



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia



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November 2018:

**Month of the
Holy Souls**

*For persecuted
Christians*

Feast of the Holy Relics

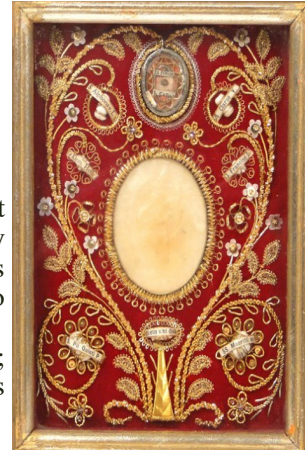
By *relics of the Saints* we mean all that remains of them after their death—their bones, their ashes, their clothing and other objects used by them. Enemies of the Church have condemned the cult of the Saints as being borrowed from pagan customs and without apostolic origin. The decision of the Council of Trent suffices to show the falsehood and bad faith of their reasoning. That Council, in effect, decreed quite otherwise, that the bodies of the martyrs and other Saints, who were the living members of Jesus Christ and the temples of the Holy Spirit, must be honoured by the faithful, and that through them God grants a great many benefits to the living. Its decision was based on the usage already established in the first century and which has remained constant in the Church, as well as on the teaching of the Fathers and Councils.

The cult of holy relics is therefore not only permitted, but commanded; it is not only a right, but a duty. Let us note well that the cult of holy relics diverges from pagan practices in that it is supernatural. We do not honour what remains of the Saints for any motive derived from nature, but from motives based on the Faith. If one honours the memory and remains of great men worthy of that title, it is regarded as justice; but when one honours the memory and remains of the Saints, it is more than justice, it is the *virtue of religion*. The final object

of the cult of the holy relics is God who sanctifies the Saints; it is Jesus Christ, whose

members the Saints are. This cult is so legitimate that God Himself sometimes glorifies the relics of His Saints by heavenly perfumes, by other marvellous privileges, by countless miracles. Let us add that the cult of holy relics also has its foundation in the glorious resurrection which is awaiting the bodies of the Saints. God Himself will reassemble these remains at the end of the world and will give them all the brilliance and beauty of which they are capable.

Let us then venerate, with respect, devotion and confidence, these precious relics which once were animated by such great souls, were the instruments of beautiful and holy works and of astonishing virtues, and which will some day be honoured by a brilliant and immortal glory. Let us value pilgrimages made to the tombs of the Saints, and celebrate religiously the feast of the holy relics, which appropriately follows closely upon All Saints Day, the feast day of the splendid holy souls who are in Heaven.



This feast is on 5th November

FROM THE CHAPLAIN

Dear Crusaders and Friends,

What would you like for your birthday?



I am sure that you would like a party with cake and ice cream. You would want your friends to come over. But more than anything else, you would be thinking of the gifts, the presents that you would receive. You might even say that you are wanting a great lot of treasure on your birthday.

Well, my birthday is not far off and I too am thinking about presents, or rather treasures to be exact. How happy I would be on my birthday if I received all of your treasure sheets for September and Oc-

tober. I don't want cake and ice cream or a party or other gifts and presents. I just want your treasure sheets.

You may ask why? Why? Why? Why? And I'll tell you as I have told you before. Your treasure sheet represents your soul. And a soul is the most valuable thing in the whole world. More valuable than any toy, or game, or bicycle, or clothes, or money, or jewels. But don't think that I want your souls for myself or that you are offering your souls to Fr. Campbell. No, you are offering your souls to Our Lord Jesus Christ. I just collect your treasure sheets and pass them on to Fr. Pagliarani, the Superior General of the Society of St. Pius X, who offers them to Jesus during Mass once a month.

And you can forget about my birthday, and focus on Our Lord's birthday in less than two months. Be generous in completing and turning in your treasure sheets over the next two months in order to truly give your soul to Jesus as a gift on His birthday.

Yours in Jesus & Mary,
Fr. Campbell

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



CARMEL AT LAST!

