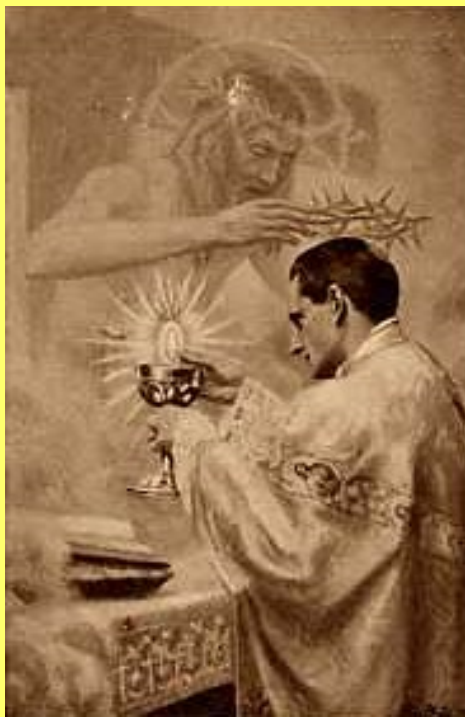




The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#346



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April 2020
Month of the
Blessed Sacrament

*For the perseverance of
priests and religious*

*The
Saint
of
the
month*

Saint Vincent Ferrer

Thaumaturge, Dominican Missionary

(1357-1419)



This wonderful apostle, “the Angel of Judgment”, was born at Valencia in Spain in 1357. At the age of eighteen, he was professed in the Order of Saint Dominic. After a brilliant course of study he became Master of Sacred Theology, and began to preach. For three years he read only the Sacred Scriptures, and came to know the entire Bible by heart. He brought the light of Christ to the Jews of Valencia, and their synagogue became a church.

Grief at the great schism then afflicting the Church reduced him to the point of death at the age of forty, but Our Lord Himself whom he saw in glory, healed him and bade him go forth to convert sinners, “for My judgment is near”. In the language of Scripture, a judgment is a time of trial during which the good become better by prayer and abandonment to God's Providence, and the impious blaspheme. The judgment which was to fall upon Europe, the rending of the robe of Christ through the still greater break-up of the Church, would follow soon after Saint Vincent's time; his passage preserved large numbers of souls from its fatal dangers.

This virtually miraculous apostolate lasted twenty-one years. He preached throughout western Europe, in the towns and villages of Spain, Switzerland, France, Italy, England, Ireland, Scotland. Everywhere tens of thousands of sinners were reformed. Infidels, heretics, Jews were enlightened and warmed by the

Sun of Justice. Stupendous miracles enforced his words. Twice each day the miracle bell summoned the sick, the blind, the lame to be cured, and the most obdurate sinners became Saints. Speaking only his native Spanish, he was understood in all tongues. Processions of ten thousand penitents followed him in perfect order. Convents, orphanages, hospitals, arose where he passed.

Amid all the honours which came to him, his humility remained profound, his prayer constant. He always made prayer his principal preparation for preaching. Once, however, when a person of high rank was to be present at his sermon, he neglected prayer for study. The nobleman was not particularly struck by the discourse which had been thus carefully laid out. But he came again to hear the Saint, and the second sermon, for which Saint Vincent's supplications before the Crucifix were the preparation, made a deep impression on his soul. When Saint Vincent heard of his reaction, he remarked that in the first sermon it was Vincent who had preached, but in the second, Jesus Christ.

Saint Vincent fell ill at Vannes in Brittany, where his body lies, and received the crown of everlasting glory in 1419.

**Saint Vincent Ferrer's feastday
is on 5th April**

FROM THE CHAPLAIN

ning, adoring Him, thanking Him and asking Him the conversion of poor sinners. Sacrifice is the third point of our motto; Good Friday we may join Jesus in the greatest Sacrifice of all; His own death; tell Him you are very sorry for all your past sins. Easter Sunday, is the greatest feast in the Catholic Church. Let us truly rejoice with Jesus that He indeed is our Saviour.

