



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#337



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July 2019:
Month of the
Precious Blood

For religious vocations

The
Saint
of
the
month

Saint Vincent de Paul

Founder of the Lazarist Fathers and the Daughters
of Charity
(1576-1660)



Saint Vincent was born in 1576 near Dax, south of Bordeaux, of a poor family who survived by means of their labour. It seemed that mercy was born with him. When sent by his father to the mill to procure flour, if he met a poor man coming home, he would open the sack and give him handfuls of flour when he had nothing else. His Christian father was not angry; seeing his good dispositions, he was sure his son should become a priest, and placed him as a boarding student with a group of religious priests in Dax. Vincent made rapid progress, and after seven years of studying theology at Toulouse and in Saragossa, Spain, was ordained a priest in 1600. He always concealed his learning and followed the counsel of Saint Paul who said, *I have wanted to know nothing in your midst but Jesus Christ, and Jesus Christ crucified.*

Soon after his ordination, he was captured by corsairs and sold as a slave in Tunisia. He converted his renegade master, and escaped with him to France. Then, after a time of study in Rome, he returned to Paris and took for his spiritual director Abbé de Berulle, a famous director of souls. This servant of God saw in him a priest called to render outstanding service to the Church, and to found a community of priests who would labour for its benefit. He told Saint Vincent this, that he might prepare himself insofar as was humanly possible. When Saint Vincent was appointed chaplain-general of the galleys of France, his tender charity brought hope into those prisons where hitherto despair had reigned. When a mother mourned her imprisoned son, Vincent put on his chains and took his place at the oar, and gave him to his mother.

His charity embraced the poor, the young and the aged, the provinces desolated by civil war, Christians enslaved by the infidels. The poor man, ignorant and degraded, was to him the image of Him who became as a leper and no man. Look at him another way, he said, and you will see Jesus Christ. He went through the

streets of Paris at night, seeking the infants and children left there to die — three or four hundred every year. Once robbers rushed upon him, thinking

he carried a treasure, but when he opened his cloak, they recognised him and his burden, an abandoned infant, and fell at his feet. Not only was Saint Vincent the providence of the poor, but also of the rich, for he taught them to undertake works of mercy. When in 1648 the work of the foundlings was in danger of failure for want of funds, he assembled the ladies of the Association of Charity, and said, “compassion and charity have made you adopt these little creatures as your children. You have been their mothers according to grace, when their own mothers abandoned them. Will you now cease to be their mothers? Their life and death are in your hands. I shall take your votes; it is time to pronounce sentence.” The tears of the assembly were his only answer, and the work was continued.

The Priests of the Mission or Lazarists, as they are called, and thousands of the Daughters of Charity still comfort the afflicted with the charity of their holy Founder. It has been said of him that no one has ever verified more perfectly than Saint Vincent, the words of Our Lord: *He who humbles himself shall be exalted...* The more he strove to abase himself in the eyes of all, the more God took pleasure in elevating him and bestowing His blessings on him and on all his works. He died in 1660, in an old age made truly golden by his unceasing good works.

**Saint Vincent de Paul's feastday
is on 19th July**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

As promised last month, the back cover of this magazine lists the treasure chart results by chapel. You can see which group turned in the most charts, which group went to Mass the most, which group said the most decades. However, the most important column is the last one which says “% returned”. This column tells me how alive a particular group is.

Now why have I put the separate groups’ accomplishments on display? Is it to make one group ashamed and another group proud? Is it to make one group envious of another? Is it to cause individual crusaders to become upset and despair and give up working for Jesus? Of course not! The reason I am doing this is the exact opposite. It is so that your good works for God will appear openly to others and encourage them to do the same. It is to give you a chance to practice humility if your group has not done so well. It is so that you can rejoice in the good done by others. It is so that you may be filled with courage to do what so many others are already doing. It is to fill you with a holy zeal in ever trying to do your duties well for the love of Jesus, for the love

of souls, and for your own sanctification.