Almost at that very moment Thérèse felt the gaze of one person who still looked upon her entrance with disapproval—Canon Delatroette. As the cloister door stood open, he surveyed the little group of nuns gathered about her.

“Well, my Reverend Mothers, you can now chant a *Te Deum*,” he announced grimly. “As the Bishop’s delegate, I present to you this child

of fifteen whose entrance you have desired. I trust she may not disappoint your hopes, but I remind you that if it should turn out otherwise, the responsibility will be yours alone.”

A chill silence descended on them all. Thérèse’ heart ached for Papa, for she could see that the words of the Canon had struck

him to the quick. Yet no one made any reply. After a few more farewells, the door was closed and she was led away. It was time to change her dress of pale blue wool for the black garb of a postulante.

From the beginning, everything about the monastery delighted her. The silence, the poverty, the chanting of the Divine Office, the plain little cell assigned to her, seemed more wonderful than the greatest riches on earth. It was even a cause for joy to be told that she must no longer use the word “my” as she had done in the world. From now on it would be *our* handkerchief, *our* book, *our* cell, since no one in Carmel presumes to claim anything for her exclusive use. Truly Thérèse was happy, and not a day passed that she did not rejoice at God’s

goodness in giving her the vocation to be a Carmelite. She told herself that she was in the monastery forever. Only death could take her away.

Yet she did have troubles. On her entrance she had been assigned some household duties. For a little while each day she worked in the linen room with Mother Mary of the Angels, sub-Prioress and Novice Mistress. She was also given a staircase and a dormitory to sweep. These were only light duties, but being unused to housework she did not always accomplish them properly. One day the Prioress, Mother Mary Gonzaga, discovered a cobweb on the stairway. In the presence of the entire community she gave her a dreadful scolding.

“It’s easy to see that our cloisters have been swept by a child of fifteen,” she said crossly. “Sister Thérèse, go and sweep away that cobweb, and learn to be more careful in the future.”

She was embarrassed, and hurt too, for never had the Prioress spoken to her sharply. In her visits with her in the parlour, she had always been kind and understanding. From this time on, however, she was continually finding fault. Everything Thérèse did was wrong, and presently the Novice Mistress made matters even worse. Almost every afternoon at half-past four she sent her to the garden to do some weeding for exercise. On these little trips she never failed to meet Mother Mary Gonzaga. One day she stopped her, and as usual she was angry.

“Child, you do absolutely nothing!” she exclaimed. “What kind of a novice are you to have to be sent out every day for a walk?”

Thérèse kept silent. A good religious is not expected to make excuses for herself, even when she is in the right. But her heart was heavy many times because of the Prioress’ treatment. She no longer seemed to like Thérèse. Every time they met she was scolded for being lazy, stupid, slow. Little did she realise that Mother Mary Gonzaga was treating



her thus in order to test her vocation, that she really loved her and was doing her best to make her lean upon God instead of upon creatures.

Sometimes Marie and Pauline were irritated with Thérèse, too. At recreation time she did not come to sit beside them, but spent this free hour with other nuns instead. She never confided in her big sisters whether she liked being a Carmelite. In spite of their training as religious, they felt that Thérèse had changed and no longer loved them as in their days together at home. She was a stranger, not the little girl who had run to them with one childish trouble after another.

Thérèse knew what her dear ones were thinking, but did not change her ways. She felt she should not seek for any pleasure, even the most innocent, now that she had come to Carmel to save souls by prayer and sacrifice. That Marie and Pauline sometimes did not understand only made the sacrifice greater and more pleasing to God.

The weeks passed, and she did her best to follow the Rule. She wanted so much to be a saint! Yet who was there to help and encourage her? Our Lord seemed to have gone very far away. She found it very hard to pray, even at Mass or after Holy Communion. The chaplain and other priests who came to the monastery did not understand what was the matter with her, and when she told one of these, Father Blino, that she wanted to be a saint and to love God as Saint Teresa of Avila had loved Him, he was quite taken back.