A very happy Easter to you all.

Yours in Jesus & Mary,
Fr. Benjamin Campbell

Dear Crusaders and Friends,

This is a very special month. In it we will remember how Jesus gave us His Holy Eucharist (Maundy Thursday), then, how He died for us (Good Friday) and then how he conquered death by rising again from it on Easter Sunday. These are most precious days for us Crusaders. We call our Crusade Eucharistic, because we centre our whole lives around Jesus in the Most Holy Eucharist. Maundy Thursday (9 April) is then for us a day to remember and love. If you are near a chapel, try your best to spend much time with Jesus that eve-



POPE ST. PIUS X*By F. A. Forbes***CHILD AND STUDENT — 3**

When Giuseppe came home for the autumn holidays in 1853 the fullness of his loss became clear to him; Riese was hardly Riese without Don Tito and Don Pietro. The new parish priest, whose somewhat morose character formed a striking contrast to the genial kindness of his two predecessors, was not popular. He did not like sick calls in the night, and told his parishioners so plainly from the pulpit. But sickness and death have a knack of not considering the convenience of the parish priest, or indeed of anybody else; and of this the inhabitants of Riese were fully aware.

By his very position as a church student Giuseppe was bound to be on friendly terms with the presbytery. On the other hand, mixing as he did with the people of the place, he could not avoid hearing some severe criticisms of their pastor. While forced to admit to himself that the methods of the new arrival were a little singular, the boy's loyal and upright nature forbade him to discuss matters with his friends. In this difficult and awkward position the lad of seventeen showed a tact and discernment which would have been admirable in a man of experience. "These holidays have been perfectly miserable," he wrote to Don Jacuzzi, who had learned from other correspondents how things were going on; "I shut myself up in the house as much as I can and try when visiting the members of my family to keep off dangerous subjects".

*"No greater grief than to remember days
Of joy when sorrow is at hand,"*

he quotes, for he knew his Dante well. "Even the singing has gone down. I long for my little room at the seminary and the quiet life of study."

In 1856 Giuseppe distinguished himself more than ever. He had now only two years more to spend at the seminary. His brilliant successes as a student left him modest and humble as before, whilst his cheery kindness and sympathy made him a powerful influence for good amongst his young companions. Such was the trust reposed in him by his superiors that he had for long been prefect of discipline in the general study room. "My masters call me 'Giubilato'," he wrote to Don Pietro. "I wish I could do more to show my gratitude for their kindness." Nevertheless, he greatly appreciated the private room allotted to him during his last two years at Padua. "Here I read and work," he wrote to the same dear friend, "and prepare myself for the life of solitude and study that will be mine as a priest." His favourite studies were the Bible and the Fathers of the Church. The pastoral letters and papal encyclicals of later years bear witness to the fact that this predilection lasted throughout his life.



His knowledge and love of music had obtained for him the direction of the seminary choir. "I have worded so hard at the music for the feast of St. Aloysius," he wrote in the June of 1857, "that I am fairly dried up."

On 27th February of the same year he was ordained subdeacon in the cathedral of Treviso, and on the feast of the Sacred Heart went to Riese to preach. "Last Sunday I went to Riese to give a little discourse on the Sacred Heart," he writes to Don Pietro. He does not mention that the little discourse was so striking and so eloquent that the enthusiasm of the congregation knew no bounds.

At the end of August 1858, Giuseppe Sarto's seminary life was over. As he was only twenty-three, and the canonical age for ordination is twenty-four, the Bishop of Treviso wrote to Rome to obtain a dispensation. The young cleric had finished his last year as he had finished his first, with honours in every subject. The record of his triumphal progress is still to be seen in the books of the seminary of Padua, the professors united in praising the qualities of his character no less than those of his intellect. In September the dispensation arrived, and with it the day so long desired, when Giuseppe Sarto was to be for ever consecrated to the service of God. The Bishop of Treviso was then at Castelfranco, and it was here that the ordination was to take place.

