



# The Crusader

*Bulletin of the Eucharistic Crusade for Children in Australia*

#338



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**August 2019: Month of  
the Immaculate Heart of  
Mary**

**For the triumph of the  
Immaculate Heart of  
Mary**

## **Saint Dominic**

**Founder of the Dominic Priests, Mothers, and Brothers**

**(1170-1221)**

Saint Dominic, a native of Calaroga in Old Castile, Spain, was of the illustrious house of the Guzmans. At the age of fourteen he was sent to the schools of Palencia, which were soon after transferred to Salamanca. Having finished his education, he received the habit of the Regular Canons of St. Augustine in the diocese of Osma. Devoting himself with ardour to the work of his own sanctification, he also laboured zealously for the salvation of others by preaching the Word of God.

He accompanied his Bishop on a mission imposed by Alphonso IX, King of Castile. In France they became acquainted with the ravages of the Albigensian heresy. Both the Bishop and his companion proceeded to Rome, where they obtained permission from Innocent III to preach the Gospel among the heretics. They now began to labour with great zeal. To provide for the education of children, St. Dominic established a

convent of nuns at Prouille, which became the nucleus of the Order of Dominican nuns. St. Dominic succeeded the Bishop of Osma as superior of the missions in Languedoc. Together with several companions of his labours, he laid the foundations of his illustrious Order, the Rules of which were approved by Pope Honorius III in 1216.

Some time after, the Pope created the office of Master of the Sacred Palace, or the Pope's domestic theologian, and St. Dominic was the first to fill it. The active life of the saint was spent in travelling about for the interests of God and His Church,

preaching the Gospel, lecturing on theology and establishing houses of his Order which, even during his lifetime, made great progress and of which Honorius III, in 1220, made him General. His saintly life was happily brought to a close at Bologna, Italy, August 6, 1221.



**Saint Dominic's feastday  
is on 4th August**

**FROM THE CHAPLAIN**

Dear Crusaders and Friends,

Among the debts or obligations we have to God, the most important are:

- 1) To praise and honour the infinite Majesty of God, worthy of honour and infinite praise.
- 2) To satisfy divine justice for our sins.
- 3) To thank Him for benefits received.
- 4) To ask Him for all the favours and help we need.

These debts and obligations cannot be paid or fulfilled by our efforts alone. Even if you spent your whole life on your knees adoring God, even if you did all the penances practiced by the saints, even if you suffered all the torments of the martyrs, even if you rivalled all the saints in the practice of prayer and meditation, it would still not be possible for you to satisfy the debts you have contracted with God.

But what the whole human race together cannot obtain, the Holy Mass can do.

And, in fact, the four ends for which the Mass is offered correspond to these four debts or obligations that we have towards God. With a Mass you can adore and honour the infinite Majesty of God, just as it deserves to be honoured. Secondly, you can thank Him, proportionate to the benefits received from His Providence. Moreover, you can fully and justly satisfy for

all your sins, whatever their gravity, to the extent that God disposes: and not only for yours, but also for those of all souls, even those in Purgatory, for whom it constitutes the best consolation and relief. Finally, with the Mass, you can obtain all the graces suitable for yourself and others.

You see, then, that you should try to assist at Mass every day, if possible, or as often as you can. You should do this not only because of its infinite dignity and excellence, but also because of how much it suits you. Also, because of the infinite fruits of which you receive by devoutly assisting at Mass.

Now, not all of us can attend Mass every day, but we can send our guardian angel.

O holy Angel at my side go to the Church for me.

Kneel in my place at Holy Mass where I desire to be.

At Offertory in my stead take all I am and own  
And place it as a sacrifice upon the altar throne.

At holy Consecration's bell adore with Seraph's love,  
My Jesus hidden in the Host come down from Heaven above.

And when the Priest Communion takes, O bring my Lord to me,  
That His sweet Heart may rest on mine and I His temple be.

Pray that this Sacrifice Divine may mankind's sin efface:  
Then bring me Jesus' blessing home,  
the pledge of every grace.

