dove, indicating in the humble

Jesus of Nazareth the divine Perfection of the peaceable Eternal King and High Priest. Then the Saint's work was done. He had but to point his own disciples to the Lamb, he had only to decrease as Christ increased. He saw all men leave him and go after Christ. I told you, he said, that I am not the Christ. The friend of the Bridegroom rejoices hearing the Bridegroom's voice. Thus, my joy is fulfilled.

Saint John was cast into the fortress of Herod on the east coast of the Dead Sea by the tyrant whose crimes he had rebuked; he would remain there until beheaded at the will of a girl and her cruel mother. During this time of imprisonment, some of his disciples visited him. Saint John did not speak to them of himself, but sent them to Christ, that they might witness His miracles and hear His doctrine and proofs of His mission. After Saint John's death, the Eternal Truth pronounced the panegyric of the Saint who had lived and breathed for Him alone: Verily I say unto you, among those born of women there has not risen a greater than John the Baptist.



**Saint John the Baptist's feastday
is on 24th June**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

After revising my list of members and removing some children that are past the age of being members or who have asked to be released from membership, I find that there are 164 members. You will notice on the back of the magazine that only 40 members have turned in their treasures for March. I hope that April will be better, but my heart grows cold. The April treasures should have arrived a month ago and only 5 have arrived so far. I know that stamps are expensive and so I once again invite you to send in the treasure totals by email. You may need your parents help to do this. You can scan and email or simply type out the totals in the email like this:

Charts Returned:- 4
 Morning Offerings:- 120
 Masses:- 19
 Sacramental Communion:- 19
 Spiritual Communion:- 60
 Sacrifices:- 134
 Decades of the Rosary:- 452
 Visits to the Blessed Sacrament:- 12
 15 mins of Meditation - 4
 Good Examples:- 78

The email is on the back of the magazine:
 crusadermagazine@gmail.com

Even an empty treasure chart is better than no treasure chart. It may show that you have done nothing, but at least you still remember it, at least you still have a little life left in you. If your treasure charts are empty, send them in as an act of sorrow to the neglected Heart of Jesus. As you mail it or email it, think in your mind and will in your heart to make up for your spiritual laziness in the month to come.

The Sacred Heart of Jesus wants Eucharistic Crusaders whose hearts on fire with love like unto His. But often He finds hearts that are only a little warm. He even finds hearts that are cold. However, His biggest sorrow is when he can't find a heart at all. Your treasure is like your heart. Does it remember Jesus? Does it work for Jesus? Does it love Jesus? At the end of each month you add up the totals of the treasure sheet and you see what your heart is like. And if it is so frozen that it contains nothing, do not hide it from Jesus. Give it to Him anyways; send in your treasure sheet anyways. Tell Him that you are sorry and beg Him to thaw out your heart; to warm up your heart; to set your heart on fire with His love.

Jesus meek and humble of heart,
 make our hearts like unto Thine!

Yours in the Sacred and Immaculate Hearts,
 Fr. Campbell

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



DISAPPOINTMENT IN ROME

They were heavy-hearted on the trip home, although Papa did his best to comfort Thérèse with exciting descriptions of the many wonderful sights they would see on their pilgrimage to Rome.

“Then we’re really going, Papa?”

“Yes, child. And don’t look so sad. The Bishop didn’t give his consent for you to enter Carmel at Christmas, but it may be a different story when we talk to the Holy Father.”

These words made her feel much better. Four days later, when Papa, Céline and Thérèse set out for Paris, she was really happy. This was her first visit to the greatest city in France, and she was very excited at the prospect of spending three days here. There were so many things to see! So much to do!