“What pride and presumption!” he exclaimed. “Confine yourself to the correction of your faults; see that you offend the good God no more; make some little progress each day, and moderate your rash desires.”

Thérèse tried to make him understand. “Father, I don’t think my desires are rash. Didn’t Our Lord say: ‘Be ye perfect, as your Heavenly Father is perfect?’”

But Father Blino was not convinced. He repeated his advice, and from then on she was more worried than ever about the state of her soul. Only the chance to speak to another priest, Father Pichon, gave relief. Thérèse had known him before her entrance into Carmel, for he had been confessor to Marie and Pauline, and also the only priest to encourage her to enter the monastery so early. After having heard a General Confession of my life, Father Pichon told Thérèse to be of good heart for she was in

state of grace. Then he spoke these words:

“In the presence of God, of the Blessed Virgin, of all the angels and saints, I declare that you have never committed a single mortal sin. Render thanks to the Saviour, Who has given you this grace without any merit on your part.”

Thérèse was greatly consoled, and promised not to worry any more. There was help from another source, too—that of the reading she was required to do. She already loved one book very much. It was *The Imitation of Christ*, which she knew by heart. But now she began to make the thorough study of the writings of the two great saints of Carmel—Teresa of Avila and John of the Cross. The Bible was given to her also, and she became so attached to the Gospels that when she discovered a volume containing all four, she asked permission to carry it with her always. It was a very tiny book, and so she was able to keep it next to her heart.



Since her entrance, she had worn the black dress and cap of a postulant. As spring gave place to summer, she thrilled at the thought that soon she might exchange this garb for the holy habit of the Carmelite Order. He told herself that generally one remains a postulant for six months. Since she had entered the monastery in April, she would be eligible to become a novice in October—while she was still fifteen. But presently Mother Mary Gonzaga called her aside and said that her Clothing Day would not occur so soon.

“You will have to wait three extra months,” she informed her.

There was no explanation for the delay, but something told Thérèse it was not because the Prioress doubted her vocation. No, there was another reason. Perhaps Canon Delatroette did not think she had been tried enough? Perhaps he still believed she had made a mistake in entering a cloistered Order at the age of fifteen?

More next month

EUCCHARISTIC DEVOTION**The Respect
due to Churches**

What is this holy place! It is truly the house of God and the gate of heaven! exclaimed the patriarch Jacob after the visions of the miraculous ladder. We can say as much of each of our churches. They are the dwelling places of angels and archangels, the palace of God, heaven itself. If we do not believe it, look at the altar of sacrifice. Recall for what purpose and for what end it is set up. Think what He is Who is about to come down. Who will not be penetrated with a holy awe?

1. THE HOUSE OF GOD.**Basilica of the Agony**

Our churches are holy, consecrated, sacred, because God-made-man dwells there day and night. In early times, many Christians crossed the seas to see the holy places where the great mystery of our Redemption was wrought. Oh, blessed places! they exclaimed, where so many wonders were worked to save us! And they could hardly tear themselves away from the Cenacle or the Garden of the

Agony without shedding tears.

On Calvary, when Jesus Christ endured such great sufferings for us, they felt their faith rekindled and their hearts burning with a new fire. But without going so far, or exposing ourselves like them to many dangers, have we not Jesus Christ in the midst of us, not only as God, but Body and Soul? Are not our churches as worthy of reverence as the holy places?

What a blessed people are Christians, who see renewed each day on the altars all the wonders that Almighty God worked formerly on Calvary.

2. REVERENCE IN CHURCH.

And meanwhile, for the most part, we come to church without reverence, without love of God, without knowing even what we have come to do. Some let their minds and hearts dwell on a thousand worldly matters. Others are there reluctantly and are bored. There are some who scarcely kneel whilst a God pours out His precious Blood for their pardon. Lastly others are in such haste to leave the church, they do not wait for the priest to come down from the altar. My God what little love Thy children have for Thee, or rather, how they scorn Thee! Indeed, what a spirit of frivolity and distraction appears when people are in church. Some sleep, others converse together, and nearly everyone is taken up with what he has to do.