I particularly commend the groups from Mackay and Whanganui. One for having returned all their treasure sheets and the other for having returned such a high percentage. I hope and pray that the other groups will match them in returning their June treasure sheets.

Yet, between the April treasures listed on the back of this magazine and the June treasures you will be turning in when you get this magazine, there are the May treasures. I should already have received them, but many are still missing. Please search your home or your desk at school to find them and send them in. You can give your treasure chart to the person who collects them at your church, or you can mail it to me, or you can even ask your parents to email it to me. The mail and email addresses are on the bottom of the back cover.

I apologize for spending so much time on what seems a boring topic, but I do think it is most important to explain the new layout of the returned treasure charts and to encourage you to fulfil this most essential promise you made when you entered the Eucharistic Crusade.

Yours in Jesus & Mary,
Fr. Benjamin Campbell

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



MY LITTLE WAY

Thérèse' new Brother seemed to appreciate her letters and to profit from them, too. In a little while she decided to ask him a favour. Each day he was to address the following petition to Heaven:

“Merciful Father, in the Name of Thy sweet Jesus, of the Holy Virgin and all the saints, I ask Thee to inflame my Sister Thy spirit of Love, and to give her the grace to make Thee greatly loved.”



The young seminarian agreed to say this prayer daily for the rest of his life. He would never forget it, he told her, or the Little Way to Heaven which she had taught him. Thérèse made the same request of a second Brother who was given to her some months later. He was already a priest, and one day he came to the monastery and offered the Holy Sacrifice. She had the opportunity to speak with him twice on this day, and she gave him her promise that she would offer her prayers and sufferings for the success of his missionary work in China. In return he was to ask God to allow her to bring many souls to Him, even after her death.

How grateful Thérèse was for this chance to play some little part in the work of

Christ's apostles! Because she was a girl, she could never be a priest. Because she was a cloistered nun, she could never teach the truths of our Holy Faith in pagan lands. Yet she could still have some share in both missions. Through hidden prayer and sacrifice she could merit for both her Brothers the strength to carry on their difficult labours. United with Christ, a trusting child in the arms of her Heavenly Father, she could be the channel through which this grace would flow.

She continued to work on her little story for Pauline, and on 20th January 1896, the eve of Saint Agnes, it was completed. That night as she went to chapel for prayer, she paused a moment beside her beloved sister and gave her the manuscript. She acknowledged the gift with a nod but did not speak. Then Thérèse retired, trusting that *The Story of a Soul* would prove satisfactory. She felt that it was no literary masterpiece. It was only eight chapters in length and written on very poor paper. She had not bothered to correct it or to make any changes, and nowhere had she made an effort to be amusing or clever. However, Pauline might find pleasure in reading about the wonderful favours God had granted her during her short life.

Time passed, and her sister made no comment on the story of her childhood memories. The truth was that she had not found time to read it. Her term as Prioress expired in February 1896, and she was anxious to set everything in order for her successor. This successor turned out to be Mother Mary Gonzaga, who had been Prioress at the time of Thérèse' entrance. There was every chance that now she would be given new duties, but as it turned

out she was told to continue working with the novices. She might also help the Sister who had charge of the sacristy, as she had done in the past.

The spiritual guidance of the novices was a work dear to her heart. She saw in these young souls the future welfare of their monastery—indeed, the future welfare of countless men and women they should never know. She did her best to teach her little sisters one important fact: namely, that each and every soul born into the world is called to be a saint—not by halves, not with indifference, but totally, and with joy. For some the process is long and difficult, chiefly because such persons rely on their own powers and do not think of abandoning themselves to the Heavenly Father with confidence and trust. Others achieve sanctity more quickly because they have learned to be humble.

“When I think of all I still have to acquire!” cried a novice one day, a bit depressed over her struggles to become virtuous.

“You mean all that you have to lose,” Thérèse said. “You are trying to climb a mountain, whereas God wishes you to descend.”

Yes, *descend* was one of her favourite words. So were *little* and *humble* and *child*. Over and over again she described the beauty of simplicity in one’s spiritual life. It is such a sure way to God! It leads straight to His Heart, she explained, without any twistings or turnings. Only when we cease to be simple and childlike do things become hard for us.