But as it turned out the museums, the monuments, the shops, the beautiful avenues and parks, were not what impressed her most. No, it was the little church of Our Lady of Victories. Here Papa had had a Novena of Masses offered for her when she was so ill some years before. Here countless wonders had been worked by the Queen of Heaven for those who confidently asked her aid. Well, now that she had the chance, she would ask

for a little favour, too. She would ask Our Lady to set her mind at rest on one score: “*Had she really smiled on me and cured me when I was ten years old?*”

This prayer was answered very quickly. As Thérèse knelt before her statue in the

church of Our Lady of Victories, the Blessed Virgin let her understand the truth. The “miracle” of 13th May 1883 hadn’t been just imagination on her part, as some of the nuns at Carmel had feared. Our Lady really had restored her health. She had not been mistaken about the beautiful smile she had seen on the face of the statue near her bed.

On 7th November, Papa, Céline and Thérèse gathered with the other pilgrims in the Basilica of the Sacred Heart. They made the Act of Consecration, then proceeded to the train. Céline was as excited as Thérèse, and in the days that followed they were constantly exclaiming at the many splendours about them. Never had they seen such beautiful scenery as that of Switzerland, with its mountains and lakes and picturesque cities and towns. She drank in all she could, telling herself that when she was a Carmelite, with only a poor little cell and a patch of sky for scenery, she would remember the lakes, the wonderful mountains and forests through which they were now passing.

“But I’ll remember that Heaven is even more beautiful,” she thought. “More beautiful than anyone can imagine!”

They stopped in Lucerne, Como, Milan, Venice, Padua and Bologna—visiting churches and shrines, and seeing all the places of historical interest. It was a wonderful privilege to stay a little while in Loreto, where the house in which the Holy Family once lived is preserved. Céline and Thérèse received Holy Communion in the Basilica which now encloses this holy house, and were able to touch their rosaries to the wooden bowl which tradition says was used by the Christ Child. But even this wonderful event was only a preparation for the real climax to their travels. In a few hours they



were to feast their eyes on Rome, then speak to the Holy Father, the Vicar of Christ on earth!

“God has been very good to us,” said Céline, as the train rattled through one Italian village after another. “Thérèse, we can never thank Him enough for letting Papa bring us with him on this trip.”

Thérèse agreed. Marie, Pauline, and Léonie would have enjoyed this wonderful adventure, too, if only it could have been arranged before their entrance into the cloister.

“I know God has been good,” she said. “Certainly we never did anything to deserve *this*.”

A few hours later they arrived in the Eternal City. It was night, and they went at once to their hotel. But the next day they were up early to assist at Mass and to see everything of interest. One of the first places they visited was the Coliseum, once the site of games and entertainments for the pagans of ancient Rome.

“Thousands of martyrs died here,” whispered Céline in an awed voice. “They were beheaded, and many were torn to bits by wild beasts. Thérèse, don’t you think we ought to kiss the ground?”

She agreed. But suddenly both of them remembered that centuries had passed since the days of the martyrs. The earth that had been soaked by their blood was far below the present surface.

“There’s been some digging over there,” observed Céline, pointing to a roped-off section in the distance. “Shall we go?”

No sooner said than done. To the amazement of everyone in the group, particularly Papa, Céline and Thérèse ran across the Coliseum to the place of the excavations. When they arrived at the gaping hole and saw the great piles of earth and loose stones, they were a little worried. How could they make their way down without assistance? But their desire to kiss the soil of martyrdom was greater than any fear. Heedless of the

warnings shouted to them by Papa and the guide, they crawled under the barricade and

then began to slip and slide down the dark opening. With amazing success they went down the steep sides of the hole. Suddenly, a few yards away, they glimpsed a flat stone. It was marked with a cross.

“Remember what the guide said?” cried Céline. “That stone is resting on the very place of a martyrdom, Thérèse. Hurry up!”