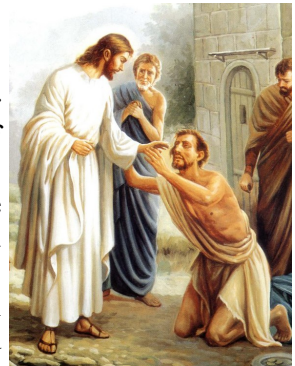
3. LACK OF FAITH.

See, it is lack of faith that is the matter. We are poor blind folk. We have a mist over our eyes. Only faith can dissipate the mist.

Why indeed, since the same wonders which were wrought in the Cenacle and on Calvary are wrought every day under our eyes, have we not the same love, the same gratitude, the same reverence as the pious pilgrims who used to visit the holy places? Because in punishment for our ingratitude and the bad use we have made of Grace and the divine Eucharist, the good God has deprived us in some measure of the light of faith. So we scarcely feel or understand that we are in the presence of God. My God, what a misfortune! Let us fear, let us fear, lest the good God punish us for the little respect we have for His adorable presence.

It is like the good bishop who was here the other day.

Everyone jostled him. Ah! if they had known that he was a bishop! Ah well! because Our Lord does not let us see Him in the Blessed Sacrament in all His majesty you stand here without respect, and nevertheless, it is He. He is in the midst of you! Ask Him then to open the eyes of your hearts. Say to Him, as the blind man in Jericho: "Lord that I may see.



THE LIFE OF THE BLESSED VIRGIN MARY

A TIRESOME JOURNEY MEANS A GLAD ARRIVAL. ELIZABETH IS THERE TO MEET HER.



HER DEAR YOUNGER COUSIN COMES TO HER IN HER HOUR OF NEED. ELIZABETH IS NOT HER USUAL VIGOROUS SELF. SHE CAN USE HELP.



AND SUDDENLY THERE IS A STIRRING WITHIN HER, AND SHE REALIZES THIS IS MORE THAN HELP. THIS IS THE WOMAN OF THE PROMISE!



"BLESSED ART THOU AMONG WOMEN AND BLESSED IS THE FRUIT OF THY WOMB!" CRIES ELIZABETH.



"HOW HAVE I DESERVED THAT THE MOTHER OF MY LORD SHOULD COME TO ME!"



ELIZABETH IS THE FIRST ONE TO KNOW HER SECRET, THE FIRST TO SHARE HER JOY.



AND MARY SAYS, "MY SOUL MAGNIFIES THE LORD... BECAUSE HE HAS REGARDED THE LOWLINESS OF HIS HANDMAID."



BUSY WEEKS FLY BY—BAKING, MENDING, CLEANING, AND CARING FOR THE OLDER WOMAN WEAK WITH HER NEW BURDEN.

ENGLISH AND WELSH MARTYRS**Blessed David Lewis, S. J., 1679**

Blessed David Lewis was the last of the Welsh Catholics publicly put to death for the Faith. He was a lineal descendant of Owain Glyn Dwr (Glendower) showing how deep his roots were in Welsh tradition. He was born in Abergavenny, in a part of Wales that had remained notably loyal to the Catholic Faith, about 1616, and was the youngest of nine children. He was nephew of the celebrated priest, Fr. Augustine Baker, and his mother, Margaret (Pritchard before her marriage,) was a fervent practising Catholic, as were his older brothers and sisters. But his father, Morgan Lewis, who was headmaster of Abergavenny Grammar School, seems to have been somewhat lax, and outwardly at least, to have conformed. David, who attended the same Grammar School, was inclined to follow his father.

It is fortunate that when he was sixteen he was sent to France in the company of Lord Rivers and there, persuaded by his uncle, he was reconciled by Father Talbot. During his absence his father was reconciled as well. War broke out in 1636 which cut short his stay in Paris. He returned to London, therefore, and was entered as a law student at the Middle Temple where he remained until the death of both his parents. He then made up his mind to become a priest and, assisted financially by Father Charles Gwynne, S. J. (Rector of the Welsh Mission 1632 – 47,) he got to Rome where he was enrolled in the Venerable English College in 1638. He was ordained priest on 20th July 1642, and on 19th April 1645, he entered the Society of Jesus. The following year he was simply professed, and was ultimately professed in 1655.