Since Thérèse was not their real superior, the novices were

not backward in criticising some of her statements. One or two did not take kindly to being as little children, for by now they had found that this practice requires constant effort. It is no lazy man’s way to Heaven, since it means accepting suffering and humiliation without complaint. These, as well as joy and earthly fortune, are gifts from the Heavenly Father for the good of one’s soul and the souls of others.

“I just don’t like to suffer and to be humiliated,” complained one. “I’m very sure the cross will never attract me. Sister Thérèse, how can I be a saint with such feelings?”

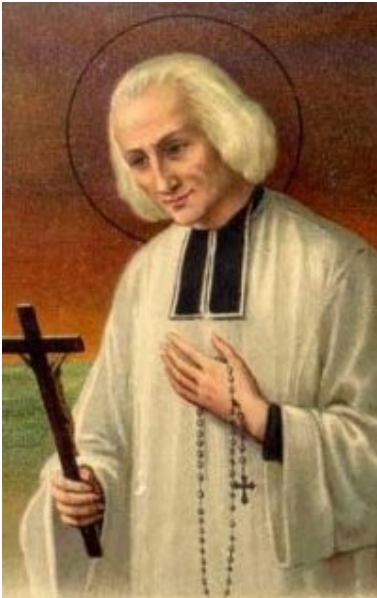
She did her best to explain that *feelings* do not matter, that this novice could make a very wonderful prayer out of her dislike for suffering and humiliation. She could present it to the Heavenly Father as a token of her weakness. In such a way would she be true to her role of a little child.

“If you feel regret that all the flowers of your desires and of your good intentions fall to the ground without producing any fruit, offer to God this sacrifice of never being able to gather the fruit of your efforts. In an instant, at the hour of your death, He will cause the very best fruit to ripen on the tree of your soul.”

The novice was somewhat consoled, but Thérèse knew what she was thinking. Sister Thérèse of the Child Jesus and of the Holy Face offered such strange advice! Never had her Little Way been praised or even mentioned by the priests who gave their retreats, and yet she did not seem concerned. Instead, she acted as though things would be quite different some day. Then the whole world would accept her words, and practise what she taught.



More next month

EUCCHARISTIC DEVOTION**On the Priest**

“How wonderful the dignity of priests” says St. Augustine, “in their hands as in the womb of the Blessed Virgin Mary, the Son of God becomes incarnate.” They are the ministers of Christ, and the dispensers of the mysteries of God, thus spoke St. Paul before him.

Commenting on these words, the Curé d’Ars said: “Without the priests the Death and Passion of Our Lord would be of no use to us; the priest has the key of the treasures of heaven; he is the steward of the good God, the administrator of His goods. Let us ask the Holy Spirit for the knowledge of these truths. It will fill us with a holy reverence for the excellence of the priest, and a lively gratitude towards Our Lord who has invested him with it.”

1. THE GREATNESS OF THE PRIEST.

Who is the priest? A man who holds the place of God, a man who is clothed with all the powers of God. “Go,” said Our Lord to the priest, “as My Father has sent Me, I send you.”

At the Consecration, the priest does not say: “This is the Body of Our Lord.” He says: “This is My Body.” See then the power of the priest! The tongue of the priest and a morsel of bread makes a God. It is more than the creation of the world. Someone said: “St. Philomena obeys the Curé d’Ars.” Indeed she may well obey him since God Himself obeys him. The Blessed Virgin cannot make her divine Son come down into the Host. A priest, no matter how simple he is, can do this.

Oh! how wonderful the priest is! The priest will only understand himself really in heaven. If he understood it on earth he would die, not of fear, but of love.

If I met a priest and an angel, I would salute the priest before saluting the angel. The angel is the friend of God, but the priest holds His place. St. Teresa used to kiss the place where a priest had passed.