Presently the two of them had reached the little marker. Reverently they kissed it, thrilled at the knowledge that they were kneeling on the

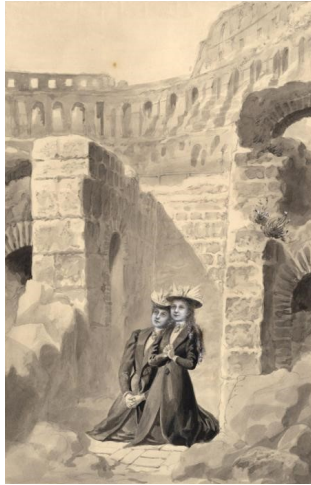
very spot where brave souls had gone to God so many centuries before. Then, in that dim light, so far below the soil of modern Rome, Thérèse offered a little prayer.

“Dear Lord, let me be a martyr, too! *Please!*”

The little adventure did not take long. In a very few minutes, They had scrambled back up the steep sides of the opening. They were dusty and a bit breathless. Both of them carried a few small stones, souvenirs of their visit, and when Papa saw how pleased they were to have touched the blood-soaked ground of the martyrs, he could not scold them. In fact, he was just a little proud of their courage.

Later that day they visited other places, including the Catacombs. Here Céline and Thérèse had the rare privilege of lying on a slab of stone where once the body of Saint Cecilia had rested. Before this she had not been particularly interested in Saint Cecilia, the patroness of musicians, but now she felt that she was one of her real friends. It seemed as if the gentle little Saint put her hand in hers, that she spoke to her consolingly of God’s Mercy. She was doing right to abandon herself to Him, she said. He was the kindest of Fathers, and would never forget His little daughter. Later she experienced this same feeling after visiting the tomb of Saint Agnes.

More next month



EUCCHARISTIC DEVOTION**A method of hearing Mass**

What should be our sentiments when assisting at Holy Mass; in the presence of a God made man, Who offers Himself mystically for our salvation, in a manner very real? Faith, hope and love, contrition for our sins, and an ardent desire to communicate with the Victim of Sacrifice, ought to fill our hearts. We find some models of these sentiments in the publican of the Gospel, in the Good Thief and the Centurion. Let us meditate on them.

The best way to hear Mass is to unite with the priest in all that he says and to follow all he does.

However, here is a method that you may use with profit.

1. FROM THE BEGINNING TO THE OFFERTORY.

Behave as penitents penetrated with the most lively sorrow for their sins and take for your model the publican in the Temple. He stood, says the Gospel, afar off, his eyes bowed, not daring to look at the altar, and striking his breast, saying, Lord, have mercy on me because I am a sinner. He stood at the back of the temple in the most secluded place believing himself unworthy to go further in. He was, then, very unlike these Christians in name who are never well enough placed, who will only kneel on a chair; who stretch out on the bench and cross their knees.

He lowered his eyes to the ground so ashamed was he at the sight of his sins. He did not behave like those Christians who come into our churches with a proud and arrogant air; with a kind of contempt for the presence of God; who seem to come to Him like people who have nothing on their consciences capable of humbling them before their Creator. Oh, how many reasons they should have to be ashamed of and to lower their eyes? He had sincere contrition for his sins. He acknowledged his guilt and would have wished that his heart would break, because he struck his breast said St. Augustine to show to God that he was sorry he had offended Him. He was not like

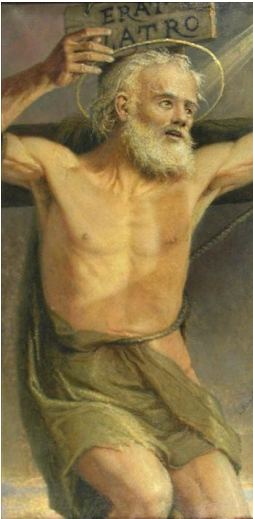
those people who only come to church to insult a God humiliated by their vain display of vanity with the intention of attracting the eyes of the world.

Oh, if we heard Mass in these dispositions of humility and contrition, how many graces, how many blessings, we would obtain! We should go out as full of the blessings of heaven as the bees after they have found more flowers than they wished. We would very soon obtain the pardon of our faults and the grace to persevere.

