



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#333



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March 2019:

**Month of
Saint Joseph**

*For devotion towards
Saint Joseph*

*The
Saint
of
the
month*

Saint Benedict Father of Western Monasticism (480-543)

Saint Benedict, blessed by grace as his prophetic name seemed to foretell, was born of a noble Italian family in Umbria, in the year 480. As a boy he showed great inclination for virtue, and maturity in his actions. He was sent to Rome at the age of seven, to be placed in the public schools. At the age of fourteen, alarmed by the licentiousness of the Roman youth, he fled to the desert mountains of Subiaco, forty miles from Rome, and was directed by the Holy Spirit into a deep, craggy, and almost inaccessible cave, since known as the Holy Grotto. He lived there for three years, unknown to anyone save a holy monk named Romanus, who clothed him with the monastic habit and brought him food.

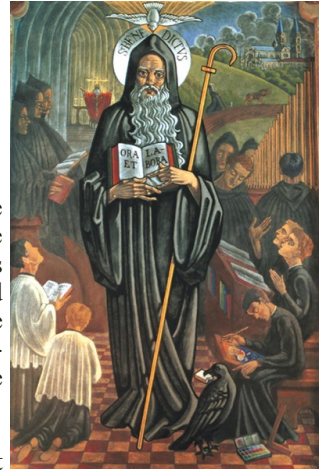
He was eventually discovered, when, one Easter day, God advised a priest who lived about four miles from there, to take food to His servant, who was starving. The priest searched in the hills and finally found the solitary, and they took their meal together. Some shepherds also knew of his retreat, and soon the fame of this hermit's sanctity began to spread. The demon persecuted him, but to no avail; when a temptation of the flesh assailed him, he rolled in a clump of thorns and nettles, and came out of it covered with blood but sound in spirit.

Disciples came to him, and under his direction, numerous monasteries were founded. The rigour of the rule he drew up, however, brought upon him the hatred of some of the monks, and one of them mixed poison with the Abbot's

drink. When the Saint made the sign of the cross on the poisoned bowl, it broke and fell in pieces to the ground.

Saint Benedict resuscitated a boy whose father pleaded for that miracle, saying "Give me back my son!" He replied, "Such miracles are not for us to work, but for the blessed apostles! Why will you lay upon me a burden which my weakness cannot bear?" But finally, moved by compassion, he prostrated himself upon the body of the child, and prayed: "Behold not, O Lord, my sins, but the faith of this man, and restore the soul which Thou hast taken away!" And the child rose up, and walked to the waiting arms of his father. When a monk lost the iron head of his axe in a river, the Abbot told him to throw the handle in after it, and it rose from the river bed to resume its former place.

Six days before his death, Saint Benedict ordered his grave to be prepared, then fell ill of a fever. On the sixth day he asked to be carried to the chapel, and, having received the sacred Body and Blood of Christ, with hands uplifted and leaning on one of his disciples, he calmly expired in prayer, on 21st March 543.



**Saint Benedict's feastday
is on 21st March**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

When we read the lives of the saints, we see the wonderful things that they did, we hear the amazing things that they said, and we are delighted by the many miracles they performed. We even begin to want to be saints ourselves. We too want to do great things, say great things, work great miracles. However, the next day, we are still as weak and little and sinful as ever. We become discouraged and give up our beautiful desire of holiness.

What is wrong? Why do we not succeed in becoming saints like them? Why do we fail so often?

It is because we think that doing and saying great things will make us a saint. But we are wrong. It is by doing and saying little things that we will become a saint.



St. Joseph only has a few lines written about him in the

Bible; having doubts, failing to find a place to stay, running away. None of his words are recorded in the Bible. And yet, he is the greatest saint in the whole Church after his dear spouse the Blessed Virgin Mary.

St. Joseph became a great saint because he always did the little things that God wanted him to do at the moment. God wanted him to knock at doors, and so he did it even though everyone denied him a place for Mary to rest. God wanted him to go away to Egypt, and so he went instead of staying to fight off the murdering soldiers of Herod. God wanted him to work hard as a carpenter every day, and so he did even when his hands were sore

Maybe God will ask you to do great things one day, but what does that matter. He is asking you to do little things right now. God is asking you to say the Rosary. God is asking you to do your chores. God is asking you to do your homework. God is asking you to be kind to your little brother or sister. God is asking you to make a sacrifice. If you do all of these little things for the love of God, you will not only be a good Crusader of the Eucharist, but you will also begin to make yourself really holy and pleasing to God.