Yours in Jesus & Mary,  
Fr. Benjamin Campbell

## THE LITTLE FLOWER

### The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



#### A WONDERFUL DREAM AND A TERRIBLE TEMPTATION

Presently it was the Lenten season of 1896. As is the custom in Carmel, many additional prayers and sacrifices were offered to the Heavenly Father at this time. Often Thérèse was quite tired after a long day, but sufficient strength was still present so that she did not ask to be excused from any duties. Indeed, most of the time she enjoyed a sense of perfect health, and on the night of Holy Thursday, 3<sup>rd</sup> April, when several of the other nuns received permission to watch until dawn at the Repository, it was a bit a disappointment to learn that she had been overlooked. Apparently Mother Mary Gonzaga did not think she would be strong enough for the customary exercises of Good Friday if she spent the whole night in prayer. Long ago Thérèse had learned the merit of obedience, and so about midnight she left the chapel without reluctance and went to her cell. She lighted the lamp and spent a few minutes preparing for bed. Then she put out the flame and lay down. But no sooner had she done so than she experienced the strangest feeling. A hot stream had risen to her lips, and she felt as though she was dying!

“What is it?” she thought. “What’s wrong?”

It would have been perfectly proper to light the lamp again and find out, but she decided against it. After all, it was Lent—a period when every Christian is meant to do extra penance for his sins.

“Here is a chance to mortify my curiosity,” she told herself. “I shall wait until morning to see what’s happened.”

Without thinking more about this unexpected sacrifice, she settled herself on the bed and very soon was sound asleep. However, when the rising bell awakened her at five o’clock, her first thought was one of pleased expectation. She remembered that she had something to discover. Quickly she looked for her handkerchief, then smiled at what she saw. Yes—her suspicions of the

night before had been right. The white handkerchief was stained with blood!

“Tuberculosis!” she thought. “I have it!”

Far from feeling sad or frightened, she recognised her condition with real joy. Tuberculosis is a very serious disease of the lungs. Many times people recover from it, but she felt sure that she would not. In a few months, in a year or two at the most, the little white flower would be gathered to its Creator. On this Good Friday, the anniversary of Christ’s own death, she had heard the first call to the heavenly harvest.

Later in the day she sought out Mother Mary Gonzaga and told her what had happened. She looked her up and down, then asked how she felt.

“I feel perfectly fine, Mother. Not a bit sick.”

After some thought, Mother Mary Gonzaga then gave her permission to finish Lent as she had begun. She might fast on bread and water throughout Good Friday, she might go to the chapel with the others. And if she felt strong enough to do some work...

“I feel strong enough for anything!” she cried joyfully.

The Prioress agreed that she looked unusually well. There was a really good colour in her cheeks.

“I guess it will be all right for you to wash the windows,” she said. “We want to have things clean for Easter.”

Thérèse followed the Good Friday observances with great zest, but after a few hours real fatigue came upon her. One of the novices uttered a cry of alarm when she found her washing windows and all but fainting at the task.

“Why, Sister Thérèse, you’re so pale as death! You must be ill!”

She shook her head. “I’m all right,” she said, trying to give her a reassuring smile. “Sister, you mustn’t imagine things.”

The novice was not convinced and begged her to allow her to inform the Novice Mistress as to her condition. Surely she ought to be in bed in-



stead of washing windows! And surely she should have a nourishing meal...

"Please don't bother the Novice Mistress," Thérèse said. "Or anyone else. I may look a little tired, but I'm quite all right."

Seeing that she would not give her the desired permission, the novice withdrew. Thérèse could tell she was worried, and immediately she decided that she must not alarm anyone else. If Marie, Pauline or Céline suspected that she was ill, they would be very disturbed. In one sense the joyful feast of Easter would be spoiled for them.

