



# The Crusader

*Bulletin of the Eucharistic Crusade for Children in Australia*

#345



## *Read inside:*

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
- The life of the Blessed Virgin Mary p. 8
- The Old Testament: Abraham's Sacrifice p. 10
- Kindness: the Bloom of Charity p. 12
- Holy Souls Corner p. 13
- My Catholic Faith - The Resurrection p. 14
- Liturgy this month p. 19

**March 2020**

**Month of  
Saint Joseph**

*That Saint Joseph  
may arouse  
many vocations*

*The  
Saint  
of  
the  
month*

## Saint John Capistran Confessor (1385-1456)



**S**aint John was born at Capistrano, near Naples in Italy, in 1385. Having studied both secular and canon law, he became so skilled in it that his reputation spread over all of Italy. He was imprisoned during a war and abandoned by his protector for some time, during which his young wife died. He resolved while still in prison to serve in the future no other interests but those of God. His property was sold at his command, his ransom paid, and from his prison he entered a monastery near Peruse where the Rule of Saint Francis was observed in its purity.

The superiors, fearing this vocation to be a passing fancy, tested him severely, even sending him away twice; but he remained day and night at the door, suffering joyfully all trials. His heroic perseverance disarmed their fears and severity, and he was admitted to religious profession.

For seven years he practiced great austerities, cared for the sick in the hospitals, and preached on all sides the word of God. In this, say his biographers, he did so admirably well that few preachers in the course of all the centuries can be compared with him. He became a disciple of Saint Bernardine of Siena, assisting him in public conferences and discussions. Like many great servants of God he was calumniated, as though he had taught errors; he went to Rome to justify his teachings in the presence of the Pope and a group of cardinals, and they soon recognised the obvious innocence of the accused Saint.

Afterwards he preached all over Italy, and everywhere brought about the reform of lives. Five Popes in succession gave commissions to this remarkable Franciscan to represent them in important affairs, and he travelled to France, Austria, Poland and Germany. Everywhere his negotiations were crowned with success. But none of the Popes were able to raise him to the episcopal dignity; their efforts met an absolute resistance in his humility.

His extraordinary qualities proved to be of great assistance to the Holy See in another circumstance. When Mohammed II was threatening Vienna and Rome, Saint John Capistran, at the bidding of Pope Callixtus III, enrolled for a crusade 70,000 Christians. In a vision he was assured of victory in the Name of Jesus and by the Cross he bore. Marching at the head of the crusaders, he entered Belgrade at the head of the army. This General of the Friars Minor won a remarkable victory in that year of 1455, when 40,000 of the enemies of the Christians perished, but virtually none among the latter. He himself died the following year at the age of 71. He is regarded as a martyr, for enemies of the faith twice gave him poison, which was ineffectual; he died only from the immense fatigue he had suffered in the defence of the city of Belgrade. An infinity of miracles followed his death. He was canonised in 1690.

**Saint John Capistran's feastday  
is on 28<sup>th</sup> March**

**FROM THE CHAPLAIN**

Dear Crusaders & Friends,

We are now in the time of Lent. Within a month the Passion and Death of our Lord will be in front of our eyes: Jesus upon the Cross.

See how people laughed at Jesus, when He was dying for them.

In the old days, God had visited His sinful children with frightful justice: it was the Flood. Nobody laughed then.

Upon the Cross, Jesus manifested His merciful Love only.

Is it not a great insult to mock Jesus because of His

goodness and generosity? Is it not a great insult to live as if Jesus had not paid the price of our salvation? Is it not a great insult and sin to live as if we were not the children of our good Father in Heaven? Indeed, it is the greatest sin. It is the sin most people commit today.

Make sure, dear Crusaders of the Eucharist, that you are on the side of those who look at the Cross with love and gratitude. Have a Lent of reparation for the rest of men who ignore the infinite Mercy of Jesus Christ.