Yours in Jesus & Mary,
Fr. Campbell

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



LIFE IN THE CONVENT



In the beginning of 1891 Thérèse was assigned a new task. No longer would she work with Pauline in the refectory. From now on she was to be assistant

sacristan, seeing that the altar linens and the vestments used by the chaplain were kept in good order, the sacred vessels ready for use at the proper time. What joy this new work brought her! She, just eighteen years old, was allowed to touch the chalice in which the Body and Blood of Christ had rested! It seemed too great a privilege, and she often reflected that if she had been born a boy, she should have made every effort to be a priest. What a wonderful vocation, to be able to offer the Holy Sacrifice each day! To absolve poor sinners from their faults, in the Name of Jesus Christ!

Later in the year an influenza epidemic broke out in Lisieux. The dreadful malady struck right and left, finally casting its dark shadow over Carmel. One after another the nuns fell ill, and within a few days three of them were dead—including Mother Mary of the Angels, my former Novice Mistress. Thérèse was afflicted, too, but not seriously, and so she was able to give some help as a nurse. These days were filled with death and hardship, but they

were made sweet by an unlooked-for privilege. The convent chaplain told her that she might receive Holy Communion each morning during Mass.

To be a daily communicant! She had often prayed for such a grace, but there had never seemed any likelihood of its being granted to her. During the nineteenth century, frequent or daily Communion was not the custom, even in monasteries and convents. Mother Mary Gonzaga had never dreamed of permitting her nuns such a rare privilege, but suddenly, while death and suffering raged about her, the great gift was hers, and without any request on her part.

How happily she approached the Holy Table! What did it matter that often she was tired, that prayer seemed fruitless? She invited all the Saints and angels to come and chant their songs of love in her heart. To her it seemed that Our Lord would be pleased with such a joyous welcome. She, too, might share in His joy—no matter how sad and weary she felt.

Even after the epidemic was over, she retained this privilege of receiving Our Lord every day. But finally Mother Mary Gonzaga intervened. It was not proper, she thought, for anyone to be a daily communicant—even a soul vowed to God. As she could not argue with her, she remained away from Holy Communion except on the special feasts when the entire community was allowed to receive Our Lord. Then one day she gave her Superior a promise which arose out of the certainty in her own soul.

“You will see, Mother, that I shall make

you change your mind about daily Communion after my death.”

Mother Mary Gonzaga paid Thérèse little heed. To her she was still a child, without experience in either spiritual or worldly matters. Why, her very words revealed it! she was only nineteen, apparently in good health, and she talked of dying! What foolishness! Yet the Prioress did not treat her with all the severity of former years. Sometimes she even seemed to be pleased at her progress as a religious, and presently she assigned her two new duties. She was to do some painting. She was also to try her hand at writing verses. Already Pauline had shown real ability in these accomplishments and possibly she might have a like talent.

She set about these new tasks with great delight. she knew nothing about either one, but God seemed to give her the necessary skill. The holy cards she painted pleased everyone. Pauline was amazed, for she knew she had never had any lessons. Céline was the real artist in the family, having begun a study of art when she was fourteen. She was twenty-three now, and extremely clever with pencil and brush.

As she busied herself with her new tasks, she recalled a little secret she had never told anyone. It concerned the drawing lessons which Céline had been given. she was ten years old when these lessons began, and one day her good father asked her if she would like to learn to draw, too. Thérèse's eyes had shone at the exciting prospect, and she was just on the point of saying “Yes” when Marie interrupted.

“Thérèse has no talent for drawing,” she said. “Céline is the one who will profit from any lessons.”

What a sacrifice to keep silent, not to burst into eager cries that she might learn drawing, too! Never would she forget the struggle. But grace was provided, and she succeeded so well in hiding her true feelings that no one ever guessed her disappointment. As the months passed, her beloved Céline became really expert with

a pencil, while she stood by in silent admiration.