For some weeks she succeeded in keeping the symptoms of her illness from her sisters, but then she fell prey to a bad cough. It was impossible to control this, and soon Mother Mary Gonzaga was really worried. She sent for Doctor de Cornière, who usually attended us in case of illness, and also for Doctor La Néele, who some years ago had married the Martins' cousin Jane Guérin. Both physicians agreed that she must stop work at once and go to bed. She must eat plenty of good food and take the medicines they ordered. Since she was only twenty-three, there was every chance that she could overcome her illness.

Although this report meant that her going to Heaven might be delayed, she rejoiced for one reason. Mother Mary Gonzaga had promised that if she recovered, she would send Thérèse on a wonderful mission. She was to go to the Carmel in Hanoi, in French Indo-China, where the nuns were in need of helpers. Of course it would mean saying good-bye to her three beloved sisters, to her cousin Marie, but what a joy would be mixed with the sacrifice! For years God had flooded her soul with graces of all kinds. In the world she had been surrounded with love and affection, with earthly comforts. In Carmel even greater happiness had come her way. But now she was to go to a foreign land where no one knew or loved her. She was to be an exile, with untold opportunities to suffer for others.

"Dear Lord, if it is Your Will that I know this new kind of sacrifice," she prayed, "how happily shall I receive it!"

It was some time later, on the night of the 10<sup>th</sup> May, that she had a surprising dream. She thought that she was walking along the corridor with the Prioress. Suddenly she perceived three strange nuns ahead of her, dressed in the Carmelite habit. Their veils were lowered, and immediately she experienced a great desire to

know who they were.

"I think these Sisters come from Heaven," she told herself. "Oh, if I could see the face of just one of them!"

As though she had spoken aloud, the tallest of the three nuns began to come toward her. She fell on her knees, then gasped with astonishment as she raised her veil and looked at her tenderly. It was none other than Mother Anne of Jesus, a companion of Saint Teresa of Avila and the first to bring the Carmelite Reform to France!

How it was that she recognised the saintly religious she could not tell. She had never had any special devotion to her, although she had read about her holy life and knew that she had died in 1621.

But there was no doubt in her mind as to her identity. Her face was beautiful with a beauty not of this earth. As she knelt before her, she dropped her veil about her and caressed her with great affection. Feeling herself so loved, she found courage to speak:

"Oh, Mother! Is God going to leave me long on this earth or is He coming for me soon?"

Mother Anne smiled: "Yes, soon... soon... I promise you..."

"Does He require nothing more of me than my poor little acts and desires? Is He satisfied with me?"

Suddenly the face of the saintly nun shone with even greater tenderness. "God asks nothing more of you," she said. "He is pleased... very pleased..."

As she spoke, she took her head between her hands and kissed her so lovingly that no words can convey the sweetness of her embrace. Thérèse' heart was full of joy and she thought of her sisters. Surely Mother Anne would be pleased to make them happy, too. Perhaps she would grant some favour... some grace... But as she was trying to decide what she should ask, the dream vanished and she awoke to find herself staring at the bare walls of her little cell.





**EUCCHARISTIC DEVOTION**

## The Sentiments we ought to have when we assist at the Procession of the Blessed Sacrament on Corpus Christi



**O** city of Sion, said the prophet, rejoice because your God dwells in the midst of you. Words more true for Christians than for the Jews. Yes, Christians, rejoice! Your God is going to appear in your midst. This loving Saviour is going to visit your squares, your roads and your houses. Everywhere he will shower the most abundant blessings. O fortunate houses before which He will pass! Happy the streets on which His sacred feet will tread.

What does Jesus Christ do when we carry Him in procession? He is like a good king in the midst of His subjects, or a good father surrounded by his children, or a good shepherd who visits his flock.

Let us go with Him with a lively faith, a firm hope and an atoning love.

### 1. WITH A LIVELY FAITH AND FIRM CONFIDENCE.

Let us resemble the first faithful who followed Him when He was on earth, doing good to all the world. Remember the two blind men who were on the road where the Saviour passed by, who began to cry out: "O Jesus, Son of David, have pity on us." Jesus gave them their sight.

