



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia



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December 2018:

ADVENT:

Month of the Holy Child Jesus

*For the dying
and deceased*

*The
Saint
of
the
month*

Saint Bibiana Virgin and Martyr († 363)

Saint Bibiana was a native of Rome, born in the fourth century, the daughter and sister of martyrs. Flavian, her Christian father, was apprehended during the reign of Julian the Apostate, branded on the face as a slave, and banished to Tuscany, where he died of his wounds a few days later. Her mother, Dafrosa, was beheaded two weeks later. Their two daughters, Bibiana and Demetria, after the death of their parents were stripped of all they had in the world, and then imprisoned with orders to give them no food. The Roman praetorian offered them rewards if they would abandon their faith, and threatened a cruel death if they would not conform, but they replied courageously that the goods and advantages of this world had no attraction for them, and that they would endure a thousand deaths rather than betray their faith and their Saviour. Demetria, after having pronounced this ardent defense, fell to the ground and expired at her sister's side; she is inscribed in the Roman martyrology on 21st June.

The officer gave orders that Bibiana be placed in the custody



of a woman named Rufina, who was commanded to corrupt her or mistreat her. But the martyr made prayer her shield and remained invincible. Enraged at the courage and perseverance of the young virgin, the persecutor ordered her to be tied to a pillar and whipped until she expired, with scourges tipped with leaden plummets. The Saint underwent this punishment cheerfully, and died at the hands of the executioners. She was buried by a holy priest at a site where afterwards a chapel and then a church were built above her tomb. In 1628 the church was splendidly rebuilt by Pope Urban VIII, and in it he placed the relics of the two sisters and of Saint Dafrosa, their mother.

**Saint Bibiana's feastday
is on 2nd December**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Last month I was speaking about birthdays and it reminded me to speak to you about your birthday; your 16th birthday to be exact. You all know that you were able to enter the Eucharistic Crusade after you had made your first Holy Communion; around the age of seven. But not many of you know how long you can be part of the Eucharistic Crusade. The answer is that you can be a Eucharistic Crusader for 9 years (if you begin at the age of seven). That's right, you can be a Eucharistic Crusader until your 16th birthday. When you turn 16, you are released from your obligations in the Eucharistic Crusade.

However, just because you stop being a Eucharistic Crusader at the age of 16, it doesn't mean that you can stop praying, sacrificing, receiving communions and being an apostle to others. No, if you have been a good Crusader of the Eucharist for 9 years, you will certainly want to continue to help Our Lord and Our Lady to save souls. What then will you do. My suggestion is that you join one of the groups for older people. You have the 3rd order of the Society of St. Pius X, the 3rd order of the Car-

melites, the Militia Immaculate, the Legion of Mary, the Apostolate of Prayers for Priests, and others if you search around. These groups help you to continue working for the reign of Our King and Queen.

If you are already 16 years of age, please send me a notice. Your name will be removed from my list of actual members, but you will always be one of the former members for whom all the actual members pray. I will also stop sending you the magazine every month, but if you still find that the articles encourage you to pray and make sacrifices, just say the word and I will keep on sending it too you even to the age of 99.

You can write to me at:
280 W. Botany St.,
Rockdale, NSW 2216
Or email me at:
crusade.anz@sspx.org
which is my new email address.

I wish all of you a blessed Advent season. May you be especially attentive to uniting all your day (even your play) to the Sacred and Immaculate Hearts of Jesus & Mary. Make this vacation from school a time to grow in holiness and the love of God while taking some well earned rest from studies.

Yours in Jesus & Mary,
Fr. Benjamin Campbell

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



PRECIOUS CROSSES

For some months Papa had not been well. Before Thérèse' entrance into Carmel, he had suffered a mild attack of paralysis. She had worried about this then, yet still felt she should offer herself to God. Moreover, Céline and Léonie had promised that they would give him good care. There was no real need for her to remain at home.

Through the mercy of God, Papa soon recovered sufficiently to be able to make occasional visits to the monastery. Thérèse was always delighted when he came, and so were Marie and Pauline. But one day Papa's visit was made in a more serious mood than usual. He had just returned from a trip to Alençon, their former home.

"My children," he told them, "I received some wonderful graces in the church of Notre-Dame. I felt so overwhelmed at God's goodness that I made this prayer: "My God, it is too much. Yes, I am too happy. It isn't possible to get to Heaven this way. I want to suffer something for You..."

The three of us stared in bewilderment. What did Papa mean? Why was his face now so joyous?

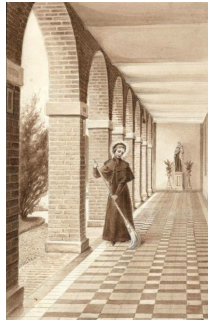
"Children, I offered myself... I offered myself as a..."