Yours in Jesus & Mary,  
Fr. Benjamin Campbell



**POPE ST. PIUS X**

*By F. A. Forbes*

**CHILD AND STUDENT — 2**

**F**rom the beginning of his first year at Castelfranco Giuseppe Sarto had shown himself a hard-working and brilliant pupil, qualities which do not always go together. At the end of his fourth year, in the examinations held at the diocesan seminary of Treviso, he came out first in every subject. The two priests of Riese were justly proud of their scholar, and dreamed of great things in the future. Education, however, costs money; and the Sarto family were not only poor, but had eight children to provide for. That Bepi had a vocation to the priesthood was evident to everyone who had had to do with him. The next step was obviously the seminary; but who was to pay the expenses? The stipend of an Italian parish priest leaves no margin for such undertakings. Don Tito Fusarini therefore went to Canon Casagrande, prefect of studies at the seminary, who had examined the boys of Castelfranco; he would surely interest himself in the brilliant youngster who had passed with honour in every subject.

Now it happened that the Patriarch of Venice, Cardinal Jacopo Monico, was himself the son of a peasant, and a child of that very village of Riese. Distinguished no less for his love of letters than for his zeal for religion, it belonged to him to name the few students who were entitled to a free scholarship at the seminary of Padua. That his heart would be touched at the thought of his young fellow

townsman, like himself a child of the people, and unable to continue his priestly education for lack of means, was a likely surmise. Don Tito applied to Canon Casagrande, begging him to plead Giuseppe's cause with the patriarch, a request which met with a prompt and hearty assent.

At Riese all was suspense and hope. The postman was a man of firm faith, whose trust in God had never failed him; Margarita prayed unceasingly. As to Bepi his whole future lay in the balance; the dearest hopes of his heart depended on the patriarch's answer. At last the letter arrived. Canon Casagrande announced to Don Fusarini that Giuseppe Sarto had been proposed and accepted as a student at the seminary of Padua, and that the patriarch had himself written to the bishop of the diocese recommending the young Sarto to his care.

Giuseppe's joy was not unmixed with sorrow at the thought of leaving for the first time the humble village home with all its dear associations. In the dusk of an early November morning the fifteen-year-old boy packed his few belongings into the country cart, in those days the only means of conveyance for the poor, and, bravely choking back the tears that could hardly be repressed, bade farewell to his family.

If the medieval charm of Castelfranco had influenced the young student so profoundly, there was enough and to spare in the city of Padua to satisfy his love of beauty. Famous



Cardinal Jacopo Monico

throughout the world is the basilica of Il Santo, built in the thirteenth century, and dedicated in honour of the great St. Anthony. Sculptures by Donatello, bas-reliefs by Lombardi and pictures by Mantegna, Veronese and Giotto adorn its walls. The cathedral, partly destroyed in the twelfth century, was rebuilt by Michelangelo. The university, founded in the thirteenth century, and counting among its students such men as Vittorino da Feltre, the great educator, and Giovanni da Ravenna, the friend of Petrarch, was famous throughout the Middle Ages for its schools of medicine and of law.

The seminary, founded in 1577 and greatly enlarged a century later, boasts a handsome church and a noble library rich in precious manuscripts. It was probably the first library that Bepi had seen, certainly the first of which he had had the freedom, and one can imagine the delight of the young student as he wandered through its lofty halls, and realised that its treasures were henceforward part of the endowment of the new life that was now his.

The intelligence and cheery good-humour of Giuseppe, joined to the charm of manner that seems to have been his from childhood, soon made him a general favourite both with boys and masters. "His mind is quick," wrote one of the latter to Don Pietro Jacuzzi, who had succeeded Don Orazio as curate of Riese and was a firm friend of Bepi's, "his will strong and mature, his industry remarkable." The somewhat strict discipline of the seminary presented no difficulties to a boy who had all his life been accustomed to self-denial; a willing and intelligent submission to authority was indeed a characteristic of Giuseppe Sarto throughout his life. "In order to command," he was to say hereafter as pope, "it is necessary to



have learned to obey."

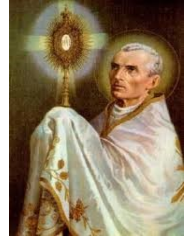
Back again at Padua, Giuseppe set to work vigorously, without a presentiment of the sorrow that was so soon to overcloud his happiness. In the month of May his father died after a few days' illness, leaving his wife and large family in very straitened circumstances. The thought of the struggle which his mother was waging against poverty lay like a weight upon Giuseppe's heart. He was the eldest of the family and would have come to her assistance, but not for worlds would the good Margherita have allowed her son to give up his priestly career. She was full of courage, and the other boys were growing up; they would soon be able to help to support the family. A second grief followed upon the first. Don Tito Fusarini, who had been like a second father to Bepi, and whose failing health had caused him for some time past to rely more and more upon the devotedness of his curate, was at last obliged to give up his work at Riese.