An autumn mist lay like a veil over the familiar landscape as the young man drove along the road which led from Riese to Castelfranco. The horse trotted swiftly, yet the way had never seemed so long. How often had he tramped it in the old days through dust and mud and snow, barefoot to save the shoes that were such a heavy item of expense in the Sarto family. And it was the thought of the day which at last had dawned, a day that seemed then so far

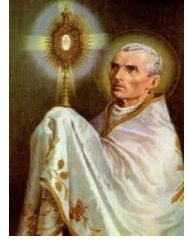


away and so impossible, which had been the inspiration and the strength of that life of hardships, making everything easy to bear. The supreme happiness that now possessed him blotted out all the past. The first glimpse of the ivied walls of Castelfranco made his heart beat almost to suffocation. "To-day I shall be a priest," was the one thought that possessed him; and when, a little later, he knelt at the altar of the cathedral where he had so often prayed as a child, to receive the sacred laying-on of hands, it seemed to him as if earth had nothing more to give.

On the following day the newly-made priest sang his first Mass in the parish church of Riese. Who shall describe the joy of his mother as that beloved voice, clear and resonant as it remained even to old age, yet tremulous with the joy and fear of the moment, pronounced the words of the great Mystery? The Mass ended, the congregation flocked to kiss the hands of the young priest whom they had known and loved from childhood — hands that had touched to-day for the first time the Body of the Lord. To say that it was a feast day in Riese but feebly expresses the general jubilation.

A few days later Don Giuseppe received a letter announcing his destination. The Bishop of Treviso had appointed him curate to Don Antonio Costantini, the parish priest of Tombolo.

More next month.

EUCCHARISTIC DEVOTION**The Our Father**

Quodcumque petieritis Patrem in nomine meo, hoc faciam, ut glorificetur Pater in Filio.

Whatsoever you shall ask the Father in my name, that will I do:
that the Father may be glorified in the Son. (John 14:13)



I. Our Father Who art in Heaven, in the heaven of the Eucharist, to Thee, Who art seated on the throne of grace and love, be benediction, and honour, and glory, and power, for ever and ever!

II. Hallowed be Thy Name, first in ourselves, through the spirit of Thy humility, obedience, and charity. May we in all humility and zeal make Thee known, adored, and loved by all men in the Eucharist!

III. Thy Kingdom come, Thy Eucharistic Kingdom. Rule Thou alone forever over us for Thy greater glory through the power of Thy love, the triumph of Thy virtues, and the grace of a Eucharistic vocation. Grant us the grace and mission of Thy holy love

so that we may be able effectively to preach, extend, and spread Thy Eucharistic Kingdom everywhere, and thus realise the desire Thou didst express: "I am come to cast fire on the earth; and what will I but that it be kindled?" Oh! That we also might be the incendiaries of this heavenly fire!

IV. Thy will be done on earth as it is in Heaven. Grant us to find all our joy in wanting Thee alone, in desiring Thee alone, and in thinking of Thee alone. Grant that by denying ourselves always and in all things we may find light and life in obeying Thy good, acceptable, perfect will. And as to the condition and progress of our Society, I will what Thou willest; I will it because Thou willest it; I will it as Thou willest it; I will it as long as Thou willest it. Perish our thoughts and desires if they are not purely from Thee, for Thee, and in Thee!

V. Give us this day our daily bread. Lord Jesus, Thou Who didst daily give manna to Thy people in the wilderness; Thou Who didst will to be the only portion and inheritance of the Levites; Thou Who didst bequeath Thy Divine poverty to Thy Apostles, we want and select Thee to be our only Provider and Treasurer in all things.

Thou alone wilt be our food and clothing, our riches and glory, our remedy in illness, and our protection against our enemies. We promise not to accept or even to desire anything from the favour of men or from the friendship of the world. Thou wilt be all things to us; men, and all they stand for, will be nothing to us save a cross and a subject of oblivion.