2. FROM THE OFFERTORY TO THE CONSECRATION.

Let us act as ministers who offer Jesus Christ to God His Father, and who make to Him the Sacrifice of all that they are and take for model the Good Thief on the Cross.

What progress did he not make in the few hours that he found himself in the company of his dying Saviour. He opened at first the sight of the eyes of his soul to recognise his Liberator. Then attached to the Cross as he was, there only remained free his heart and his tongue. He offered both to Jesus Christ. He consecrated to Him his heart by faith and hope, and asked humbly for a place in paradise. He consecrated his tongue by declaring publicly His innocence and sanctity: "It is just that we should suffer," he said to his companion, "but as for Him He is innocent." He made this panegyric on Jesus Christ when others only thought of outraging Him, and his charity is so great that he made every effort to convert his companion.



Like the Good Thief, offer Jesus your heart to love Him, and consecrate to Him your tongue by making use of it, from now on, only to glorify Him, and to chant His praises. Immolate yourself with Him in renouncing all that could displease Him, and receiving as your due in expiation for your sins, the cross that He sees fit to send you.

Like the Good Thief, have a firm hope of your salvation, at the sight of a God who dies to assure you of a place in His Kingdom, and accept death with the divine Victim to acknowledge His supreme dominion over you.

3. FROM THE CONSECRATION TO THE END.

Look on yourselves as people about to receive the adorable Body and precious Blood of Jesus Christ; and rouse in your hearts the sentiments of the centurion to communicate spiritually or sacramentally. The example of the centurion is so much to be admired that it seems as if the Church took pleasure in putting it before our eyes each day at Holy Mass. "Lord," said this humble soldier, "I am not worthy that Thou shouldst come to my house, but, say only the word, and my servant shall be healed." Ah! if the good God saw in us this same humility, this same recognition of our nothingness, with what pleasure and with what an abundance of graces would He not come into our hearts. What strength and courage to conquer the enemy of our salvation.

THE LIFE OF THE BLESSED VIRGIN MARY

"MARY," THEY CALL HER - THIS LITTLE GIRL, THE ONLY MAID NEVER TO HAVE KNOWN THE SHACKLES OF SATAN.



AND YEARS FLY AS A LITTLE GIRL BECOMES A YOUNG WOMAN - THE WOMAN OF THE PROMISE!



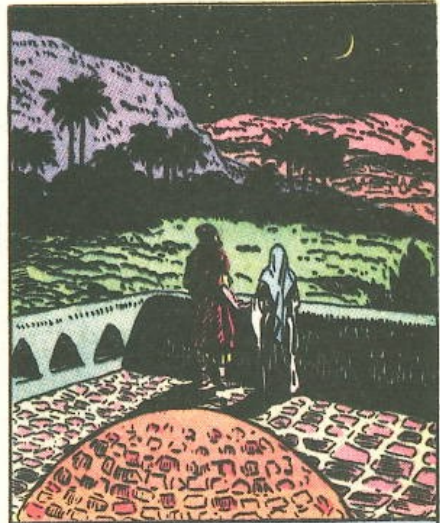
A YOUNG WOMAN IN ISRAEL IS A WOMAN TO BE MARRIED. SOON A SUITOR COMES TO JOACHIM'S DOOR.



JOSEPH, SON OF JACOB, IS A GOOD MAN - A CARPENTER BY TRADE.



AS MARY SEES HER FATHER SIGN THE CONTRACT OF ESPOUSAL, SHE KNOWS IT WILL NOT BE HARD TO LOVE AND RESPECT JOSEPH.



STRANGE BUT WONDERFUL COURTSHIP, WHERE TWO HEARTS BEAT AS ONE BECAUSE BOTH ARE LOST IN GOD!



MARY TELLS JOSEPH OF HER DESIRE FOR VIRGINITY, AND HE LOVES HER GREATLY FOR IT.



IT IS AGREED. THEY SHALL MARRY AND LIVE AS BROTHER AND SISTER, LOVING EACH OTHER IN GOD.