Although she did not have her sister's training, she succeeded in painting a fresco on the walls of a little oratory which pleased everyone. The hymns and verses, dedicated to Our Lord and His Blessed Mother, also gave satisfaction, and frequently she was asked to write a new one for some special feast. There was not much time to devote to writing, and so she tried to arrange her thoughts in rhyme and memorise the result as she swept the floor or worked at other tasks. Then, when she had a few minutes to herself in the evening, she would write down her efforts. The plan worked well, and she was duly grateful.

Mother Mary Gonzaga's term as Prioress came to an end in February 1893. An election was held to select a new superior, and Pauline—Sister Agnes of Jesus—was chosen.



At once she appointed Mother Mary Gonzaga as Novice Mistress. To Thérèse's immense surprise a new duty also came her way. She was to assist Mother Mary Gonzaga in the direction of the novices!

There was considerable amazement in some quarters when the appointment became known. Why, she was only twenty years old! What did she know about the direction of souls? Not so long ago she had been but a novice herself.

Pauline was not disturbed, however. “I have complete confidence in you,” she told her. “I know you will not fail.”

More next month

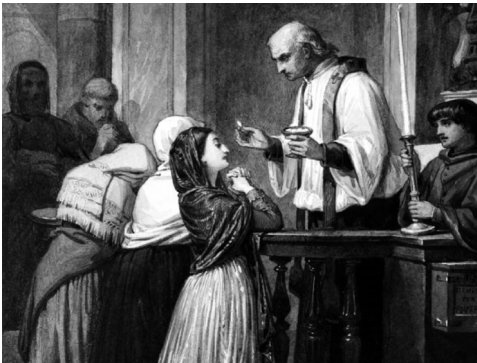
EUCCHARISTIC DEVOTION

Dispositions of Soul for Holy Communion

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

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

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



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

We must, before going to the Holy Table, be sure that we have spent sufficient time in examination of conscience in order to discover our mortal sins, and that we have a great sorrow also, that our confession has

thus been entire. We must have a firm determination to do, by the grace of God, all that we can, not to fall into sin again.

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

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

(b) Those who go to Holy Communion without having purified their hearts, ought to be afraid of incurring the chastisement of the servant who dared to sit at table without a wedding garment. The Master ordered his officials to bind his hands and feet, and to cast him into the outer darkness. Even thus Jesus Christ will say at the hour of death to those who have the misfortune of receiving Him into their hearts unworthily. "Why have you had the audacity to receive Me when you were stained with so

many sins?" No, never forget that to communicate we must be truly converted, and have a sincere determination to persevere.

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

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

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



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

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

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

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

THE LIFE OF THE BLESSED VIRGIN MARY

FIRST THE VIRGIN-MOTHER GIVES GOD'S SON TO JOSEPH AS SHE GIVES HIM TO ALL MANKIND.



THEN SHE WRAPS HIM IN SWADDLING CLOTHES AND LAYS HIM IN A MANGER.



THERE IS LITTLE SLEEP FOR MARY AND JOSEPH THAT NIGHT. FOR VISITORS FROM THE HILLS HAVE BEEN SENT BY AN ANGEL TO SEE THEIR KING.



AS THE CROWDS BEGIN TO LEAVE BETHLEHEM, THE LITTLE FAMILY FINDS A PLACE TO STAY.



PERHAPS THEY WILL SETTLE HERE IN THE CITY OF DAVID. AT LEAST, THEY WILL WAIT AWHILE BEFORE GOING BACK TO NAZARETH.



MEANWHILE, THE INFANT IS CIRCUMCISED AND NAMED JESUS, AS THE ANGEL COMMANDED.



A MONTH LATER THEY SET OUT FOR JERUSALEM TO OFFER THE FIRST-BORN IN THE TEMPLE, AS THE LAW PRESCRIBES.

ENGLISH AND WELSH MARTYRS**Blessed Henry Morse, S.J., 1645**

Henry Morse was born in 1595 of Protestant parents in Suffolk, England. He began his studies at Corpus Christi College, Cambridge, but left at the age of seventeen to study law in London. During this time he became increasingly dissatisfied with the established religion and more convinced of the truth of the Catholic faith. In 1614, he went to the English College at Douai, Flanders, and was received into the Catholic Church. His older brother, William had become a Catholic the year before and was at that time a seminarian at Douai.