Remember Zaccheus, who in a procession, wishing to see Jesus, climbed a tree to see Him. Jesus converted him. Remember the



poor woman suffering for twelve years from loss of blood, and who succeeded in touching Jesus during another procession. She was suddenly cured. If we have the same faith, the same confidence, we will obtain the same graces, because it is the same God, the same Saviour, and the same Father filled with the same love.

Alas! How many sick to cure, how many blind to whom He should give back sight!

Amongst the followers of Christ, how many there are whose poor souls are all covered with wounds! How many are in darkness and do not see that they are in danger of hell! My God! heal these wounded souls give light to those in darkness.

## 2. WITH ATONING LOVE.

Let us imagine, during this procession, the Saviour going to Calvary. Some kick Him, others heap injuries and blasphemies on Him. Some holy souls only follow Him, weeping for Him and mix their tears with His blood, which He pours out on the ground.

Oh! how many Jews and executioners are going to follow Jesus Christ, and who will not be satisfied to make Him die once by mortal sin, but on as many altars as there are hearts. How many profanations and sacrileges has He not suffered, during this long procession of nineteen centuries since the institution of the Blessed Eucharist until this day. Ah! is it possible that a God who loves us so much can be so despised and ill-treated! Let us behave as a friend saddened by the afflictions of his friend, and thus show him a sincere friendship. Let us mourn over the insults done to Jesus Christ and try to repair them by the greatest and most ardent love.





**THE LIFE OF THE BLESSED VIRGIN MARY**

NO ONE HAS SEEN HIM. IS HE LOST? KIDNAPPED? INJURED?



BACK IN JERUSALEM THEY RETRACE EVERY STEP—ALWAYS ASKING THE SAME QUESTION: "HAVE YOU SEEN HIM?"



AND ON THE THIRD DAY, "JOSEPH, LOOK!"



HE IS DISCUSSING THE LAW WITH THE LEARNED MEN OF THE TEMPLE, BUT MARY CARES NOT: HE IS HER SON!

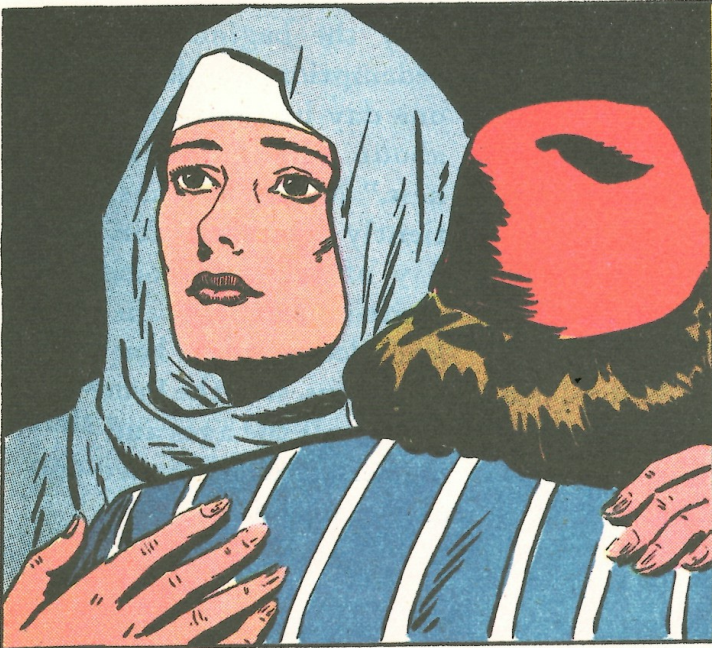




"MY SON," SHE WHISPERS, "WHY HAVE YOU TREATED US SO? THINK OF OUR ANGUISH!"



JESUS ANSWERS GENTLY, "DID YOU NOT KNOW THAT I MUST BE ABOUT MY FATHER'S BUSINESS?"



MARY DOES NOT FULLY UNDERSTAND. YET SHE KNOWS AS NEVER BEFORE THAT SHE WAS BORN TO GIVE THIS SON TO THE WORLD! FOR SHE IS THE WOMAN OF THE PROMISE!