He was sent on the Welsh Mission where he was obviously the right man for Wales, where he laboured as a priest in his native country for thirty one years. He was the superior of St. Francis Xavier Mission from 1667 till his heroic death in 1679. His zeal knew no bounds and such was his charity to the poor that he was called "The Father of the Poor." He was first stationed in Cwm, a remote village on the Monmouth-Hereford border, which was the refuge of more than a score of priests. But so severe was the persecution that within a few years their numbers were reduced to seven. His active ministry extended, to many other places, not least Llantarnam, which had been a great Cistercian Abbey until the reformation.

So great was Father Lewis's influence that questions were asked in the House of Lords about "an eminent Papist house where one Mr David Lewis, a Popish priest, has said Mass for many years last past." He was likewise reported for often saying Mass in Abergavenny and for frequenting the house at Cwm.

Stirred up by the Titus Oates' "Plot" panic, the order to search the house at Cwm was given. The fathers were fore-warned and escaped, but the sheriff's men found "crucifixes, and bottles of oyle, reliques, an incense-pot, a mass-bell, surplices and other habits, boxes of white wafers, and stamps with Jesuitical devices. But Father Lewis they found not and a proclamation was issued for his arrest. There was a man who had been Father Lewis's

servant, whose wife had tried to obtain money from the priest under false pretences, who had been dismissed on that account. This mean, apostate couple were eager to earn the 50 pounds for the capture of a Jesuit and the 200 pounds offered by the Welsh magistrate, John Arnold, a rabid Calvinist.

The apostate who knew so much of Fr. Lewis's habits, revealed that he was wont to stay in Llantarnam with his aunt, Lady Morgan; not in the house but in a nearby cottage. This was raided on Sunday morning, 17th November 1678, just as Father Lewis was about to set forth to say Mass at some other place. He was arrested and taken to Monmouth Gaol, where he was confined for two months until he was removed to the prison at Usk.

On 28th March 1679, he was charged at Monmouth Assizes with being a priest in the realm contrary to the Act of Elizabeth.

His judge was Sir Robert Atkins. "It is enough," said he, "that you have exercised the functions of a priest in copes and vestments used in your Church, that you have read Mass, heard confessions, given absolutions, married and christened.... He that is used to reading Mass commits treason." The jury returned their verdict in a few seconds. Father Lewis was then ages sixty-three.

But it was not enough that this elderly man should have to undergo the frightful sentence then passed upon him. Before that he had to be taken all the way to London, in company with **Blessed John Kemble**, so that Oates and his friends might have the grim satisfaction of interviewing him. Of this interview, the Martyr reported, "Discover plot I could not, for I knew of none; and conform I could not, for it was against my conscience."

He was sent back to Usk to await death. That butchery took place on 27th August 1679 at the spot where the Catholic Church now stands. Before he died he was allowed to address the crowd. The speech he made at the gallows was so moving, it was later published. It read, "I believe you are here not only to see a fellow native die, but also with expectation to hear a dying fellow native speak... I speak not as a murderer, thief or such-like malefactor, but as a Christian, and therefore am not ashamed. My religion is the Roman Catholic; in it I have lived above this 40 years; in it I now die, and so fixedly die, that if all good things were offered me to renounce, all should not move me one hair's-breadth, from my Roman Catholic faith. A Roman Catholic priest I am; a Roman Catholic priest of the religious order called the Society of Jesus I am, and I bless God who first called me... Please now to observe I was condemned for reading Mass, hearing Confessions, administering the Sacraments, and dying for this I therefore die for my religion." He ended telling the bystanders to be firm in their faith. Just before the execution, Fr. Lewis prayed, "Sweet Jesus, receive my soul." The end came too soon for the butchers to be able to cut the Martyr down alive, and his body was not quartered, but buried in a grave which was dug in front of the west door of the ancient parish church of Usk. Until 1870 the simple stone on the grave bore the text "Popish Recusant."