Shortly after his conversion, Henry returned to England to prepare to enter the seminary that autumn. Upon arrival, he was asked by the English port authorities to take the oath of allegiance acknowledging the king's supremacy in religious

matters. The recent convert resolutely refused and was arrested and imprisoned for four years and was released in 1618 when the king decided to get rid of hundreds of religious dissenters by banishing them to France. Henry made his way to Douai again but was sent to Rome as the English College there had too many students. He was ordained in 1623.

Fr. Morse returned to England but before leaving Rome he visited the Jesuit General and requested to be admitted into the Society of Jesus. The General agreed and told him that he would be admitted after his return to England and wrote to the Jesuit superior in England to accept Fr. Morse upon his arrival. Fr Morse probably entered the Society in 1624 and spent his novitiate period doing pastoral work in the Newcastle area in northern England. After 18 months of travelling from station to station, he was due to conclude his novitiate by making the 30-day retreat in Flanders, but the ship he was sailing in was unexpectedly halted at the mouth of the Tyne River by soldiers searching for a priest disguised as a foreign merchant. They discovered Fr. Morse instead. Thus Fr. Morse was arrested and imprisoned a second time and sent to Newcastle prison. Shortly afterwards another Jesuit was also imprisoned. He was **Fr. John Robinson**, a classmate from Rome, who was on his way to take Fr. Morse's place. Both ended up at York castle where Fr. Robinson directed Fr. Morse in the retreat which completed his novitiate.

Fr. Morse was banned from England after serving 3 years in prison and returned to Flanders where he served as chaplain to the English soldiers serving in the Spanish army then in Flanders. Later he served as assistant to the novice master until 1633 when his health broke. He returned to England to replace **Fr. Andrew White**, who had accompanied the first Catholic settlers to southern Maryland.

Fr. Morse was assigned to work at the parish of St. Giles in a poor district outside

London. While he was there, the city and suburbs were ravaged by a plague. Fr. Morse threw himself into caring for the plague-stricken; hearing confessions, securing medicine for the sick, taking viaticum to the dying and preparing the dead for burial. His reward for his selfless service was to be arrested a third time and imprisoned at Newgate prison. He ably defended himself when he was brought to trial, but was convicted nevertheless, although sentence was never passed. He was released two months later because of Queen Henrietta Marie's intervention in recognition of his service to plague victims. After his release, Fr. Morse returned to the continent as he could no longer move about safely in England and again became chaplain to Gage's English regiment in the service of Spain.



In 1643, he was again assigned to England and was sent to Cumberland where he was less well-known. He worked for 18 months until he accidentally walked into a group of soldiers late one night who suspected he was a priest. He was arrested and held overnight in the home of a local official. Fortunately, the official's wife was a Catholic and helped him escape. He enjoyed freedom for 6 weeks but one day he and his guide lost their way in the countryside and innocently knocked on the door of a house to ask for directions. The man who answered was one of the soldiers who had recently apprehended him and remembered him well and there would be no fifth escape.

Fr. Morse was moved from local jails to London's Newgate in January 1645 and tried at the Old Bailey; his very presence in England proved him guilty of violating the law by coming back after he had been banished. He was found guilty of high treason and condemned to death. During the 4 days between sentencing and execution, many visitors came to his cell seeking his prayers or asking for a keepsake. Among them were ambassadors from the Catholic countries who wished to show their solidarity with the Catholics in England.

At 4am on 1st February, Fr. Morse celebrated his last Mass. At 9am Fr. Morse was dragged to Tyburn, the place of execution outside London. He mounted the cart beneath the gallows. When they placed the noose round his neck, he addressed the people: "I am come hither to die for my religion... I have a secret which highly concerns His Majesty and Parliament to know. The kingdom of England will never be truly blessed until it returns to the Catholic faith and its subjects are all united in one belief under the Bishop of Rome." He ended by saying: "I pray that my death may be some kind of atonement for the sins of this kingdom." Then he said his prayers and asked that the cap be pulled over his eyes. Then he beat his breast 3 times, giving the signal to a priest in the crowd to impart absolution; then "Into Thy hands, O Lord, I commend my spirit." When he was dead his body was torn open, his heart removed, his entrails burned and his body quartered. In accordance with the custom that followed executions, his head was exposed on London Bridge and his quartered body was mounted on the city's four gates.