One values greatly objects which have been placed in the bowl of the Blessed Virgin and the Infant Jesus in Loreto, but the fingers of the priest which have touched the adorable Flesh of Jesus Christ, which are plunged in the chalice where His precious

Blood has been, in the ciborium where His Body has been, are they not more precious?

2. THE PRIEST IS THE FOSTER-FATHER OF SOULS AND THE MAINSTAY OF RELIGION.

When the bell calls you to church, if someone asked you: “Where are you going?” you could answer: “I am going to feed my soul.” If one asked you, pointing to the tabernacle: “What is that golden door?” “It is the larder, it is the storehouse of my soul.” Who is it who has the key of it, who provides the food, who prepares the feast, who serves at table? The priest. And the food? It is the precious Body and Blood of Our Lord. O my God! my God! How you have loved us!

The priest is for us as a mother, as a nurse for an infant of a few months. She gives him his food, he has only to open his mouth. The mother says to her infant: “Take my little one, eat.” The priest says to us: “Take and eat, this is the Body of Jesus Christ, may He keep you and bring you to eternal life.” O beautiful words! A child when it sees its mother come towards it struggles against those who hold it. It opens its little mouth, and stretches out its little hands to embrace her. Your soul in the presence of the priest goes naturally towards Him. It runs to meet Him, but it is prevented by the bonds of the body among men who give all to the senses, who live only for the mortal (dead) body.



When the bell rings you can say: “What is there? The Body of Our Lord.” “Why is it there? Because a priest has been there and said Mass.”

After God, the priest, that is all. Leave a parish twenty years without a priest and they will adore the beasts.

If the parish priest were to go away, you would say: “What is happening to this church? There is no longer any Mass. Our Lord is no longer there. We might as well pray at home.”

When anyone wishes to destroy religion, they begin by attacking the priest, because when there is no priest, there is no longer any Sacrifice, and then when there is no longer any Sacrifice, there is no longer any religion.

The priesthood is the love of the Heart of Jesus. When you see the priest, think of Our Lord.

THE LIFE OF THE BLESSED VIRGIN MARY

YEARS FLY. HEROD IS DEAD.
ONE DAY THE FUGITIVES RETURN
TO NAZARETH.



IT IS GOOD TO SEE THE LITTLE
TOWN AGAIN AND SO MANY
FAMILIAR FACES.



IT IS GOOD TO SEE THEM ADMIRE
HER SON- HER SON AND GOD'S SON.



AS JESUS GROWS IN WISDOM AND
AGE, IT SEEMS HE IS ALL HER SON.
HOW SOON WILL HE SHOW THAT HE
IS THE SON OF GOD?



SOONER THAN SHE REALIZES,
SHE PACKS FOR A PILGRIMAGE
TO JERUSALEM...



... WHERE THEY HAVE A HAPPY
AND BUSY TIME ATTENDING ALL
THE CEREMONIES OF THE
PASCHAL FEAST.



THE JOURNEY HOME IS WITH A
LARGE PARTY. MARY TELLS HER
FRIENDS THAT JESUS IS WITH THE
MEN, FOR HE IS TWELVE NOW.



BUT WHEN SHE REJOINS JOSEPH,
THE BOY IS NOT THERE. "I
THOUGHT HE WAS WITH THEE,"
JOSEPH SAYS.

ENGLISH AND WELSH MARTYRS

Blessed John Storey, 1571

Blessed John Storey experienced and was involved in all the religious changes of the Tudor Dynasty during each reign: Henry VIII, Edward VI, Mary I, and Elizabeth I. He endured success and failure at the University of Oxford, in Parliament, and at Court. He suffered imprisonment and exile, torture and finally execution. John Storey was born in northern England in 1504 and educated at the University of Oxford. He became a Doctor of Law and served at the President of Broadgates Hall (now Pembroke College) from 1537 to 1539.