Don Pietro Jacuzzi, who succeeded him as rector, had been, from the day of his arrival in the village, Giuseppe's firm friend and chief adviser in all his boyish difficulties. The lad looked up to him as the model of everything that a priest should be, and corresponded with him continually from Padua. To him he owed the love and the knowledge of music that was to prove so valuable in after years, for had he not assisted at the transformation that had taken place in the village choir under the able tuition of Don Pietro? He had been witness, too, of the rector's unselfish and untiring devotion to his priestly duties which had won him the love and reverence of his parishioners; but within a year Giuseppe was to lose this second friend also. Don Pietro was transferred to Vascon, to the grief of the people of Riese.

*More next month.*

**EUCCHARISTIC DEVOTION**

## Method of Adoration According to the Four Ends of the Holy Sacrifice of the Mass (2)



Third quarter—REPARATION

1. Adore and visit Jesus, abandoned and forsaken by men in His Sacrament of love. Man has time for everything except for visits to his Lord and God, Who is waiting and longing for him in His tabernacle. The streets and the houses of amusement are filled with people; the House of God is deserted. Men flee from it; they are afraid of it. Ah! Poor Jesus! Couldst Thou have expected so much indifference from those whom Thou hast redeemed, from Thy friends, from Thy children, from my own self?

2. Sympathise with Jesus Who is betrayed, insulted, mocked, and crucified far more ignominiously in His Sacrament of love than He was in the Garden of Olives, in Jerusalem, and on Calvary. Those whom He has the most honoured, loved, and enriched with His gifts and graces are the very ones who offend Him the most and disgrace Him in His temple by their lack of respect, who crucify Him anew in their body and soul by sacrilegious Communions, thereby betraying Him to the devil, the master of their hearts and lives. Alas! Have I nothing to reproach myself with? Couldst Thou have imagined, O my Jesus, that Thy too great love of man would be the object of his malice, and that he would turn even Thy most precious gifts and graces against Thee? And I, have I not been unfaithful to Thee?



3. Adore Jesus and make reparation for sin; my ingratitude, profanations and sacrileges, of which the world is full. Offer up for this intention all that you have suffered during the day or week. Inflict on yourself some atoning penance for your own offences, and for those of your relatives or of people whom you may have scandalised by your lack of respect and piety in church.

4. But since all your satisfactions and penances are too petty and deficient to atone for so many crimes, unite them to those of your Saviour Jesus, lifted up on the Cross. Receive His Divine Blood as it flows from His wounds, and offer it up to appease Divine justice. Take His sufferings and His prayer on the Cross and, through them, beg the Heavenly Father for pardon and mercy for yourself and all sinners. Unite your reparation to that of the most Blessed Virgin at the foot of the Cross or of the altar, and from the love of Jesus for His Divine Mother you will obtain everything.

## Fourth Quarter—PETITION

1. Adore our Lord in His Divine Sacrament as He prays His Father for you unceasingly, showing Him His wounds, His Heart open to you and for you, in order to move Him. Join your prayer to His; pray for what He prays.

2. Now, Jesus prays His Father to bless, defend, and exalt His Church so that she may make Him better known, loved, and served by all men. Pray earnestly for Holy Church, so sorely tried and persecuted in the person of the Vicar of Jesus Christ. Ask God to deliver him from his enemies, who are his own children, to touch and convert them and bring them back in humility and repentance to the feet of Divine mercy and justice. Jesus prays continually for all the members of His priesthood that they may be filled with His Holy Spirit and His virtues; that they may burn with zeal for His glory and be entirely devoted to the salvation of the souls He redeemed at the price of His Blood and life.

Pray for your Bishop that God may keep him, bless all the desires of his zeal, and console him. Pray for your Pastor that God may grant him all the graces he needs for the good direction and sanctification of the flock entrusted to his solicitude and conscientious care. Pray God to send His Church numerous and holy priests; a holy priest is heaven's greatest gift, for He can be the salvation of a whole country. Pray for all the religious Orders that they may be faithful to the graces of their evangelical vocation, and that everyone whom God destines to the religious life may have the courage and generosity to answer the Divine call and persevere. A Saint keeps watch over his country and obtains its salvation. His prayers and virtues are more powerful than all the armies in the world.