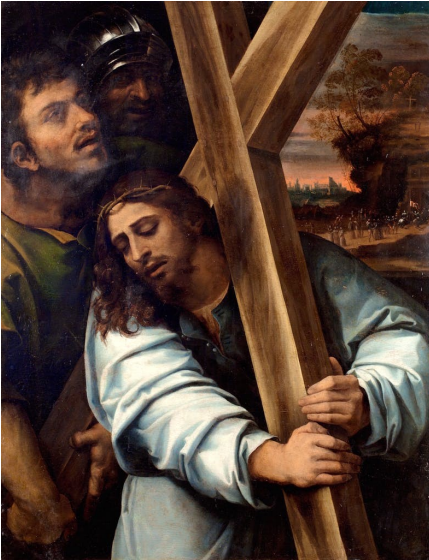
Fr. Morse was 50 years old at the time of his martyrdom and had been a Jesuit for 20 years.

KINDNESS: THE BLOOM OF CHARITY

By this rubric giving thoughts on Fraternal Charity, the Crusaders ought to find help in the practice of their motto: Pray—Make sacrifices—Receive Holy Communion—Be an Apostle. Indeed, these four practices are simply four ways of practising the great virtue of Charity, which is the link of perfection. These thoughts can be used, as well, as source of meditation for knights and handmaids.

**PATIENCE**

Patience is a virtue by which we bear up with courage and constancy under a variety of evils to which we are continually exposed in this mortal life; such as afflictions, exterior or interior, sicknesses, pains of body or mind, losses, disappointments, want, affronts, injuries, and other crosses of divers kinds, which more or less come to men in every station of life, and in every part of life, from the king to the beggar, and from our childhood to our decrepit old age.



Now, under all these evils the good Christian is supported by the virtue of patience in such a manner as neither to be over-much dejected or cast down by any cross, accidents, or sufferings: nor upon these occasions to be put out of the road of virtue, or hindered from the love and service of God; but so as still to go on with courage in his way to Heaven, carrying his cross after his Redeemer, without murmuring or repining. How lovely is this Christian patience!

It has even the admirable property of turning all the evils of life into so many great and solid goods, by making them all serviceable to eternity: and in the meantime it makes them both light and easy, and sweetens all that is bitter in them, by seasoning them with consideration of the Holy Will of God.

Saint Paul says: “To them that love God, all things work together unto good, to such as, according to His purpose, are called to be Saints” (Romans 8:28).

HOLY SOULS CORNER

The first and greatest commandment to us all is that we must love the Lord Our God with our whole mind and all our strength. One of the best ways to achieve this is to think often and long on what Our Lord Jesus Christ has endured for us in His Passion. No-one ever suffered like he did for us, and even more remarkable is that we have all, with few exceptions, sinned grievously, time and time without number selfishly following our own wayward will instead of His divine will for us.

An amazing thought is that our Lord had us in His mind for all eternity. He loved us all without exception and longed passionately for our happiness in heaven. What increased His pains was the thought of so many of His creatures who would reject His Will and commandments which, if followed, would make them all happy.



The conclusion is clear – our dearest desires and happiness will be achieved if only we will make a real and conscious effort to love God. He loves us; we simply have to reciprocate that love. Practically, we must be determined to love God and then adopt concrete means to manifest it. May I suggest to you a very simple practice? It is to make use of simple and often repeated ejaculatory prayers. For example, “My Jesus I love Thee.” “O God, be merciful to me a sinner.” “Sweet Heart of Jesus be my salvation.” “O Mary conceived without sin, pray for us who have recourse to thee.” And there are many other indulgenced prayers that could be repeated often with great profit to us.

Our Lord clearly said that the second commandment is like the first – we must love our neighbour as ourselves. There is such an easy way to fulfil this commandment. We must love those who are suffering the intense pain of God’s Justice, and cannot help themselves. Yes, another way of manifesting your love for God is to pray for the souls he has consigned to Purgatory. By asking God to relieve these souls in Purgatory we can do no greater service to God and to His Holy Souls and also to ourselves, for our charitable acts will win us great graces and satisfaction.

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 32. The Hidden Life of Jesus Christ

After the finding in the Temple, Jesus returned with Mary and Joseph to Nazareth. There He lived with them, doing all He could to help His Mother and St. Joseph in their work. Jesus, God Himself, obeyed mortals, because He wanted to set us an example. He lived a life of obedience, humility, and poverty in Nazareth till He was about thirty years old. This hidden life teaches us, among other things, the value in the eyes of God, of prayer, humility and obedience.