John might have fallen away briefly from the Catholic Church or at least decided that he could accept the king's control of the Church in England, for he did take Henry VIII's Oath of Supremacy. After becoming a member of the House of Commons for Hindon, Wiltshire in Southwest England in 1547, he seems to have reverted back to the true Faith. (He also got married to a woman named Joan in 1547.) In 1549 he protested against the Act of Uniformity introduced in Parliament by the government of young king Edward VI. This Act promulgated Thomas Cranmer's new *Book of Common Prayer* as the sole legal form of worship in England. This law was controversial in Parliament and John Storey spoke against it—and against the boy king. Because he had cried out “Woe unto thee, O land, when thy king is a child,” the House of Commons imprisoned him.



Eventually, the House of Commons released John Storey; he and his family went into exile in Louvain in the Low Countries under the rule of Spain, now in Belgium. There he joined the faculty at the University of Louvain and the community of English Catholic exiles, including William Rastell, **St. Thomas More's** nephew and publisher. In August of 1533, Storey and his family returned to England after Edward VI died and Mary, Henry VIII and Katherine of Aragon's Catholic daughter succeeded to the throne in spite of the attempt to supplant her by the Protestant Lady Jane Grey. Storey went back to Oxford as Regius Professor of Law but then took on important duties in the revived Catholic Church, serving as Chancellor for the dioceses of London and Oxford, and Dean of the Arches, the ecclesiastical court of the Archbishop of Canterbury. In his role as Chancellor for the Bishop of London, Edmund Bonner, he took part in heresy trials. He also served as proctor or representative for Queen Mary at the trial of Thomas Cranmer in Oxford and joined efforts to control the publication of heretical books in several dioceses.

When Mary I and **Reginald Pole**, Archbishop of Canterbury, died on 17th November 1558, Storey, like other Catholics in England, waited to see what direction Elizabeth I would take in religion. Her first Parliament began to introduce bills leading to the establishment of the Church of England, and John Storey found himself under attack for his opposition and for his work during Mary I's reign. In May of 1560 he was arrested and imprisoned in the Fleet, from which he escaped briefly, being recaptured and taken to Marshalsea Prison in April or May of 1562. He escaped from Marshalsea before he could

be confronted with the taking of Elizabeth I's Oath of Supremacy and fled again to Louvain, leaving everything he owned behind in England. His family joined him in exile again and the Duke of Alba offered him financial assistance and a position as a customs official. John Storey renounced his allegiance to Elizabeth I and placed himself in the service of Philip II of Spain, ruling in the Spanish Netherlands. He remained there for seven years.

English agents used his position as customs agent to capture Storey and return him to England. William Cecil, Elizabeth I's Secretary of State set a trap by having spies pose as refugees from England seeking Spanish protection in the Netherlands. Storey went aboard a ship in Antwerp to search it and the ship sailed to Yarmouth where he was placed under arrest. In London he was tortured and held there from August of 1570 until his trial on 26th May 1571 in Westminster Hall.

Blessed Edmund Campion attended this trial at which Storey protested that he was a subject of the King of Spain and therefore not accountable to English treason laws. Accused of plotting the death of Elizabeth I, he refused to plead. The only evidence against him was his association with the Norton family who had been part of the Northern Rebellion of 1569, when Catholics rose up against Elizabeth's religious policies. On 27th April 1570 Pope Pius V had excommunicated Queen Elizabeth in the Bull, *Regnans in Excelsis*, which also released her subjects from any allegiance to her. Certainly a former English subject, living in exile under the protection of one of England's enemies did not stand a chance against the presumption of his guilt. The fact that he had opposed religious changes in Parliament during two reigns and participated in heresy trials in another compounded his danger. The verdict was a foregone conclusion and Storey was sentenced to be hung, drawn, and quartered.

Blessed Edmund Campion's presence at this trial confirmed him in his reversion to Catholicism as he was on his way to join the English exiles in Douai to study for the priesthood. Evidently he did not witness John Storey's execution on 1st June 1571 at Tyburn in London. Even though Storey was 70 years old, the execution was carried out as brutally as possible—and he was posthumously mocked in pamphlets for having cried out in agony.