ENGLISH AND WELSH MARTYRS**Blessed Thomas Woodhouse, Jesuit Proto-Martyr, 1573**

Blessed Thomas Woodhouse (1535 – 1573) was a real life Father Brown of Elizabethan times — sweet, humble, optimistic, likeable, and determined to convert souls and make God’s point no matter what. He was the first Jesuit to die in the conflict between pope and English crown, although he was only admitted to the Society just before his arrest. He was one of the few “Queen Mary Tudor Priests” who suffered for the Faith under Elizabeth, the policy of the government being to let the old stock of Catholic clergy die out and also to prevent by all means any others taking their place.

He first appeared in history as an ordinary Lincolnshire parish priest and rector. He served there for less than a year before Elizabeth came in, and then ended up earning his bread as a tutor in Wales to a gentleman’s family. He was arrested on 14th May 1561, while saying Mass (under ‘Good’ Queen Bess that was a treasonous crime) and was sent to the Fleet Prison. He remained there for twelve years, living on charity. (You had to pay for your food and keep while imprisoned, or starve. Luckily, the jailers liked him.) He was generally a model prisoner, but he consistently did as he thought best and could not be stopped. He converted his fellow prisoners to Catholicism. He said Mass for them regularly, despite rules and watchers. He wrote letters whenever it seemed good to him. He even preached to people outside the prison, by writing little messages calling people to repentance, then tying them to stones and throwing them through the windows or over the walls.

One nasty London year, the Fleet was evacuated to the head jailer’s country home, because of plague. It was during Lent, and Father Woodhouse got upset that the jailer was eating meat and not fasting on Fridays. He told the jailer sternly that he could not and would not remain in a house that did not keep Lent. The jailer thought he was joking; but the next morning, Woodhouse was gone. He remained missing until someone thought to check the empty prison. Sure enough, there was Fr. Woodhouse, quietly keeping Lent in his familiar cell.

At some point in 1572 he wrote the Jesuit provincial in Paris since the English mission was not yet established, and asked to become a member of the Society. He was accepted, but in his enthusiasm wrote a letter to the queen’s treasurer asking him to persuade the Queen to accept the pope’s authority. Instead of doing what the priest asked, the treasurer, William Cecil, ordered his arrest. He was repeatedly examined both publicly and privately. Once when he had denied the Queen’s title before the Recorder of London and other commissioners, some one said, "If you saw her Majesty, you would not say so, for her Majesty is great." "But the majesty of God is greater," he answered.

At length in April, 1573, he was arraigned at the Guildhall. He denied the authority of the judges, saying " they were not his judges, nor for his judges would he ever take them, being heretics and pretending authority from her that could not give it them."

He also protested against the competency of secular judges to try priests and spiritual causes, and was as a consequence treated with the greatest indignity and contumely and held for a fool. He was found guilty of high treason and sentenced to death, but two months elapsed before his execution. Afterwards, as before his condemnation, he ever kept up the same bright, sweet demeanour, the same intrepidity, the same eager desire to suffer for his Master. When first a smith came to rivet irons on him he rewarded him with two shillings. When some one told him he was to be removed to the Tower to be racked, "No," said he, "I cannot believe that; but notwithstanding bring me true news here that it is so and thou shalt have a crown of gold for thy pains." From this answer it may be gathered that he had light from God about what was to happen to him: and so, again, the next day a servant brought him word it was reported through all London he should be put to death the next week, "No," he answered, "I shall not die these two months and more." And so it happened.

After his sentence he was not taken back to his old prison, but was committed to Newgate. At Newgate he was put into the place consecrated by the martyrdom of the Blessed Carthusian Fathers who had been starved to death five-and- thirty years before under Henry VIII. It was the part of the prison appropriated to robbers, and a most dismal place. But after a time he was removed to another chamber, where a number of ministers were allowed access to him and disputed with him. Some of them he confuted, surprising those present by his learning; but when the Dean of St. Paul's came he severely rebuked him, and ended with the words, "Be gone, Satan."