But the last words would not come, and suddenly they found themselves supplying it—silently, almost fearfully. In their parish church in Alençon, Papa had offered himself as a victim for sinners!

In the days that followed Thérèse pondered upon his revelation very often, and not without sorrow. For years she had prayed for the grace not to give her love to creatures or to try to find happiness in them. Now she glimpsed the truth. God had been pleased with such a prayer, and He had decided to take her at her word. He wanted her whole heart. He wanted to be her only source of

happiness, and so He was going to remove the innocent joy of Papa's occasional visits.

Soon the suspicion was confirmed. Papa had another attack of paralysis, from which he recovered only slowly. As Thérèse prayed for the grace to accept his illness bravely, to act like a true Carmelite, the Prioress informed her that she would receive the holy habit on 10th January 1889—a week after her sixteenth birthday. And her name in religion, as she had been promised long ago, would be Sister Thérèse of the Child Jesus.



Once again it was a case of accepting the bitter with the sweet, and Thérèse began to prepare for her Clothing Day as fervently as she could. She gave herself and all her actions to Our Lord, sweeping the stairs in His honour, sorting the clothes in the linen room, keeping in good order the little shrine of the Infant

Jesus which had been given into her care. In between her work and prayer, however, she thought of a rather unusual favour which she wanted in return.

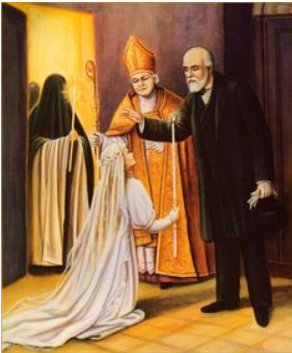
"Please send some snow on 10th January!" she asked Our Lord. "I'm to be dressed as a bride on that day, and I want the whole world to wear white, too!"

It was a childish request, but one on which she had set her heart. After all, she had entered this world when the ground was covered with spotless white, and from childhood snow had charmed her. What if the winter had been a mild one so far? That the possibility of snow was very faint? The Holy Infant would surely give what she asked, especially since she was going to add His Name to her own on 10th January.

“There *will* be snow on my Clothing Day,” she told herself. “I just know it!”

The week before her clothing she spent in retreat, praying and thinking about the important step she was to take. Finally came the great day itself. She wore a beautiful dress which Papa had sent, made of white velvet and trimmed with Alençon lace. Her hair, hanging in long curls for the last time, was covered with a veil of white tulle and a wreath of lilies. Presently the nuns led her to the cloister door, for according to custom she was to assist at Mass in the public chapel with her family. As she stepped across the threshold, she saw her dear ones waiting for her. Papa was standing just beside the door. His eyes were full of tears as he stretched out his arms and pressed her to his heart.

“Ah, here’s my Little Queen!” he murmured. Then as he gave her his hand, they walked together up the centre aisle. It was a solemn moment—this last visit to the outside world, this last chance to embrace her beloved father, but again she offered herself to God without reserve. As she assisted at Mass, she told Our Lord she was still His little ball, His toy. He was to do with her as He wished. Her one desire was to be united to Him, to be another Christ, a victim for sinners.



When the Holy Sacrifice was over, Papa led her back to the cloister door. Now a lighted candle was in her hand, and she knelt, just as she had done nine months ago, for her father’s blessing. A short distance away the Bishop was watching the little scene, and suddenly he intoned the *Te Deum*. This ancient hymn of thanksgiving is truly a glorious one, but it should not have been sung on a Clothing Day. It is reserved only for the day of Religious Profession. But it was too late to do anything about it, and so Thérèse re-entered the cloister to the triumphant strains.

Here the nuns were waiting to lead her to



their chapel. As she went down the corridor, she saw the shrine of the Child Jesus, which was her special charge. It was surrounded with lights and flowers, and to her excited eyes the statue of the Holy Infant seemed to smile directly upon her. She smiled in return, then her heart gave a leap of joy.

Through the window behind the little shrine she could see snow! Yes—the Child Jesus had heard her prayer, and now the gardens of Carmel were garbed in spotless white in honour of her Clothing Day!

“How wonderful!” Thérèse thought. “What human being can make a snowflake fall from Heaven to charm his beloved?”

Presently she was kneeling in the nun’s choir, beside the iron grating which looks out upon the public chapel. The Bishop was already here, waiting to being the ceremony of reception.

“What do you desire?” he asked.

Thérèse knew the answer so well! How many times had she not repeated the wonderful words?