**ENGLISH AND WELSH MARTYRS****Blessed John (Godfrey) Jones, OFM, 1598**

**J**ohn Jones was born to a Catholic family in Clymag Faur in the county of Canaervon in Wales around the year 1530. In his youth Queen Mary Tudor accomplished the restoration of the Catholic Church after the brief reign of Edward VI had taken the Church of England out of the Catholic Church. Mary's coronation had allowed the English friars who had fled into exile to Flanders and Scotland to return and in April 1555 the friary at Greenwich, in which Mary and Elizabeth had been baptised, was reopened. John joined the friary and took the name **Godfrey Maurice**, becoming known for his piety. At Mary's untimely death in 1558, however, her half-sister Elizabeth assumed the throne and it was not long before Catholics were once more persecuted in England. John Jones, although still a novice, was forced to flee to France. The English Observant Franciscans fled to a friary in Pontoise, where John was professed and trained. He was probably ordained a priest at Rheims, where there was another friary of the exiled English Franciscans.

Towards 1590 John was sent to the friary of Ara Coeli in Rome, the General headquarters of the Order. From there he wished to return to England to take part in the mission to care for faithful Catholics, who risked their livelihoods and often their lives to sustain their missionary priests. The priests themselves were subject to the dreadful death of hanging, drawing and quartering as traitors for the simple fact of exercising their priesthood. John begged an audience with the Pope and Clement VIII embraced him, gave him a solemn blessing and told him: "Go, because I believe you to be a true son of Saint Francis. Pray to God for me, and for His holy Church."

In England John Jones exercised an heroic hidden ministry, animating the Catholic faith among recusants and prudently seeking to reconcile those who had submitted to Elizabeth's Church of England. The life of a missionary priest in England was one of frequent moves, constant vigilance and continued flight from Elizabeth's vigilant secret services, supervised by William Cecil and Francis Walsingham. Despite his care, John Jones was caught in late 1595 or early 1596 by Richard Topcliffe, who nurtured a cruel hatred for the Catholic faith and was sanctioned by the Queen to maintain a private torture chamber in his house for the Catholic priests he apprehended. John Jones was accused of being a spy and sent to the notorious Clink prison, from which we derive the expression "being in clink." There he languished

for nigh on two years awaiting trial. In prison Jones continued his ministry and converted many, including **Blessed John Rigby**, who was himself martyred two years after John Jones (on 21<sup>st</sup> June 1600.) On 3<sup>rd</sup> July 1598 John Jones was finally brought to trial for having exercised his ministry as a Catholic priest in England. He was sentenced to hanging, drawing and quartering at Saint Thomas Watering, but was meanwhile imprisoned at Marshalsea prison. The Jesuit **Henry Garnet** recounts, in a letter that on 12<sup>th</sup> July 1598, that John was tied to a trellis and dragged to the place of his torment. He was held there for an hour before execution during which time Topcliffe harangued the crowd with his supposed crimes. Garnet recounts that the crowd was touched more by John's prayers than by the calumnies of his torturer and executioner. His remains were hung up on the road between Newington and Lambeth.



With John Wall and 38 other English martyrs, John Jones was beatified by Pius XI on 15<sup>th</sup> December 1929.