His behaviour at his execution was also brave and resolute. He was drawn in the usual way to the place of execution on 19th June 1573. Hearing him pray in Latin, some of the crowd wanted him to pray in English so that all might join with him. He answered that with the Catholics he would willingly, but as for the others he would neither pray with them nor have them pray with him or for him; though he would willingly pray for them. The Sheriff was impatient at what he called his obstinacy, and cried out, "Away with him, executioner, strip him of his garments, put the rope about his neck and do it quickly." Then he called to the martyr to ask pardon of God, the Queen, and the country, but Blessed Thomas answered, "Nay, I on the part of God, demand of you and of the Queen, that ye ask pardon of God and of holy Mother Church, because contrary to the truth ye have resisted Christ the Lord, and the Pope, His Vicar upon earth." These bold words drew shouts from the ever-fickle crowd of " Hang him, hang him, this man is worse than Storey." He [Blessed John Storey] was cut down alive, and during the disembowelling is said to have spoken, but the words, if uttered, were not distinctly heard.



Mary Tudor

He was among the 54 martyrs beatified by Pope Leo XIII in 1886 as a secular priest because his application to the Jesuits and their acceptance of him was not known at the time. It has since been established that a little while before his death he was admitted to the Society of Jesus as shown in various documents, notably a letter preserved among the Burleigh Archives, which was written by the Martyr not long before his death. He is the protomartyr of English Jesuits, and the Fifth of November, by coincidence (or not,) is when the Jesuits celebrate all their order's canonised saints, as well as those named blessed or venerable.

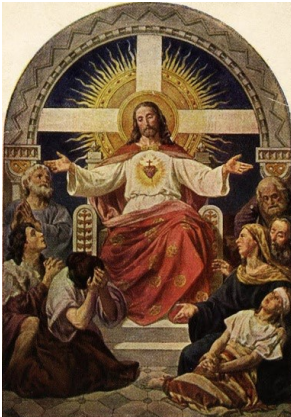
KINDNESS: THE BLOOM OF CHARITY

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.

**JESUS MEEK AND HUMBLE OF HEART**

The meekness of our divine Saviour shows itself in a particular manner in His society with His chosen companions. He has told us Himself how He acted among them. “You know that the princes of the Gentiles lord it over them, and they that are the greater exercise power upon them; it shall not be so among you, but whosoever shall be the greater among you, let him be your minister, and he that will be first among you shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister. I am in the midst of you as he that serveth.”

There I see the whole conduct of my divine Saviour. He was as a servant waiting on the twelve whom He had chosen.



Were they very amiable companions? No; they were plain, blunt, honest poor fellows, to be sure, but they retained all the roughness of their situation in life; they were slow and dull of comprehension, and yet my divine Saviour is all sweetness and gentleness with them. With what sweetness does He instruct them! With what gentleness does He reprove them! “You know not what you ask.” See how He consults them in difficulties, though He needed no advice—“Where shall we buy bread?” See how He calls them to rest after labour—“Come apart into a desert place and let us rest a while.” See how He thanks them for their services and fidelity—“You have remained with Me in My tribulations.” Look at Him sitting down with them to the last feast of love, and read His tender and farewell discourse to them. Look at Him rising up

from the table and kneeling to wash their feet. And it was then He said—“I have given you an example, that as I have done to you, so you do also.”

Let each of us endeavour to imitate the conduct of Jesus with His apostles. Let us prevent each other in charitable offices; let us be polite to each other, for this politeness is the fuel of charity. Let us be grateful for the services rendered us, and let us be patient, calmly enduring every little contradiction which we may meet.

HOLY SOULS CORNER

The Sacred Hearts of Jesus and Mary cannot be separated and are the very essence of the Catholic Faith. This article will concentrate on the Sacred Heart of Jesus. A later article (October) will be devoted to the Immaculate Heart of Mary and the devotion thereof.