Philip II arranged for his widow and family to receive a pension—and his son John became a priest. The elder John Storey was beatified in 1886 by Pope Leo XIII. Blessed John Storey offers a great example--his willingness to stand up for the Catholic faith in

spite of repeated imprisonment and exile, culminating in his final capture, torture, trial and execution. The fact that his example influenced one of the greatest of the Elizabethan era martyrs, Blessed Edmund Campion, demonstrates what a model of faithfulness and fortitude he was and is.



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.



GOODNESS AND CHARITY OF THE SACRED HEART

Let us try to imitate the goodness and charity of the Sacred Heart of Jesus:

1. *In our Thoughts* — Do we try to see the good rather than the evil in those around us—to fix our thoughts upon their good points rather than to dwell upon their weaknesses and faults? We ourselves have got our failings as well as our good qualities; we should like others to dwell upon the latter rather than the former. Are we guilty of rash judgments; do we attribute sinister motives, or do we try to judge of others' actions in the light of Christian charity and love?

2. *In our Words* — Do we try not alone to think, but also to speak well of others, especially behind their backs? It is base and cowardly to say of another in his absence what we should never venture to assert before his face. Be tender of the reputation of your neighbour as you would wish him to be careful of your own. The best plan is to make it an inviolable rule never, if possible, to say a hard word of anyone. Then be kindly, courteous, and considerate in your word to others.

3. *In our Actions* — Negatively and positively: *negatively*, by never doing what would hurt or injure others; *positively*, by showing them all goodness and consideration in our dealings with them. Furthermore, we must help our neighbour spiritually and temporally—we must assist the poor, the sick, the afflicted; we must pray for the conversion of the sinner, and be full of tender pity for the suffering children of the Sacred Heart in Purgatory. Thus shall we imitate and become dear to Him Whose Heart is “full of goodness and of love.”



HOLY SOULS CORNER

I was a newly ordained priest in New York diocese, and was assigned by my bishop to a church whose priest who had been ill for some time and who needed help. His illness worsened and he had to leave. The bishop asked me to soldier on until he could find a replacement parish priest. On the very first night that I was in charge, a knock came on the presbytery door. I opened it to a handsome elderly lady who asked if I could come to her son who was dying. I gathered all I needed for a sick visit and offered the lady a lift home. “Oh no,” she said, “I am elsewhere now.” With these words she went away quickly and I proceeded in a carriage to the address she had given to me.

Her son was in bed and clearly very ill. I said that his mother had asked me to call. He looked surprised and said that his mother had died some years before. He pointed to a picture on the wall, next to one of Pope Pius X, the previous pope. “That is my mother,” he said, “taken some years before she died.” I started, because I recognised the handsome lady who had called at the presbytery earlier. Her son was very pleased to see me and asked me to hear his confession, for he had lapsed from the faith. Afterwards I gave him communion and anointed him in Extreme Unction. He had been a soldier in the Great War in Europe and had sustained severe wounds which



were now taking their toll. I said I would stay with him. I gently asked him about his mother. He said that when he was young she had impressed on him the importance of devotion to Our Lady. Especially she taught him how to say the Hail Mary, slowly and with great devotion, saying that Our Lady takes great pleasure in the Angelic Salutation said with devotion. His mother had told him that this prayer would result in Our Lady extending her protection over him. Although he had lapsed from the time that he was in the armed forces, he continued faithfully saying the Hail Mary out of habit.

I fell asleep in a chair, and on waking found that the son had died during the night. It came home to me that it was Our Lady, through the son’s mother, who had sent me to minister to him at the hour of his death. How dramatically her maternal protection was manifest on this occasion.

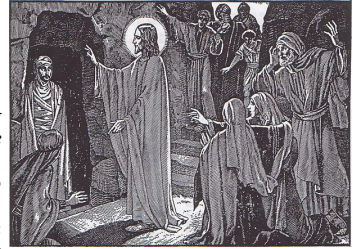
The Hail Mary said with recollection and devotion to our Gracious Mother should certainly be adopted with confidence in her protection. We can be sure that if we develop a lively devotion to Our Lady while here on earth, she will not forget us when we are suffering in Purgatory. She has been described as the Queen of Purgatory and with good reason.