3. Pray God to give the grace of fervour and perseverance to the pious souls who dedicate themselves to His service in the world and are therein like the religious of His love. They are in greater need of help, for they have more dangers and sacrifices to put up with.

4. Ask for the conversion of some great sinner within a certain time. There is nothing more glorious to God than one of these master strokes of His grace. Lastly, pray for yourself that you may become better and spend the day well. Make your gifts of soul and body into a spiritual bouquet for Jesus, your King and God, and ask Him for His blessing.

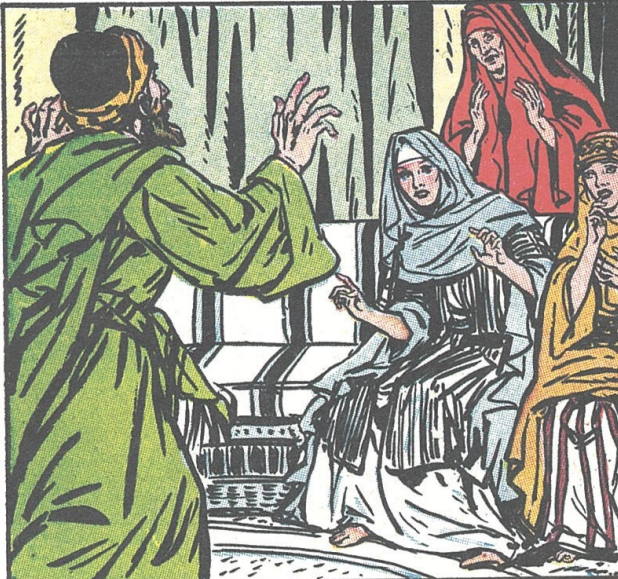


**THE LIFE OF THE BLESSED VIRGIN MARY**

A LITTLE LATER SHE WATCHES JESUS LEAVE WITH THE APOSTLES TO SPEND THE NIGHT PRAYING IN THE GARDEN OF OLIVES .



DOES MARY KNOW WHAT IS ABOUT TO HAPPEN ?



HOURS LATER ONE OF THE APOSTLES RETURNS . JESUS HAS BEEN ARRESTED !



DEAR FATHER IN HEAVEN ! NOT MY WILL BUT THINE BE DONE .





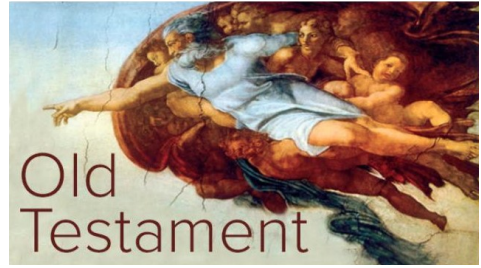
ALL THROUGH THE NIGHT THERE ARE REPORTS. "JUDAS BETRAYED HIM!" — "THEY TOOK HIM TO ANNAS!"



ONE BY ONE THE SHAME-FACED APOSTLES APPEAR. MORE QUESTIONS... MORE DETAILS...



WOMEN WEEP AND STRONG MEN PACE THE FLOOR IN HELPLESSNESS... MARY PRAYS.

**THE OLD TESTAMENT****Abraham's Sacrifice**

**A**braham was very pleasing to God. In all things he walked in the light of the Lord always doing His will. But it was appropriate that Abraham should be tested supremely to match the supreme promise that he had received from God. It was in faith and obedience that he must triumph.

When he was a hundred years old Abraham was given a son, whom they called “**Isaac**,” meaning “Laughter,” for Sarah said, “God’s words made me laugh, and anyone who hears of it shall laugh with me.”

Abraham and Sarah loved Isaac with all of their hearts because he had been sent as God had promised, and because he made them happy in their old age. But the test God wished him to undergo was to prove that he loved God more than anything, including his beloved son, Isaac. One night God said to Abraham, “Take Isaac and go to a mountain that I will show you. There offer me your son as a sacrifice.”



This saddened Abraham but, as he had always obeyed God, he was ready to obey Him now. He cut wood for the sacrifice and carried fire. With an ass, two servants and his son, he set out to find the place that God would show him.