Devotion to the Sacred Heart of Jesus is often disliked by Protestants, owing to their poor understanding of the meaning of the expression, "Sacred Heart." It represents, of course, the love that the Sacred Humanity of Jesus has for man. The overwhelming proof of this love is written in every aspect of Our Lord's life from conception to the ignominious death on the Cross.



After His death, and at the request of the Jews, some soldiers climbed the hill of Calvary to break the legs of the three men hanging on crosses. When they came to Jesus and found that he was already dead, one of the soldiers with a spear opened his side, and immediately there came our Blood and Water. (John 19:33-34.)

It is the conviction of all devout souls, that the soldiers spear penetrated His Sacred Heart. Jesus allowed His Heart to be opened to give us a proof of His infinite love. Jesus has moreover opened to us His Heart so as to afford us a refuge in temptation, solace in the midst of suffering, help in times of persecution, shelter in adversity, and joy to those who love Him; in a word, to give happiness, salvation, and endless felicity to those who enter into this most beneficent Wound of His Sacred Heart.

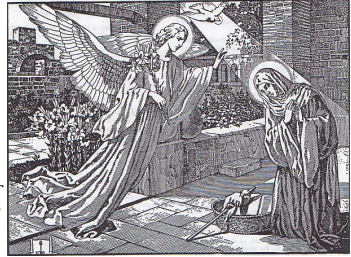
We believe this on faith, but what of the Holy Souls in Purgatory? They have seen the Sacred Heart at their judgement at the moment of death. It has ravished them that are saved. But, though they long to enter that Heart, they know their unworthiness more clearly than ever they did when on earth. They willingly recoil from His infinitely attractive Heart and beg to be consigned to the cleansing punishments of Purgatory. The gates of Paradise are temporarily closed to them. But all of their time in Purgatory is one of hope. They can clearly see the Sacred Heart hovering above the cleansing flames. The infinite beauty of Our Lord is reflected for them in this Loving Heart. All of their being longs to enter His Heart. On a day when they have paid all their debts, assisted by us on earth, they will be drawn upward and enter their rest. If only we could see what they see, how much more effective would our prayers for these Suffering Souls be; how much more would we long to enter into that most benevolent Heart.

O Lord Jesus Christ, Who has said: Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: we beseech Thee that Thou wouldst grant to us, who ask it of Thee, the influence of Thy Divine Love, that we may own Thee in all our thoughts, words, and actions, setting forth Thy praise unceasingly. Amen.

MY CATHOLIC FAITH

Chapter 30. The Incarnation

"Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And when the angel had come to her, he said, 'Hail, full of grace, the Lord is with thee. Blessed art thou among women.' When she had seen him she was troubled at his word, and kept pondering what manner of greeting this might be. And the angel said to her, 'Do not be afraid, Mary, for thou hast found grace with God. And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus' Luke 1:26-31).



What is meant by the Incarnation?

By the Incarnation is meant that **the Son of God, retaining His Divine nature, took to Himself a human nature,** that is, a body and soul like ours.

1. The Incarnation is the greatest act of humility possible. By it the Son of God, eternal, almighty, infinite, voluntarily took upon Himself human nature with its weaknesses. He circumscribed Himself with a human body that would feel sickness and pain, and with a human soul that would cause Him agony.

Incarnation means "*becoming flesh*". Thus the Son of God took a human body and soul and united it to His divine Person. Without ceasing to be God, the Second Person of the Blessed Trinity became man at the same time. The divine nature of Christ is from all eternity. Only His *human nature* began at the Incarnation.

2. By virtue of the Incarnation Jesus Christ came to earth. This is a *mystery* which we can never fully understand, but must be content to honour and adore.

"The Word was made flesh and dwelt among us" (John 1:14). Christ as man was like us in all things except sin. He could not sin, because He is God. But in all other things He was like us: he had a human body, a human soul, a human will. Can we understand this with our reason? Hardly. As St. John Chrysostom said: "I know that the Son of God became man. but how, I do not know." God, Who produced the universe from nothing, also caused the Incarnation.