“The Mercy of God, the Poverty of the Order, and the Society of the Sisters,” she replied.

Then she was led away from the grating. Her white velvet dress was exchanged for the brown woolen habit and cream-coloured mantle of the Carmelite Order. Her curls were cut, and a white linen veil was placed upon her head. She was a novice at last! God willing, in one more year she would figure in still another ceremony. Before the community assembled in the Chapter Room, she would pronounce the vows of religion she would make Religious Profession.

A month after her Clothing Day came the blow she had feared. Papa suffered a third attack of paralysis, and this time there was no recovery. His mind became affected, and presently Céline reported that she and Léonie could no longer look after him. He would have to be placed in an institution.

More next month

EUCCHARISTIC DEVOTION**Daily
Mass**

You will draw waters with joy from the Saviour's fountains. The mysterious and life-giving waters of grace: for the conversion of sinners, for the perseverance and holiness of the just, refreshment, light and peace for the faithful departed. These waters spring from the wounds of the Saviour nailed to the Cross. Just as Moses in striking the rock in the desert made water flow from it to quench the thirst of the Jews, so the thorns and nails



which pierced the flesh of Christ, the scourges which tore it, have opened an inexhaustible source of graces for Christian souls, which the Holy Sacrifice of the Mass distributes to them in the measure of their desire and their devotion. Blessed are those who assist often and with devotion at the Holy Sacrifice: they will enrich themselves with all the gifts of God and will enrich their brethren with them.

Daily Mass is the channel of the most precious and abundant graces.

1. GRACES OF CONVERSION.

Do you wish to obtain your conversion? that is to say, to give up sin in order to return to God? Assist at some Masses for this intention and you may be sure, if you assist at them devoutly, that the good God will help you to give up sinning, even if you had the misfortune of being as obstinate as the Jews, more blind than the Gentiles, harder than the rocks which were rent at the death of Jesus Christ.

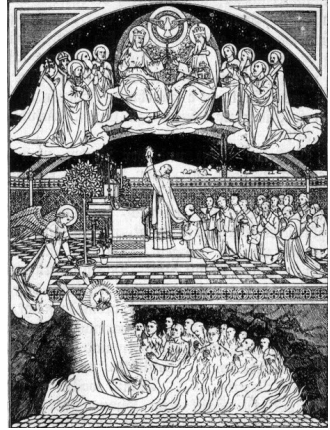
To give an example: It is told that a young girl during several years had led a miserable life. Suddenly she was seized with fright in considering the state of her soul. Immediately after Mass she went to the priest to ask him to pray for her to help her to give up sinning. The priest, who knew her life, asked her what had brought about such a change. "Father," she said, "during Holy Mass which my mother, when she was dying, made me promise to hear every Sunday, I felt such a horror of my state that I could not stand it any longer." "O my God" exclaimed the priest, there is a soul saved by the merit of Holy Mass." The Council of Trent says rightly that Mass appeases the anger of God, and converts sinners.

Our Lord during the Holy Mass sends forth rays of light into the hearts of poor sinners to make them understand their miseries and to help them to be converted if they are faithful to grace.

2. MANIFOLD GRACES FOR SALVATION.

St. Thomas tells us that one day he saw, during Holy Mass, Jesus Christ with His hands full of treasures that He endeavoured to distribute, and that if we have the good fortune to assist often and devoutly at Mass, we shall have many more graces than we need to save our souls, and even for this life.

St. John Chrysostom says that “there is no time more favourable for treating with God about our salvation than that of Holy Mass when Jesus Christ offers Himself in sacrifice to His Father for us to obtain all kinds of blessings and graces. Are we in affliction? says this great saint. We will find in Mass all kinds of consolations. Are we tempted? Let us hear Mass and we will find there the means of overcoming the evil.”



Pope Pius II tells that a man of the province of Ostia continually struggling with a temptation to despair went to find a holy religious in order to tell him of the state of his soul. The religious advised him to have in his house a priest to say Mass for him each day. The man took this advice. Every day the priest said Mass at which he assisted as devoutly as he could. He gained by this means a great peace of soul, and at the hour of his death he avowed that from the time he had assisted at Mass each day, the devil had no longer tempted him to despair. If we had faith enough, Holy Mass would be a remedy for all our ills, because Jesus Christ is the medicine for soul and body.