After three days they came to a mountain called Mount Moriah. Abraham said to the servants, “Stay here with the ass while Isaac and I go up the mountain to offer a sacrifice.” Abraham placed the wood on the shoulders of Isaac while he carried in his hands the fire and a knife. As they ascended the moun-

tain, Isaac asked, “Father, we have the fire and wood, but where is the victim for the sacrifice?” “God will provide,” his father replied.



When they came to the place of sacrifice, they made an altar and placed the wood on it. Then Abraham tied Isaac and laid him on the wood. Just as Abraham was to strike his son with the knife, an angel held his arm and said, “Abraham, do not kill your son. God now knows that you truly love Him, for you were ready to sacrifice Isaac at His command.”

These words made Abraham very happy. The angel pointed out a sheep caught in the bushes. Abraham took the sheep and offered in to God as a sacrifice, instead of his son. Then the angel told Abraham that God would bless him for this offering he had made, that he would have very many descendants, and that from his family the Saviour of the world would arise.

Isaac carrying the wood up the mountain is a figure of Jesus who carried His cross up the hill of Calvary, to offer Himself for the sins of the world. Although God saved Abraham’s son, for love of us He did not save His own Son from death.

God said to Abraham, **“I will bless thee, and I will multiply thy seed (descendants) as the stars of heaven and as the sand that is by the sea shore. And in thy seed shall all of the nations of the earth be blessed, because thou hast obeyed my voice.”** (Genesis 22:17-18)

Before Abraham died he saw the next stage of how God would carry out this promise. He selected a wife for Isaac from among his relatives. Her name was Rebecca. Although God blessed Isaac and Rebecca, they had no children. Isaac prayed to God and God heard his prayer so that Rebecca gave birth to twin sons, **Esau and Jacob**.

**O God, may I always do Thy will, even in things I do not understand.  
Give me a strong faith to see that Thou art my only Good.  
Make me persevere to the end of my life in Thy Love.  
Then bring me to Thy Heavenly Kingdom,  
Where all who ever served Thee, will be waiting to greet me.**

**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.*

**LOVE YOUR NEIGHBOUR**

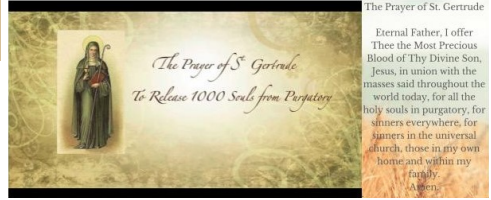
**C**onsider by what rule we are to be directed and regulated in the exercise of the love of our neighbours. The old commandment of the divine law was to love every neighbour as ourselves. The new commandment of the Gospel of Christ is to love every neighbour “even as Christ has loved us” (John 13:34). Have we ever seriously reflected upon the perfection of the love which these rules require of us?—“To love our neighbour 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 had 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; for we deserve nothing but Hell; 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 neighbour as Christ has loved us!

Conclude in promising to exercise daily repeated acts of fraternal charity.



**HOLY SOULS CORNER**

**From the manuscript of  
Sister M. de L.C.,  
written from 1874-1890**



To get an idea of how Purgatory is arranged, we can get a good glimpse of it from a nun from France who had died on 22<sup>nd</sup> February 1871 at the age of 36, and just over 2 years later (in November 1873) she began appearing from Purgatory to a fellow nun in her convent, named Sister M. de L.C (name kept anonymous in the manuscript to protect the nuns identity, as the manuscript was published while the nun was still living).

“I can tell you about the different degrees of Purgatory because I have passed through them. In the great Purgatory there are several stages. In the lowest and most painful, it is like a temporary hell, and here there are the sinners who have committed terrible crimes during life and whose death surprised them in that state. It was almost a miracle that they were saved, and often by the prayers of holy parents or other pious persons. Sometimes they did not even have time to confess their sins and the world thought them lost, but God, whose mercy is infinite, gave them at the moment of death the contrition necessary for their salvation on account of one or more good actions which they performed during life. For such souls, Purgatory is terrible. It is a real hell with this difference, that in hell they curse God, whereas we bless Him and thank Him for having saved us.