My Jesus, at that dread hour when death shall strike me, by the gracious intercession of Thy blessed Mother and the assistance of the glorious St. Michael, deliver me from the enemy of my soul. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 33. The Public Life of Jesus Christ

Our Lord spent the three years of His public life teaching, healing the sick, working miracles to prove His mission and Divinity. One of His most wonderful miracles was the raising of Lazarus. Lazarus had been dead and buried four days. But Jesus went to the sepulchre and ordered the stone closing it to be taken away. Then He cried: "Lazarus, come forth!" And Lazarus came forth from the grave. Because of this miracle, the Pharisees became more envious, and even planned to kill Lazarus, so as to make it appear that Jesus had not raised him from the dead.



What was Christ's aim in His public life?

Christ's aim in His public life was **to teach what God requires all to believe and practise**, so that all may enter the kingdom of Heaven.

1. For this purpose He gathered some seventy-two *disciples*, and from them chose twelve Apostles, to whom He gave special instruction and training. By them He established His Church, which was to carry on His work after His death, to continue teaching what He had openly and publicly taught.

He spoke to large crowds, sometimes numbering four or five thousand people, as when He multiplied the loaves and fishes. Christ taught in the simplest manner, so that all might understand without difficulty. He used plain, homely words. He often used signs and parables, and illustrated His meaning by examples from nature and common life.

2. In the *doctrines* He taught, a leading idea is: "Seek first the kingdom of God."

He taught a new rule of faith, and gave new commandments. He taught the precept of love, even for our enemies. He revealed certain mysteries: such as those of the Blessed Trinity, of His own divinity, of the Last judgment. He instituted the seven sacraments.

What important events marked the end of Our Lord's public life?

The following events marked the end of Our Lord's public life:

His solemn entry into Jerusalem, the Last Supper He ate with His Apostles, and finally, **His Passion and Death**.

1. Jesus Christ entered *Jerusalem* in triumph, riding on an ass, with children waving palms and singing.

The Church commemorates the entrance into Jerusalem on Palm Sunday. On that day palms are blessed, and there is a procession, in memory of the palms that the joyous people waved at the entrance into Jerusalem of Our Lord. Palm Sunday is the Sunday before Easter. The week following it is called *Holy Week*.

2. On the Thursday evening after His entry into Jerusalem, Jesus ate the *Paschal Supper* with His Apostles. We call it the Last Supper, for it was the last meal He ate before His death.

The Jews celebrated the feast of the Pasch in memory of their deliverance from Egypt. They had been saved by the blood of the paschal lamb.

3. After the Supper, Our Lord *washed the feet* of the Apostles. He did this to teach us humility.

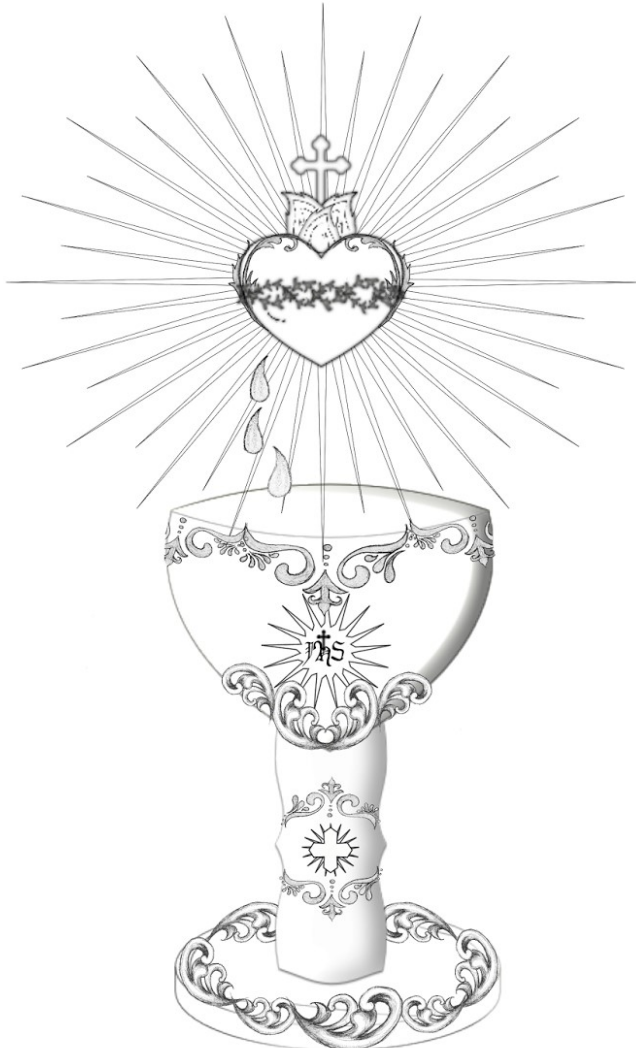
In commemoration, the celebrant of Holy Thursday Mass today washes the feet of twelve men, after the Gospel.