3. THE GRACE OF A GOOD DEATH.

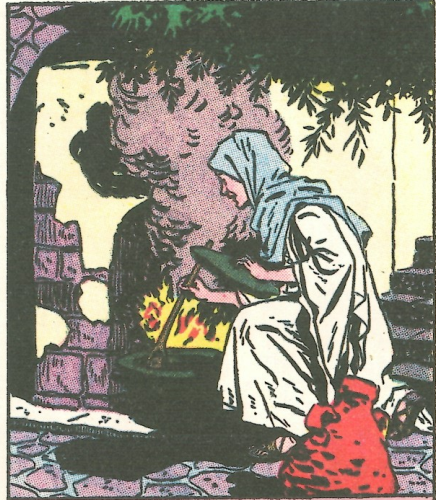
“Know, my daughter,” Our Lord said to St. Mechtilde that the saints will assist at the death of all those who will have heard Mass devoutly, to help them to die well, to defend them against the temptations of the devil, and to present their souls to My Father. What good fortune for us to be helped at this important moment by as many saints as we shall have heard Masses!

4. THE GRACE OF DELIVERANCE FROM PURGATORY.

After the Consecration God looks on the altar: “There,” He says, “is My well-beloved Son in whom I am well pleased.” To the merits of the offering of this Victim He can refuse nothing. You remember the story of the holy priest who was praying for his friend; apparently God had made known to him that he was in purgatory. It occurred to him that he could do nothing better than offer the Holy Sacrifice of the Mass for his soul. At the moment of the Consecration he took the host between his fingers and said: “Holy and Eternal Father, let us make an exchange. You hold the soul of my friend in purgatory, and I hold the Body of Your Son in my hands: Good! You free my friend and I offer You Your Son with all the merits of His Passion and Death.” At the moment of the Elevation, he saw the soul of his friend all shining with glory going up to Heaven.

THE LIFE OF THE BLESSED VIRGIN MARY

AND WHEN THE OTHER RELATIVES COME TO CELEBRATE THE BIRTH, MARY LEAVES AND RETURNS TO NAZARETH.



SHE IS A MARRIED WOMAN NOW. HER OWN HOME MUST BE PUT IN ORDER. CARPENTRY GIVES JOSEPH A GREAT APPETITE.



THEN A SHADOW FALLS ON THEIR HAPPINESS. JOSEPH GROWS STRANGELY SILENT.



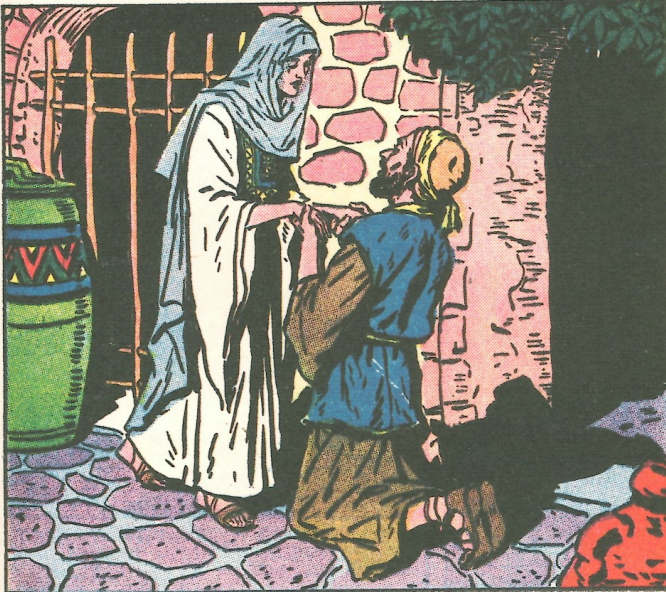
CAN A VIRGINAL MARRIAGE BRING FORTH A CHILD? JOSEPH IS GRAVELY TROUBLED, BUT HE SAYS NOTHING.



MARY HAS READ THE THOUGHT IN HER LOVED ONE'S FACE. BUT WHO IS SHE TO REVEAL THE SECRETS OF GOD?



THEN ONE MORNING JOSEPH GREET'S HER AND A GREAT JOY SHINES IN HIS EYES.



AN ANGEL CAME TO HIM IN HIS SLEEP. HE KNOWS, GOD HAS BLESSED HIS VIRGINAL LOVE FAR BETTER THAN HE EVER DREAMED.

ENGLISH AND WELSH MARTYRS**Blessed William Howard, 1st Viscount Stafford, 1680**

Blessed Ralph Sherwin, born in Derbyshire, "at Rodesley, near Langford," became a Fellow of Exeter College, Oxford, in 1568, and six years later took his M.A. degree. The Catholic influences of the University told on him as on many another, and in 1575 he forsook Oxford and Protestantism, and followed the stream of distinguished men who had thrown in their lot with Dr. Allen in the rising Seminary at Douai. There he prepared for holy orders, and in company with a large band of fellow students, one of them being **Blessed Lawrence Johnson**, or **Richardson**, afterwards martyred, was ordained a priest on 23rd March 1577. A scholar of Greek and Hebrew before he left Oxford, and also in the higher studies of seminary, Ralph Sherwin was not deemed fitted for the English mission till he had spent three years in further training in Rome.