Father David Lewis was beatified on 15th December 1929.



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.

**CHARITY OF THE BROTHERHOOD**

Before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins.

—I Peter 4:8

* * *

Let the charity of the brotherhood abide in you.

—Hebrew 13:1

* * *



Thou knowest well enough how to excuse and colour thy own doings, and thou wilt not take the excuses of others.

It were more just that thou shouldst accuse thyself and excuse thy brother.

If thou wilt be borne with, bear also with another.

See how far thou art yet from true charity and humility, which knows not how to be angry with anyone, or to have indignation against anyone but one's self.

It is no great thing to be able to converse with them that are good and meek, for this is naturally pleasing to all. And everyone would willingly have peace and love those best that agree with them.

But to live peaceably with those that are harsh and perverse, disorderedly, or such as oppose us, is a great grace, and highly commendable and manly.

He who knows how to suffer, will enjoy much peace.

Such a one is conqueror of himself and lord of the world, a friend of Christ and an heir of Heaven.

—Imitation of Christ.

HOLY SOULS CORNER

The great revelation of Fatima is that God wants to establish devotion to the Immaculate Heart of Mary and that we must continually pray and sacrifice ourselves for the conversion of sinners. The essence of the message can be summed up in Our Lady's declaration made during her fourth apparition on 19th August 1917: "Many souls will fall into hell because they have no-one to sacrifice and pray for them."

The first request, the most important because of the number of times it was repeated, is for the daily recitation of the Rosary to obtain peace. It is the only request to have been made at each apparition.

The second request concerns sacrifices made for the conversion of sinners. On 13th July 1917, during her third apparition, Our Lady asked the little seers: "Make sacrifices for sinners, and say often, especially every time you make a sacrifice: 'O Jesus, this is for love of Thee, for the conversion of sinners, and in reparation for offenses committed against the Immaculate Heart of Mary.'"

Already, in the spring 1916, the Angel had taught the following prayer to the little seers: "My God, I believe, I adore, I hope, and I love Thee; I ask pardon for those who do not believe, who do not adore, who do not hope, and who do not love Thee."

The sacrifices asked for by Heaven are the careful observance of the duties proper to our state of life.

The third request concerns the communion of reparation on the first Saturdays of the month. On 13th July 1917, Our Lady revealed to the little shepherd children: "I will come to ask for the consecration of Russia to my Immaculate Heart and for the communion of reparation on the first Saturdays of the month. If my demands are heard, Russia will convert and peace will reign."

The practice of first Saturdays is made up of four elements. On that day:

1. Confess;
2. Make a communion of reparation for the offenses committed against the Immaculate Heart of Mary;
3. Recite the Rosary;
4. Meditate for fifteen minutes on the mysteries of the Rosary.

To these practices should be added a personal consecration to the Immaculate Heart of Mary and the wearing of the scapular. These latter requests were not formally expressed in the words of Our Lady, but which Sister Lucia always affirmed were part of the devotion to the Immaculate Heart of Mary.

It should be obvious that the important message of Fatima is intimately linked with devotion to the Holy Souls. How grateful are suffering souls in Purgatory to be there instead of in Hell. If Our Lady's words are heeded, how many souls will be saved and, in Purgatory, will be grateful for those words so often repeated after each decade of the Rosary:

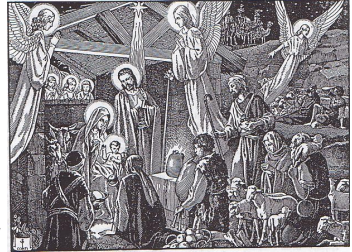
"O my Jesus, forgive us our sins, save us from the fires of hell and lead all souls to heaven, especially those most in need of Thy mercy."