Next to these come the souls, who though they did not commit great crimes like the others, were indifferent to God. They did not fulfil their Easter duties and were also converted at the point of death. Many were unable to receive Holy Communion. They are in Purgatory for the long years of indifference. They suffer unheard of pains and are abandoned either without prayers or if they are said for them, they are not allowed to profit by them. There are in this stage of Purgatory religious of both sexes, who were tepid, neglectful of their duties, indifferent towards Jesus, also priests who did not exercise their sacred ministry with the reverence due to the Sovereign Majesty and who did not instil the love of God sufficiently into the souls confided to their care. I was in this stage of Purgatory.

In the second Purgatory are the souls of those who died with venial sins not fully expiated before death, or with mortal sins that have been forgiven but for which they have not made entire satisfaction to the Divine Justice. In this part of Purgatory, there are also different degrees according to the merits of each soul.

Thus the Purgatory of the consecrated souls or of those who have received more abundant graces is longer and far more painful than that of ordinary people of the world.

Lastly, there is the Purgatory of desire which is called the Threshold. Very few escape this. To avoid it altogether, one must ardently desire Heaven and the vision of God. That is rare, rarer than people think, because even pious people are afraid of God and have not, therefore, a sufficiently strong desire of going to Heaven. This Purgatory has its very painful martyrdom like the others. The deprivation of the sight of our loving Jesus adds to the intense suffering.

## MY CATHOLIC FAITH

### Chapter 36. The Resurrection

"Now late in the night of the Sabbath, as it began to dawn towards the first day of the week, Mary Magdalene and the other Mary come to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord come down from heaven, and drawing near rolled back the stone, and sat upon it. His countenance was like lightning, and his raiment like snow. And for fear of him the guards were terrified, and became like dead men. But the angel spoke and said to the women, Do not be afraid; for I know that you seek Jesus, who was crucified. He is not here, for he has risen even as he said. Come, see the place where the Lord was laid" (Matthew 28:1-7).

#### Why did Christ remain on earth forty days after His Resurrection?

Christ remained on earth forty days after His Resurrection to prove that He had truly risen from the dead, and to complete the instruction of the Apostles.

1. Christ's resurrection is an **undoubted fact** on which rests the Christian faith.

St. Paul says: "*If Christ has not risen, vain then is our preaching, vain too is your faith*" (1 Corinthians 15:14). And according to St. John, an eyewitness: "Many other signs also Jesus worked in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God" (John 20:30-31).

2. In the first place, Christ *really died*. His death was witnessed by many, both friends and enemies. It was proved by the soldier who plunged his spear into His side. It was communicated officially to Pilate. His bones were not broken, because He was found already dead. His Mother and disciples would never have buried Him had they suspected the least chance of life.

Some unbelievers urge that Christ was dead only in appearance and after an interval recovered from His swoon and left the grave. The loss of blood following the scourging alone would have been enough to *cause death*, not to mention the wounds He received on the cross.

3. In the second place, Christ *really came to life*. On the first Easter morning He appeared to Mary Magdalen and the other women who sought Him at the sepulchre. Then He appeared to Peter. In the evening He walked with two disciples on the road to Emmaus. At night He appeared to the assembled Apostles.

Nor were these witnesses easily deceived. The Apostles did not at first believe the women who told them the Lord had risen. They *would not even believe* their own senses, thinking the risen Saviour was a ghost. Christ had to call for something to eat, to prove that He was not a ghost. St. Thomas refused to believe the other ten Apostles, who had seen Christ first. He only believed when Our Lord appeared to him and bade him touch His wounds.