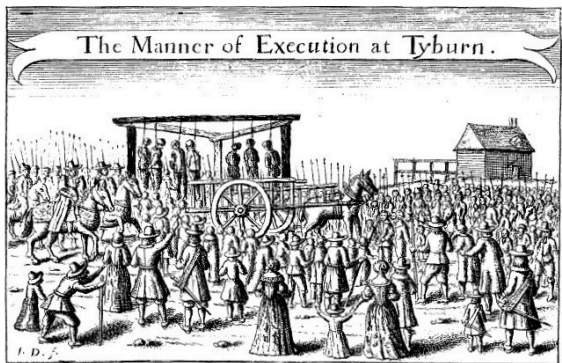
Blessed Ralph set out towards England in 1580 in company with the **venerable Dr. Guldwell**, Bishop of St. Asaph, who was then contemplating a visit to this country for the purpose of administering Confirmation to the sorely tried faithful who were in such need of the strength which that Sacrament alone can give. The Bishop being unable to proceed further than Rheims in France, Blessed Ralph went forward on his way alone, and began his labours, and ended them in London. For before very long he was arrested in Mr. Roscarrock's chamber in London, and lay for a month in the Marshalsea prison with a great pair of shackles on his legs night and day. One or two anecdotes of this part of his imprisonment have been preserved. There was with him in captivity a young gentleman of Essex, John Paschall by name, a former scholar of our martyrs at Oxford, who, being of a sanguine complexion and fervent in his religion, would often times break forth into zealous speeches, after the manner of St. Peter before his denial of his Master, whereat "Mr. Sherwin would always reprove him, saying, 'O John, John, little knowest thou what thou shalt do before thou comest to it.' And so it fell out with no little grief to the martyr," who was no sooner removed to the Tower than his old scholar and companion fell away through "frailty and upon fear of torments that were threatened unto him." Another story is told us by Luis de Grenada. Though the preacher was a prisoner, the Word of God which he delivered was not bound, and by the exhortations of the holy man many Catholics were animated to suffer everything for their religion. And it happened also that two men in an adjoining cell, who for some strange doctrines deemed heretical even by the Church of England—"below the lowest depths a deeper still"—had been cast into prison; hearing the joyful exclamations of the man of God at the prospect of his approaching death, took him to be a madman; but their amusement was turned to amazement when being once in his company they saw him, when the time had come for the recital of his Office, break off his conversation, and after prostrating on the floor, give himself to his devotions with extraordinary piety and reverence. In a few days he so won them over that they both begged to be made members of the Catholic Church, so that it came to pass that the two prisoners who had been hitherto punished for heresy were henceforth sufferers for their Catholicity. Ever ready to forward the cause of truth, blessed Ralph Sherwin accepted a challenge which certain ministers of the Establishment had

thrown down, but before the disputation could take place the zealous champion of the faith was removed to the Tower. There he remained in close confinement for a twelve-month, the monotony of his life being broken only by his being "sundry and several times examined and racked." After his first racking he was laid out "in a great snow;" Mr. Roscarrock, that "layman, braver than many priests," in whose house he had been arrested, being kept close by to hear his groans. A second time he was stretched upon the rack, after which he lay in a swoon for five days and nights. After these preliminaries he was considered to be in a fit state for an interview which the Archbishop of Canterbury and the Bishop of London inflicted upon him, in which those worthies, with an assurance comparable only to Satan's when he promised "all the kingdoms of the world and the glory of them," assured their poor mangled victim that the second bishopric in England should be his if he would but go once to Saint Paul's. This tempting offer being refused, for what would it have profited Ralph Sherwin if he had gained the whole world and lost his own soul? An attempt was made to shake by arguments that noble faith of his which was proof against the allurements of a mitre under Pope Elizabeth; and Charke, Falke, Whitaker and other ministers were admitted to the Tower to hold a conference on debated matters of religion with the half-starved and rack-torn confessors, **Campion** and **Sherwin**. Blessed Sherwin's skill in debate was well known, and "never was a man so held up to the wall in his life" as the unfortunate man who was bold enough to enter the lists with the scholar of three famous universities.

In 1581, on St. John Baptist's Day, Blessed Ralph was sent for to be examined; and on refusing to attend the new-fangled service called the Common Prayer, he received notice of a forthcoming indictment on that account in accordance with a statute recently devised. Despite being condemned to death, his continued behaviour showed him to be a true servant of God; "his spare diet, his continual prayer and meditation, his long watching, with frequent and sharp discipline used upon his body, caused great admiration to his keeper, who would always call him a man of God, and, the best and devoutest priest that ever he saw in his life!"