MY CATHOLIC FAITH

Chapter 31. The Nativity

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly. And the angel said to them, 'Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Saviour, who is Christ the Lord'".



When was Christ born?

Christ was born of the Blessed Virgin Mary **on Christmas Day**, in Bethlehem, **more than two thousand years ago**.

1. When Jesus Christ was born, the Jews were no longer independent. In 64 B.C. Pompey reduced their kingdom and subjected it to *Rome*.

Because the Jews were always plotting rebellion against Rome, the Jewish king was replaced by Herod, a Gentile, the first non-Jew to become king. Thus the scepter was "taken away from Juda", and the time predicted for the Messiah had arrived.



2. Today we *reckon* dates from the birth of Christ. This has been the continuous custom since the time of Charlemagne, although many rulers from the 5th century had adopted the practice.
3. *Bethlehem* is a little town in Judea, near the city of Jerusalem. Joseph and Mary went there in obedience to the Emperor at Rome, who had commanded all his subjects to register in the towns of their ancestors.

Joseph and Mary were both descended from King David, whose city was Bethlehem; this is why they went to register there. They tried to find a place to stay in even for only a night, but could find refuge nowhere. And so they sought shelter in a poor stable; there Jesus was born.

4. Jesus was born in a stable, a poor place. He *preferred* poverty and humiliation in order to suffer more for us.

He wished to show Himself a friend of the poor, and to teach that the best way to heaven is through *humility*, and *detachment* from worldly goods.

Colouring Page



*Requiem aeternam dona ei, Domine!
Eternal rest grant unto them, O Lord!*

Aesop's Fables

The Bear and the Fox

A Bear boasted very much of his philanthropy, saying that of all animals he was the most tender in his regard for man, for he had such respect for him that he would not even touch his dead body. A Fox hearing these words said with a smile to the Bear, "Oh! that you would eat the dead and not the living."

One is known by deeds, not by words.



The Swallow and the Crow

The Swallow and the Crow had a contention about their plumage. The Crow put an end to the dispute by saying, "Your feathers are all very well in the spring, but mine protect me against the winter."



Fair weather friends are not worth much.



Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here



Crusader Treasure Chart—November 2018

For persecuted Christians

Day of Month	Morning Offering	Masses	Communions		Sacrifices	Decades of Rosary	Visits to the Bl. Sac	15 mins of Meditation	Good Example
			Sacramental	Spiritual					
1									
2									
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Total									

8

LITURGY THIS MONTH

The month of November is dedicated to the Holy Souls in Purgatory

During this month, say often some prayers for the Poor Souls and especially when you pass a cemetery. It is a good habit to make then the sign of the Cross and say "Eternal Rest grant unto them, O Lord, and let perpetual light shine upon them".



November 1st: FEAST OF ALL SAINTS

We praise God on that day for the immense number of Saints in Heaven and pray that we one day join them for our Eternal Happiness.

November 2nd: COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Special day to pray for the Holy Souls and remember that they rely on our prayers to come out of Purgatory and reach Heaven.

Last 3 Sundays after Pentecost

It is interesting to see the teaching of the Church throughout all the Sundays after Pentecost. Our Lord performs many miracles to teach men to love Him and trust in Him. The last Gospel of the Liturgical Year is that of the end of the world, so that we keep in mind the purpose of our life; which is Heaven.

The Hail Mary - 4



Blessed art thou amongst women



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



PRAVER

**November 2018 Intention:
For persecuted Christians**



COMMUNION

Daily offering

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



SACRIFICE



APOSTOLATE

JULY-AUGUST 2018 RESULTS

The Intentions were for priestly & religious vocations and to make reparation for the blasphemies said against the Immaculate Heart of Mary

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
				Sac.	Spirit.					
July	72	2313	604	474	877	2513	8351	794	594	2150
August	35	1038	355	314	621	1920	4286	480	323	1476

Remember that all the good works and prayers from your treasure sheets are given each month to Father Pagliarani and so that he may be able to offer them at his Mass on the first Saturday of every month.

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