4. After the washing of feet, Our Lord *instituted the Blessed Eucharist*, said the first Mass, and gave His Apostles their *first Holy Communion*.



Colouring Page

Most Precious Blood of Jesus



Save us!

Aesop's Fables

The Sick Lion

A Lion, unable from old age and infirmities to provide himself with food by force, resolved to do so by artifice. He returned to his den, and lying down there, pretended to be sick, taking care that his sickness should be publicly known. The beasts expressed their sorrow, and came one by one to his den, where the Lion devoured them. After many of the beasts had thus disappeared, the Fox discovered the trick

and presenting himself to the Lion, stood on the outside of the cave, at a respectful distance, and asked him how he was. "I am very middling," replied the Lion, "but why do you stand without? Pray enter within to talk with me." "No, thank you," said the Fox. "I notice that there are many prints of feet entering your cave, but I see no trace of any returning."

He is wise who is warned by the misfortunes of others.





Use tape to seal this edge

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Place
Stamp
Here



LITURGY THIS MONTH

*The month of July
is dedicated to
the Most Precious
Blood of Jesus*

**Sundays after Pentecost**

In the long succession of Sundays after the feast of Pentecost until Advent, 6 months, our Holy Mother the Church teaches us through the parables and miracles of Our Lord the Christian Virtues we must practice. Sunday after Sunday, we will be amazed to know all the things Jesus did for us and how much He wants us to realise that we were created to go to Heaven. It is important to listen to the sermons of the priests at Sunday Mass in order to learn and be encouraged to do good.

July 2nd: The Visitation

Our Lady visits her cousin Saint Elizabeth and sanctifies Saint John the Baptist.

July 16th: Our Lady of Mount Carmel

We must wear our brown scapular all the time to be preserved from the fires of Hell.

July 25th: St James

Called the Greater, he was one of the “Sons of Thunder,” known for his Faith in Jesus.

July 26th: St Anne

The mother of the Virgin Mary.

The Seven Gifts of the Holy Ghost - 3**Counsel**



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



PRAAYER



**July 2019 Intention:
For religious vocations**

Daily offering

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 religious vocations



COMMUNION



SACRIFICE

APRIL 2019 RESULTS

The Intention was that Christians rediscover
 the sacrificial spirit of Our Lord Jesus Christ



APOSTOLATE

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example	% returned
				Sac.	Spirit.						
Brisbane	4	120	24	24	60	0	124	80	60	80	4.4%
Jollimont	9	256	65	52	115	751	1352	61	162	687	52.9%
Mackay	4	120	20	20	150	162	482	18	4	85	100%
Rockdale	6	120	50	28	37	81	223	106	50	104	42.9%
Tynong	29	749	236	206	193	2667	3481	11	145	1449	72.5%
Whanganui	57	1437	684	643	412	1855	6511	778	616	1411	81.4%
Elsewhere											0%
TOTAL	109	2802	1079	973	967	5516	12173	1054	1037	3816	42.1%

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