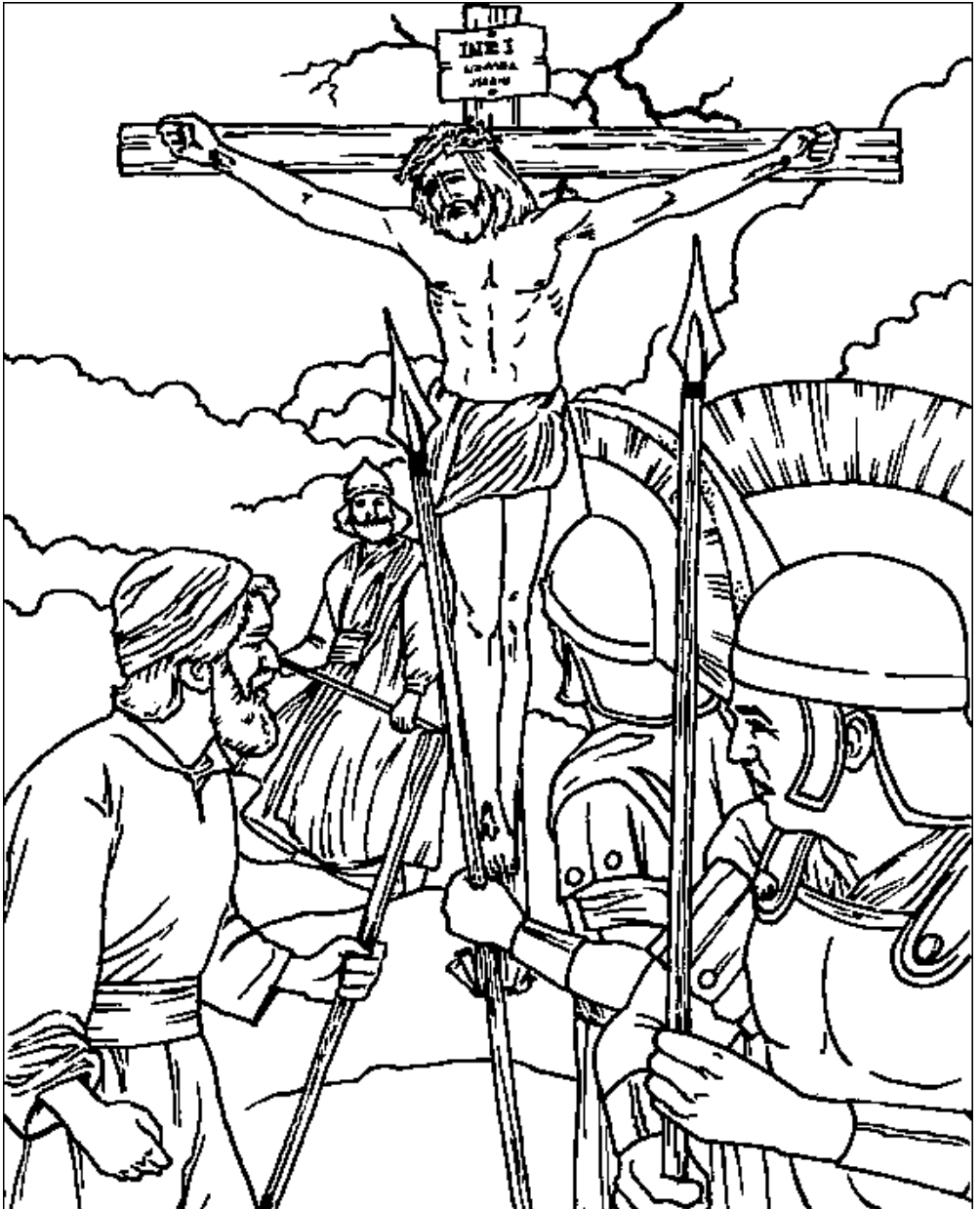
4. The Jews *bribed* the guards to say that while they were asleep, the disciples had stolen the body of Christ.

Such an act was made impossible by Christ's enemies themselves. They had *sealed and guarded* the tomb. "So they went and made the sepulchre secure, sealing the stone, and setting the guard" (Matthew 27:66). Even supposing the guards to have fallen asleep, the great stone which covered the sepulchre could not have been moved without waking some at least of the guards. Finally, it is a remarkable circumstance that the guards were *not punished* for this breach of duty.

5. Christ *really arose* from the dead. For forty days He appeared to many. He conversed, walked, and even ate with them. He spent much time instructing the Apostles.

One of His most important appearances was to *five hundred* disciples on a mountain in Galilee, when He gave the Apostles the command to go forth into the world and teach. The Evangelists have recorded nine apparitions; but it is evident from their writings (for example, Acts 1:3) that there were other and unrecorded occasions when Christ appeared. Countless of Christ's followers *laid down their lives* in testimony of the truth of the resurrection. "During forty days appearing to them, and speaking of the Kingdom of God" (Acts 1:3).