VI. And forgive us our trespasses. Forgive, Lord Jesus, the sins of my youth! Forgive the sins committed in such a holy vocation so that worthily, with a pure heart and a good conscience, I may dare approach Thy sacred altar and serve Thee holily, and deserve to praise Thee with the Angels and Saints. Forgive the offences committed against us. Take not revenge on those who oppose, calumniate, and persecute us. Grant them good for evil, pardon for sin, love for hate. As we forgive those who trespass against us; with our whole heart, in true charity; with our whole soul, in the simplicity of little children; with our whole will, we desire to obtain for them, as for us, all the gifts of Thy love.

VII. And lead us not into temptation. Keep away from Thy Eucharistic family crafty, false, and impure vocations. Let not this poor little family ever be ruled by a proud and ambitious man or a harsh and passionate one. Deliver not up to unclean and wicked beasts the souls that trust in Thee. Make Thy Society immune from scandal, pure from vice, free from worldly servitude, a stranger to the world, so that it may find its joy in serving Thee in holiness and liberty, in peace and tranquility.

VIII. But deliver us from evil. Deliver us from the demon of pride, impurity, and discord. Deliver us from the cares and worries of this life so that, with a pure heart and a free mind, we may gladly spend and devote all that we are and all that we have to the service of the Eucharist. Deliver us from false brethren, lest they oppress Thy infant Society; from the wise of this world, lest they corrupt Thy spirit among us; from learned and proud men, lest they stir up Thy wrath against us and cause Thee to abandon us; from effeminate men, lest they cool the ardour of virtue and weaken the strength of holy discipline; from inconstant and double-faced men, lest they greatly deceive our simplicity.

Amen.

In Thee, O Lord Jesus, have I hoped; let me not be confounded forever. Thou alone art good. Thou alone art powerful. Thou alone art eternal. To Thee alone be honour and glory, love and thanksgiving for ever and ever.



THE LIFE OF THE BLESSED VIRGIN MARY



EARLY IN THE MORNING JOHN RETURNS. "WHERE IS PETER?" HE ASKS. "HE LEFT BEFORE I DID. HE—" BUT JOHN WILL NOT TELL OF PETER'S DENIAL.



"WHAT HAS HAPPENED? WHAT HAVE THEY DONE TO THE MASTER?"



"THERE WAS A MEETING OF THE SANHEDRIN. THEY CONDEMNED HIM TO DEATH."



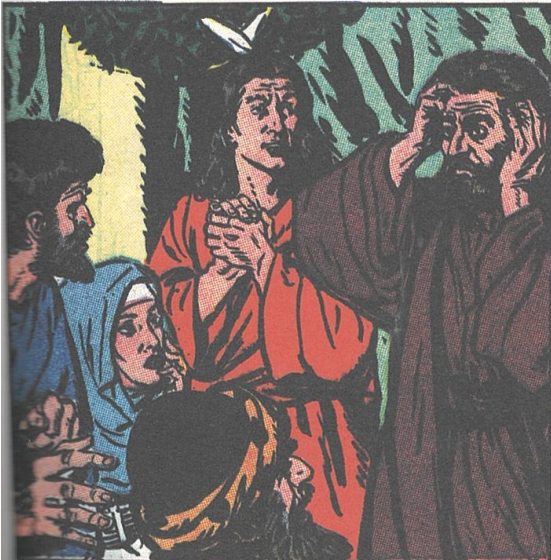
THE WOMEN CROWD AROUND THE MOTHER TO COMFORT HER.



THEY DO NOT REALIZE THAT THE AGONY IN HER SOUL IS NOT JUST THE AGONY OF A MOTHER WHOSE SON MUST DIE.



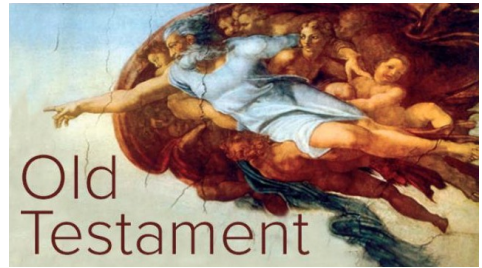
HER AGONY IS AN ECHO OF CHRIST'S IN THE GARDEN—FOR SHE TOO MUST ACCEPT THE CHALICE—MUST FREELY GIVE HER SON TO BE SACRIFICED.