How was the Son of God made man?

The Son of God was conceived and made man **by the power of the Holy Ghost**, in the womb of the Blessed Virgin Mary.

The Three persons of God cooperated in the Incarnation, but only the Second Person took on flesh: only He took to Himself a human nature.

1. The Incarnation is peculiarly the work of the *Blessed Trinity*. They formed a human soul and a human body, and these they united to the Second Person of the Blessed Trinity: the result was Our Lord Jesus Christ, God-Man.

To the power of the Holy Ghost we attribute the Incarnation, because the Third Person of the Blessed Trinity peculiarly expresses the Spirit of Love: and the Incarnation is the supreme example of God's love for men.

2. It was fitting that God the Son should become incarnate, rather than the Father or the Holy Ghost; for the Son proceeds from the Father, and could be sent by Him.

God the Son then could, as the fruit of His Redemption, send God the Holy Ghost. Thus through the Son of God we became adopted sons of God.



Colouring Page



Aesop's Fables

The Pomegranate, Apple-Tree, and Bramble

The Pomegranate and Apple-Tree disputed as to which was the most beautiful. When their strife was at its height, a Bramble from the neighboring hedge lifted up its voice, and said in a boastful tone: "Pray, my dear friends, in my presence at least cease from such vain disputings."

Vain disputes remove all nobility.

The Farmer and the Stork

A Farmer placed nets on his newly-sown ploughlands and caught a number of Cranes, which came to pick up his seed. With them he trapped a Stork that had fractured his leg in the net and was earnestly beseeching the Farmer to spare his life. "Pray save me, Master," he said, "and let me go free this once. My broken limb should excite your pity. Besides, I am no Crane, I am a Stork, a bird of excellent character; and see how I love and slave for my father and mother. Look too, at my feathers-- they are not the least like those of a Crane." The Farmer laughed aloud and said, "It may be all as you say, I only know this: I have taken you with these robbers, the Cranes, and you must die in their company."



Birds of a feather flock together.



Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here

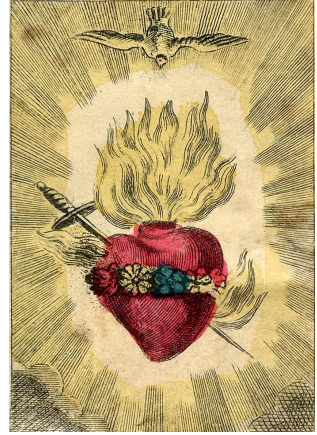


LITURGY THIS MONTH

The month of June is dedicated to the Most Sacred Heart of Jesus

Here are some virtues needed to successfully practise this devotion:

- A true love of Jesus Christ and of His Sacred Heart;
- Special respect for, and veneration of, the Blessed Sacrament;
- A desire to make reparation for the neglect and ingratitude of mankind.

**June 8th: Most Sacred Heart of Jesus**

Let us return love for love to Jesus and unite our heart to His Sacred Heart. *“Behold this Heart that has loved men so much!”*

June 24th: St. John the Baptist

We honour today the greatest prophet among the children of men, the precursor of the Messiah, a most perfect example of one faithful to his vocation, till martyrdom.

June 29th: Sts. Peter and Paul

The two great martyrs died, one on a cross (head down) and the other by the sword.

Ordination day in Ecône!

O Lord, grant us many holy priests

The Our Father - 10

AMEN.



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

June 2018 Intention:
For a greater spirit of sacrifice
amongst the priests



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.



APOSTOLATE



SACRIFICE

I offer them particularly
for a greater spirit of sacrifice amongst the priests

MARCH 2018 RESULTS

The Intention was for following Our Lord in His spirit of sacrifice

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
40	1135	409	369	728	2007	5609	887	286	1313

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

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