Brought to the bar with Father Campion, and with him condemned, he was also to be a sharer in his last agony and martyrdom. Dragged through the streets of the metropolis to the gallows at Tyburn, 1st December 1581, he was a witness of the brave death of the gifted Jesuit, and the first to show him that cultus which the Holy See has but lately sanctioned, for on the hangman seizing him, and saying,

"Come, Sherwin, take thou also thy wages," he devoutly kissed those hands ruddy with the martyr's blood, and soon, went to join him in the ranks of the white-robed army, crowned like so many of our English heroes with that double crown of martyrdom; a martyrdom of faith, for refusing to barter away his soul for novel and pernicious doctrines; a martyrdom



of charity, for preferring torture and death itself to the betrayal of those fellow Catholics and fellow priests whose lives were in his hands. On the scaffold Ralph Sherwin had again "professed his innocence, proclaimed his Catholic faith, and prayed for the Queen." Sherwin's last words were "*Jesu, Jesu, Jesu, esto mihi Jesus!*"

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 ON BEHALF OF THE HOLY SOULS IN PURGATORY

St. Thomas declares that prayer for the dead is the most excellent of all kinds of intercessory prayer.

* * *

The holy Curé d’Ars once said: “Oh, my friends, let us pray much, and let us obtain many prayers for others, for the poor dead; the good God will render us back the good we do to them a hundredfold. Ah! if everyone knew how useful this devotion to the Holy Souls in Purgatory is to those who practise it, they would not be forgotten so often; the good God regards all that we do for them as if it were done to Himself.

“It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins (2 Machabees 12:46).

* * *

St. Catherine of Ricci cultivated a special devotion to the Passion of Christ and in union with the sufferings of Our Lord endured many pains and torments and offered many prayers and mortifications for the relief of the Holy Souls in Purgatory. Her charity on behalf of the Holy Souls became so famous, as we read in the “Miniature Lives of the Saints,” that whenever a death occurred in the vicinity of her convent (or indeed anywhere throughout Tuscany) the friends of the deceased invariably hastened to Catherine to secure her prayers. She knew by revelation the arrival of a soul in Purgatory and the hour of its release. She died, amid angels’ songs, in 1589.



HOLY SOULS CORNER

What will it be like in Purgatory? It is a question whose answer is of very great interest to those who profess to believe that Purgatory exists. All Catholics will have been taught from infancy about, and learned to love, the Holy Souls. The Church encourages us all to pray for these souls, especially in November when a whole month is dedicated to their memory. Specifically for the Holy Souls, there are numerous indulgenced prayers granted by the popes down the ages.

Back to the original question, what will it be like there in Purgatory? We are told little by the Church apart that it is a place of purgation for souls not perfectly cleansed from sins and the effects of sins. These souls must be held back from entering paradise until they have undergone perfect cleansing. It may be punishment by painful fire, fire which burns the soul without it being consumed.

The soul is sentenced to punishment immediately after death by Our Lord Himself. It knows for certain why the punishment is necessary and that it is perfectly just. This is because, at death, Our Lord reveals all the sins that the soul has ever committed, with all of their malice and horror. When the soul gazes on the beautiful face of his judge, the Sacred Heart of Jesus, he immediately realises what infinite love Our Lord has had for that soul from eternity.



Now a strange thing happens. The soul is attracted to Our Lord and God with an intensity that is hardly bearable. It longs for union with Our Lord, but is repulsed by the wall of justice that has to be satisfied. On the other hand, it now realises with absolute certainty that it was a sinner. Sins long forgotten, sins thought not to be sins, sins piled up on sins to an astonishing accumulation. Even if our sins were forgiven in confession, justice demands that the debt is fully paid to the infinite purity of God. Realising all of this, the soul's overwhelming ambition is now to pay off the debt. The soul, even while longing for Heaven, most willingly undergoes the just punishments.

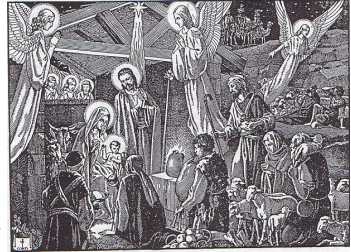
The punishments, as revealed to many saints, are far more intense than that experienced on earth, some say even than hell. Even if we take in a small proportion of these truths, should we not make it our business to spend far more time praying for these Holy Souls, who can be helped by us but are unable to help themselves?