How may the life of Jesus Christ be divided?

The life of Jesus Christ may be divided into **three parts**:

His childhood to the time when He was twelve years old; **His hidden life** to the time when He started His teaching; and **His public life** to the time of His death.

1. After the murder of the Holy Innocents, the Child Jesus lived in Egypt with His mother and St. Joseph until the death of Herod, then returned with them to the Holy Land.

An angel appeared to Joseph and said, "Arise, and take the Child and his Mother, and go into the land of Israel" (Matthew 2:20). Just as St. Joseph had obeyed without question when told to take the Child to Egypt, so now he obeyed, knowing that God Who watches over the birds of the air would watch over those given into his charge.

2. The Holy Family lived in Nazareth. From there, every year Mary and Joseph went to worship at the Temple of Jerusalem. When Jesus was twelve years old, He went along with His parents to celebrate the Pasch at Jerusalem. Then Mary and Joseph left the city to return to Nazareth, but Jesus remained behind without their knowledge.

"But thinking that he was in the caravan (meaning the crowd), they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. And not finding him, they returned to Jerusalem in search of him" (Luke 2:44-45) We can only imagine the distress of Mary and Joseph upon having lost Jesus, most precious to them, the Child that had been entrusted to their care. And what was their joy when after three days search they found Him in the Temple, in the midst of the wise men there, hearing and questioning them! Mary told how great had been her grief when she said, "Behold, thy father and I have been seeking thee sorrowing" (Luke 2:48). But Jesus replied, "How is it that you sought me? Did you not know that I must be about my Father's business?" (Luke 2:49)



Jesus dearly loved Mary and Joseph, but He did not hesitate to cause them pain and part from them, in order to obey His heavenly Father's will. In imitation of Him, many young people leave home and their dear parents, to enter the priesthood or a religious congregation, to serve God completely.

Colouring Page

- Saint Joseph -



Aesop's Fables

The Dog in the Manger

A Dog lay in a manger, and by his growling and snapping prevented the oxen from eating the hay which had been placed for them. "What a selfish Dog!" said one of them to his companions; "he cannot eat the hay himself, and yet refuses to allow those to eat who can."

The Fox and the Goat

A Fox one day fell into a deep well and could find no means of escape. A Goat, overcome with thirst, came to the same well, and seeing the Fox, inquired if the water was good. Concealing his sad plight under a merry guise, the Fox indulged in a lavish praise of the water, saying it was excellent beyond measure, and encouraging him to descend. The Goat, mindful only of his thirst, thoughtlessly jumped down, but just as he drank, the Fox informed him of the difficulty they were both in and suggested a scheme for their common escape. "If," said he, "you will place your forefeet upon the wall and bend your head, I will run up your back and escape, and will help you out afterwards." The Goat readily assented and the Fox leaped upon his back. Steadying himself with the Goat's horns, he safely reached the mouth of the well and made off as fast as he could. When the Goat upbraided him for breaking his promise, he turned around and cried out, "You foolish old fellow! If you had as many brains in your head as you have hairs in your beard, you would never have gone down before you had inspected the way up, nor have exposed yourself to dangers from which you had no means of escape."

Look before you leap.



Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here



Crusader Treasure Chart—March 2019

For devotion to St. Joseph

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 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 3rd: Quinquagesima

It is Jesus in His Charity that will deliver us from the slavery of sin!

March 6th: Ash Wednesday

Fast and abstinence on the first day of Lent. Fast means one main meal and two small meals and abstinence means no meat. Offer this as penance for sin and love of God.

March 10th: 1st Sunday of Lent

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

March 17th: 2nd 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 19th: St Joseph

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

March 24th: 3rd 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 25th: Annunciation

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

March 31st: 4th Sunday of Lent

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

The Hail Mary - 8

...and at the hour of our death.



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

**March 2019 Intention:
For devotion towards Saint Joseph**

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 devotion towards Saint Joseph



COMMUNION



SACRIFICE



APOSTOLATE

DECEMBER 2018 RESULTS

The Intention was for the dying and deceased

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
51	2822	3064	2030	6322	8425	31278	4577	681	7202

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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