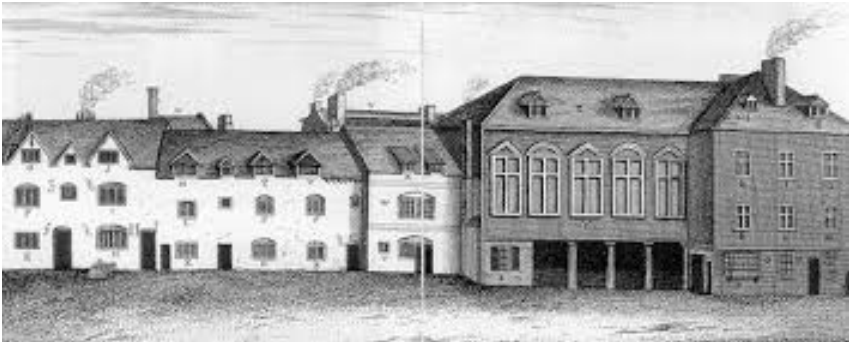
**Note:** Catholics who did not submit to Elizabeth's Church were forced to pay a tax and refused the right to hold any office in the land. Because they refused to take communion at Easter in their local parish churches, they were deemed to "recuse themselves" from the church and were thus recorded as "Recusants." This title became a badge of pride for Catholic families who refused to submit over the centuries. Some Catholics conformed outwardly, so avoiding the tax, while retaining a spiritual resistance. These latter were termed "Church Papists" because although they outwardly conformed to the Church of England, inwardly they still retained their allegiance to and communion with the Church of Rome. Many think that Shakespeare was such a "Church Papist." Often a Catholic husband would conform so as to avoid the household paying taxes, while his wife would recuse and bring up the children as Catholics.

## Blessed Everard Hanse, 1581

**B**lessed Everard Hanse, was an English martyr who was born in Northamptonshire. He was executed on 31<sup>st</sup> July 1581. He was educated at Cambridge, had a good living. His brother William, who had become a priest in April 1579, tried to convert him, but in vain until a sharp attack of illness made him enter into himself. He then went over to Rheims (1580-1581), was ordained, and returned, but his ministry was very short.



In July he was visiting in disguise some Catholic prisoners in the Marshalsea, when the keeper noticed that his shoes were of a foreign make. He was closely examined, and his priesthood was discovered. As yet there was no law against priests, and, to satisfy the hypocritical professions of the persecutors, it was necessary to find some treason of which he was guilty. He was asked in court at the Newgate Sessions, what he thought of the pope's authority, and on his admitting that he believed him "to have the same authority now as he had a hundred years before," he was further asked whether the pope had not erred (i.e. sinned) in declaring Elizabeth excommunicate, to which he answered, "I hope His Holiness has done nothing to injure his conscience." His words were at once written down as his indictment, and when he was further asked whether he wished others to believe as he did, he said, "I would have all to believe the Catholic faith as I do." A second count was then added that he desired to make others also traitors like himself. He was at once found guilty of "persuasion," which was high treason to "Good Queen Bess"! He was therefore sentenced to be hanged drawn and quartered at Tyburn. On the scaffold he appeared bright and untroubled as ever.



**Marshalsea Prison**

When the executioner was carrying out the sentence and cut out his heart, Blessed Everard cried out "O happy day!" These were his last words and his constancy throughout "was a matter of great edification to the good." When his heart was thrown into the fire, it leapt repeatedly, as if marking God's approval of his constancy. He suffered at Tyburn on 31<sup>st</sup> July 1581. The Spanish ambassador wrote, "Two nights after his death, there was not a particle of earth on which his blood had been shed, which had not been carried off as a relic."

It should be remembered that Elizabeth I's Parliament did not create the statutes that made the presence of a Catholic priest in England a matter of treason until 1585. When her government came to try St. Edmund Campion and his companions later in 1581, the court had to find them guilty of some conspiracy or another, because the kind of verbal twisting and interpretation they had done to find Father Hanse guilty did not look good.

Everard Hanse was beatified in 1886 by Pope Leo XIII.



## 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.*



### EXCUSE YOUR NEIGHBOUR

**M**en see the exterior; God alone sees the heart, and knows the inmost thoughts of all. Saint Francis de Sales used to say that the soul of our neighbour was that tree of the knowledge of good and evil which we are forbidden to touch under pain of severe chastisement; because God has reserved to Himself the judgment of each individual soul. “Who art thou,” says Sacred Scripture, “who judgest thy brother? Knowest thou that wherein thou judgest another thou condemnest thyself!”

If it is impossible to excuse an action in our neighbour, we can at least modify our blame of it by excusing the intention, or we may lay the blame on the violence of the temptation, or impute it to ignorance, or to the being taken by surprise, or to human weakness, so as at least to try to lessen the scandal of it. If you are told that by doing this you are blessing the unrighteous and seeking excuses for sin, you may reply that, without either praising or excusing his sin, you can be merciful to the sinner.