Grant me the grace henceforth dear Jesus, for the love of Thee, to hate sin; and out of a just esteem of Thee, to despise all worldly vanities. (The Jesus Psalter)

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. The Church celebrates the Nativity on **25th December**. The feast is called **Christmas**. On this day every priest is granted the privilege of saying three Masses: one in commemoration of Christ's eternal birth from God the Father; another in remembrance of His temporal birth of the Blessed Virgin Mary; and a third to recall His spiritual birth in the hearts of the faithful.

The word "Christmas" comes from *Christ* and *Mass*. The feast is so called because on that day the Mass commemorating the birth of Christ is said..

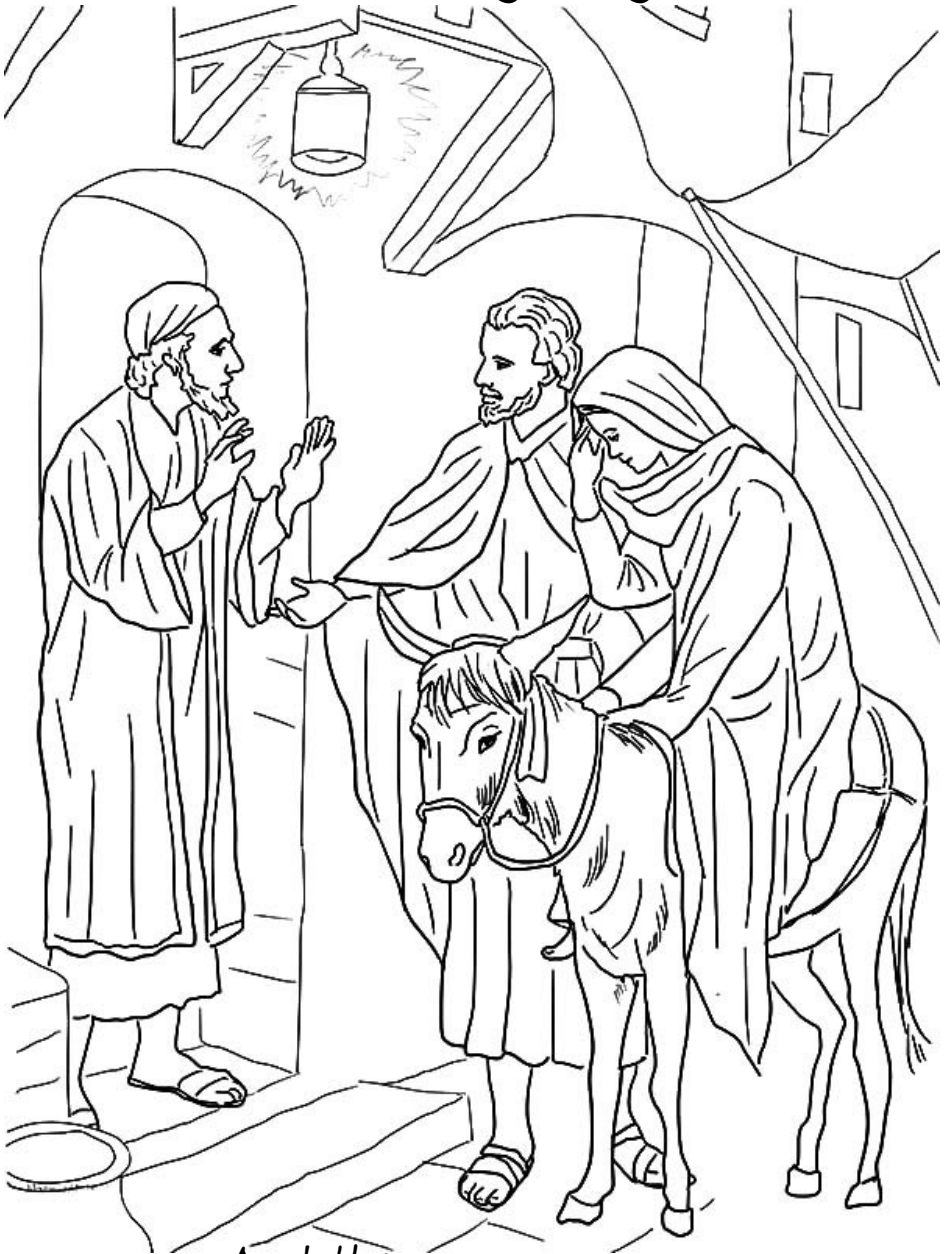
2. An angel appeared to shepherds and told them of the Nativity. A *star* led three Magi (Wise Men) to Bethlehem.