# Colouring Page



# Aesop's Fables

## The Bald Man & The Fly

There was once a Bald Man who sat down after work on a hot summer's day. A Fly came up and kept buzzing about his bald pate, and stinging him from time to time. The Man aimed a blow at his little enemy, but ended up hitting his own head instead; again the Fly tormented him, but this time the Man was wiser and said: *'You will only injure yourself if you take notice of despicable enemies.'*

## The Fox & The Stork



At one time the Fox and the Stork were on visiting terms and seemed very good friends. So the Fox invited the Stork to dinner, and for a joke put nothing before her but some soup in a very shallow dish. This the Fox could easily lap up, but the Stork

could only wet the end of her long bill in it, and left the meal as hungry as when she began. 'I am sorry,' said the Fox, 'that the soup is not to your liking.'

'Pray do not apologise,' said the Stork. 'I hope you will return this visit, and come and dine with me soon.' So a day was appointed when the Fox should visit the Stork; but when they were seated at table all that was for their dinner was contained in a very long-necked jar with a narrow mouth, in which the Fox could not insert his snout, so all he could manage to do was to lick the outside of the jar.

Moral: *Do unto others as you would have them do unto you.*





Place  
Stamp  
Here

The Crusader  
280 W. Botany Street  
Rockdale, NSW 2216

*Use tape to seal this edge*



**LITURGY THIS MONTH**

*The month of March is dedicated to Saint Joseph*

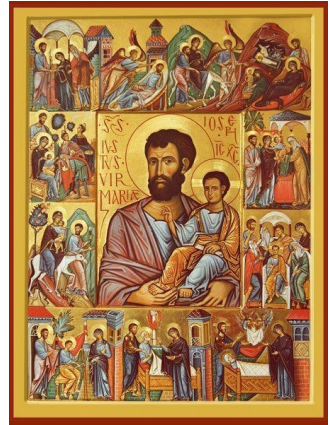
*We pray St. Joseph for:*

*Material well-being of the Family;*

*Protection of house and property;*

*The Fathers of families, their careers in particular;*

*The Virtue of Purity and the Grace of a Good Death.*



**March 1<sup>st</sup>: 1<sup>st</sup> Sunday of Lent**

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

**March 8<sup>th</sup>: 2<sup>nd</sup> Sunday of Lent**

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

**March 15<sup>th</sup>: 3<sup>rd</sup> Sunday of Lent**

Our life is a constant fight between good and evil, fidelity to Jesus or falling in the snares and traps of the devil.

**March 19<sup>th</sup>: St. Joseph**

Our Saint watches and protects the Church and all the faithful.

**March 22<sup>nd</sup>: 4<sup>th</sup> Sunday of Lent**

By His death, Jesus will give us His Body as the sacred food of our souls.

**March 25<sup>th</sup>: Annunciation**

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

**March 29<sup>th</sup>: Passion Sunday**

The Crucifixes and the statues are veiled so we can concentrate on the Passion of Jesus.

**The 10 Commandments - 3**



**Remember that thou keep holy the Sabbath Day**



The Crusader prays, receives Communion, makes sacrifices and shows good example for the intention that is given him each month by Reverend Father Davide Pagliarani, successor of Archbishop Marcel Lefebvre as Superior General of the Society of Saint Pius X. Fr. Pagliarani offers them at his Mass once a month.



PRAVER

**March 2020 Intention:  
that St. Joseph will raise up many vocations!**

**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

**that St. Joseph will raise up many vocations!**



COMMUNION



SACRIFICE



APOSTOLATE

**DECEMBER 2019 RESULTS**

for the conversion of sinners

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example	% returned
				Sacramental	Spiritual						
Brisbane	4	124	60	60	32	25	625	32	45	124	5%
Jolimont	11	253	70	62	3	689	1115	65	100	408	85%
Mackay	4	124	24	24	155	116	496	15	4	84	100%
Rockdale	10	220	61	31	89	136	243	64	2	68	56%
Tynong	7	200	57	56	191	708	935	65	31	417	10%
Whanganui	0	0	0	0	0	0	0	0	0	0	0%
Elsewhere	2	43	19	19	38	324	256	18	47	330	9%
<b>TOTAL</b>	<b>38</b>	<b>964</b>	<b>291</b>	<b>252</b>	<b>508</b>	<b>1998</b>	<b>3670</b>	<b>259</b>	<b>239</b>	<b>1431</b>	<b>14%</b>

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