You may add, that judgment without mercy will be the lot of those who have no pity for the misfortunes or the infirmities of their brother, and who in him despise their own flesh. We all are brethren, all of one flesh. In fact, as says Saint Francis de Sales, those who look well after their own consciences rarely fall into the sin of rash judgment. To judge rashly is proper to slothful souls, which, because they never busy themselves with their own concerns, have leisure to devote their energies to finding fault with others.



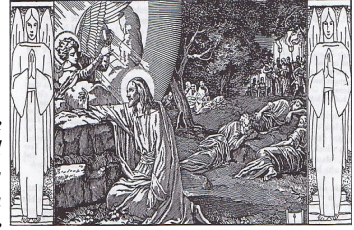
An ancient writer expresses this well. Men who are curious in their inquiries into the lives of others are mostly careless about correcting their own faults. The virtuous man is like the sky, of which the stars are, as it were, the eyes turned in upon itself.

Saint Francis de Sales made himself all things to all men that he might gain all for Jesus Christ.

## MY CATHOLIC FAITH

### Chapter 34. The Passion

After the Last Supper, Jesus went with His Apostles to the Garden of Gethsemani. And going a little further, He fell upon His face, praying: "Father, if it is possible, let this cup pass away from Me; yet not as I will, but as Thou wilt" (Matt. 26:39). After praying three times the same prayer, Jesus said to His disciples: "Behold, the hour is at hand, and the Son of Man will be betrayed into the hands of sinners. Rise, let us go. Behold, he who betrays Me is at hand" (Matt. 26:45-46). Judas had come.



### What is meant by the Redemption?

By the Redemption is meant that **Jesus Christ, as Redeemer of the whole human race, offered His sufferings and death to God** as a fitting sacrifice in satisfaction for the sins of men, **and regained for them the right to be children of God and heirs of Heaven.**

A redeemer is one who pays in order to get back something lost. He gives satisfaction or compensation for an offence or injury done to another.

1. No creature could, of himself, make satisfaction for sin. Sin offends an infinite God, and therefore would need infinite satisfaction. Therefore Someone Infinite, Jesus Christ, had to offer that satisfaction.

Jesus Christ suffered and died as man; as God He could neither suffer nor die. He suffered excruciatingly in order to make full reparation for sin, and to impress on us the great evil of sin. Even only one sin is so abominable to God that not all the deluges and fires can wipe off the stain. Only the blood of God Himself can do so. "The Lord hath laid on him the iniquity of us all" (Is. 53:6).

2. Christ died for all men, without exception. He is the Redeemer of all men. Not all men are saved because not all accept the graces which Christ merited for us by His death. Many do not believe in Him. Of those who believe, many lead sinful lives.

"Christ also loved us and delivered himself up for us, an offering and a sacrifice to God" (Ephesians 5:2). We can never realise fully that God died for us. We can never repay Him in this life or the next. The only way we can show our appreciation is to live according to His will.