The shepherds represented the *poor*. The Magi represented the *rich*. All offered their gifts to the Infant Jesus. Our Lord does not look at the price of our gifts, but at the purity of our hearts.

The Church commemorates the adoration of the Magi on the Feast of the Epiphany, **6th January**. "Epiphany" means manifestation. In the persons of the Magi, who were not Jews, Our Lord was manifested to all nations of the earth, who were at the time lost in paganism. With the Magi, we are called to the Truth; the Old Testament was ended, and the world had entered upon a new Covenant with God. And if, like the Magi we offer Jesus Christ the gold of our love, the myrrh of self-sacrifice, and the incense of our prayers, we too shall be united with God.



Colouring Page



*And there was no room
found for them in the inn.*

Aesop's Fables

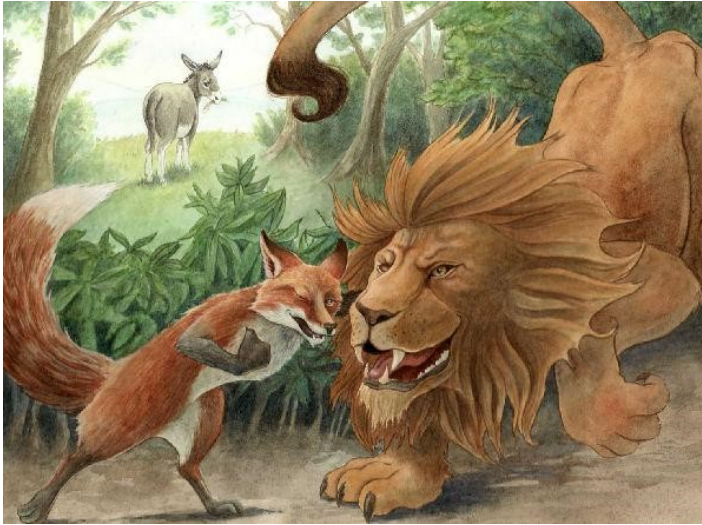
The Mountain in Labor

A Mountain was once greatly agitated. Loud groans and noises were heard, and crowds of people came from all parts to see what was the matter. While they were assembled in anxious expectation of some terrible calamity, out came a mouse.

Don't make much ado about nothing.

The Ass, the Fox, and the Lion

The Ass and the Fox, having entered into partnership together for their mutual protection, went out into the forest to hunt. They had not proceeded far when they met a Lion. The Fox, seeing imminent danger, approached the Lion and promised to contrive for him the capture of the



Ass if the Lion would pledge his word not to harm the Fox. Then, upon assuring the Ass that he would not be injured, the Fox led him to a deep pit and arranged that he should fall into it. The Lion, seeing that the Ass was secured, immediately clutched the Fox, and attacked the Ass at his leisure.

Those who betray others will be betrayed.



Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here



LITURGY THIS MONTH

*The month of December
is dedicated to
the Holy Child Jesus*

**December 2nd: First Sunday of Advent**

The Church continues to impress on us the idea of the Second Coming of Our Lord, and the importance of being ready then. The First Coming in the Crib in Bethlehem is in view of our salvation and of our Judgement on the last day. Let us adore in God His infinite Wisdom and Goodness.

December 8th: The Immaculate Conception

Our Lady was preserved from Original sin because she was to become the Mother of God and save us with Her son.

December 9th: Second Sunday of Advent

St John the Baptist, the Precursor of Our Lord, teaches us to follow the Master.

December 16th: Third Sunday of Advent - Gaudete! REJOICE

The Church rejoices in the middle of Advent, because the coming of Our Lord is near and He will deliver us from sin.

December 19th, 21st and 22nd: Ember days of Winter

We are invited to pray and do some penance as we enter the new season of winter.

December 23rd: Fourth Sunday of Advent

We are in the last days before the Nativity. Let us double our efforts to prepare our hearts for the King coming to us.

December 25th: NATIVITY OF OUR LORD JESUS CHRIST

CHRISTMAS is the most joyful time of the year for children and it is celebrated with gifts and banquets. Let us remember that Jesus comes to us, for us, and we must give ourselves to Him.

The Hail Mary - 5

And blessed is the fruit of Thy womb Jesus



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

**December 2018 Intention:
For the dying and deceased**

Daily offering

To be recited every morning when you wake up

O Jesus, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, joys and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, and in reparation for my sins.

I offer them particularly
for the dying and deceased



COMMUNION



SACRIFICE



APOSTOLATE

SEPTEMBER 2018 RESULTS

The Intention was for youth and Catholic Schools

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
44	1266	407	341	869	1672	5641	640	332	1261

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.

***Eucharistic Crusade in Australia,
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