# Colouring Page



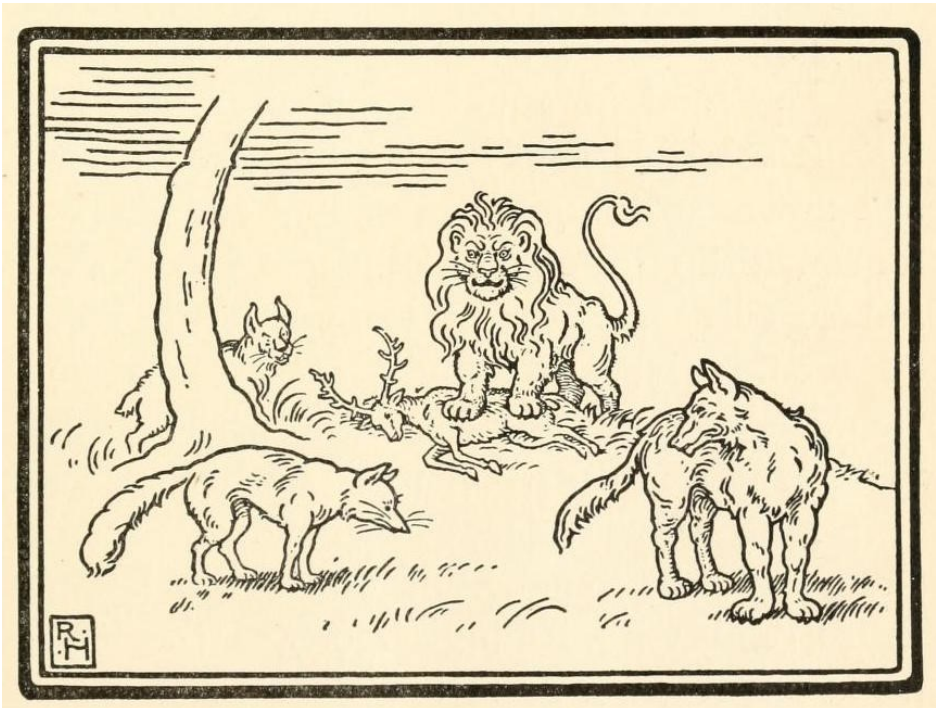
# The Immaculate Heart of Mary

# Aesop's Fables

## The Lion's Share

The Lion went once a-hunting along with the Fox, the Jackal, and the Wolf. They hunted and they hunted till at last they surprised a Stag, and soon took its life. Then came the question how the spoil should be divided. 'Quarter me this Stag,' roared the Lion; so the other animals skinned it and cut it into four parts. Then the Lion took his stand in front of the carcass and pronounced judgment: The first quarter is for me in my capacity as King of Beasts; the second is mine as arbiter; another share comes to me for my part in the chase; and as for the fourth quarter, well, as for that, I should like to see which of you will dare to lay a paw upon it.'

'Humph,' grumbled the Fox as he walked away with his tail between his legs; but he spoke in a low growl. 'You may share the labours of the great, but you will not share the spoil.'







*Use tape to seal this edge*

The Crusader  
280 W. Botany Street  
Rockdale, NSW 2216

Place  
Stamp  
Here





**LITURGY THIS MONTH**

## *The month of August is dedicated to the Immaculate Heart of Mary*

**August 4th: Feast of St. Dominic, Saint of the Month**

**August 6th: Transfiguration of Our Lord**

The Transfiguration of Our Lord celebrates the revelation of Christ's divine glory and provides us with a glimpse of our life in the world to come.

**August 15th: ASSUMPTION**

Our Lady is taken up to Heaven body and soul to be there the Queen of the universe.

**August 22nd: Immaculate Heart of Mary**

Let us remember how much Our Lady suffered for our Redemption from the Birth to the Death of Her Son, out of love for us!





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.

**August 2019 Intention:**  
**For the triumph of the Immaculate Heart of Mary**

**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 triumph of the Immaculate Heart of Mary**



PRAVER



COMMUNION



SACRIFICE



APOSTOLATE

**MAY 2019 RESULTS**

The Intention was for purity of body, mind and heart

	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	42	1195	489	481	851	1186	4813	809	190	897	47%
Jolimont											0%
Mackay	4	124	16	16	155	112	496	20	4	74	100%
Rockdale	5	130	36	34	33	192	482	137	62	137	36%
Tynong	50	1217	436	304	271	3734	5895	456	230	3989	64%
Whanganui	37	911	394	383	259	1166	4067	532	269	861	53%
Elsewhere	4	119	34	33	122	0	310	70	0	0	19%
<b>TOTAL</b>	<b>142</b>	<b>3696</b>	<b>1405</b>	<b>1251</b>	<b>1691</b>	<b>6390</b>	<b>16063</b>	<b>2024</b>	<b>755</b>	<b>5958</b>	<b>48%</b>

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