PETER COMES AT LAST. SINCE COCKCROW HE HAS WALKED THE STREETS, AND HIS EYES ARE RED WITH WEeping.



"OH, MOTHER OF THE MASTER, MOTHER OF MY MASTER—! DENIED THAT I KNEW HIM!"

THE OLD TESTAMENT**Jacob and Esau**

Isaac and Rebecca had twin sons named Jacob and Esau. Esau, the first-born, was his father's favourite because he was a hunter, rough and hairy, and his father ate of his hunting; whereas the mother loved Jacob, who was a quiet, plain man, who dwelt in tents.



One day Jacob was cooking some boiled lentil pottage, to whom Esau, coming faint out of the field said, "Give me this red pottage for I am exceedingly faint." Jacob said to him, "Sell me thy first birthright. Swear before me", and Esau swore to him and sold his first birthright. And so

Jacob gave Esau bread and the pottage of lentils, who went his way, making little account of having sold his first birthright.

Now Isaac was old, and his eyes were dim and he could not see: and he called Esau, his eldest son, and said to him: my son, "Thou seest that I am old, and know not the day of my death. Take thy arms, thy quiver, and bow, and go into the fields and get some thing by hunting. Make me savoury meat thereof, as thou knowest I like, and bring it, that I may eat: and my soul may bless thee before I die."

Rebecca heard this, and when he had gone into the field she said to Jacob, go to the flock and choose two kids of the best that I may make me meats that thy father likes. When she had prepared the meats she gave them to Jacob saying, "Take this, my son, to thy father, and he will give thee his blessing." Jacob said, "Esau, my brother, is a hairy man and I am not. My father may feel me and know that I deceive him, and he will not bless me."

Obey me, my son," said Rebecca, and she put Esau's best clothes on Jacob and covered his hands and neck with the skins of the kids.

So Jacob brought in the meats with fresh bread that Rebecca had baked to Isaac and said, “Father, I am thy first-born, Esau, with the game thou didst want. Isaac said, “How didst thou find it so quickly, my son?” He answered, “It was the will of God that what I sought came quickly in my way.” Isaac said, “Come near that I may feel thee and prove that thou be Esau, or not” He came near and when he had felt him he said, “The voice is indeed the voice of Jacob; but the hands are the hands of Esau.” He said, “Art thou truly my son Esau?” Jacob replied, “I am.”



Isaac ate the meats and drank wine and when he had finished he said to Jacob, Come near me my son and kiss me,” He came near and kissed him. And immediately he smelled the fragrant smell of Esau’s garments, and blessing him he said, “Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee the dew of heaven and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee and tribes worship thee.”

Isaac had scarce ended his words, when, Jacob being now gone out, Esau came. When he learned that Jacob had taken the blessing of his father and his first birthright, he roared with a great cry, and said to his father, “Hast thou not reserved me also a blessing?” Isaac answered, “I have appointed him thy lord, and have made all his brethren his servants.”

Esau hated Jacob for what he had done and wanted to kill him. Rebecca warned Jacob, “Thy brother will kill thee if thou stay here. Go therefore to Laban, my brother in Haran, and stay until Esau forgets his anger.”

This account presents some difficulties for many, for it seems that Jacob obtained his father’s blessing by deceitful means and lying. But there is a deep mystical meaning ordained by God for our instruction.

Jacob is a figure of Our Lord and the skins of the kids represent our sins. By covering Jacob with the skins of the kids is represented Our Lord taking on the sins of men and sacrificing himself to appease the anger of God. Rebecca is a figure of Our Lady who cooperated with Our Lord to achieve this aim.

It was through Jacob’s family, of course, that the Messiah would come.

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.

**TABOO**

Thou shalt not be detractor, nor a whisperer among the people. (Leviticus 19:16)

The whisperer and the double-tongued is accursed; for he hath troubled many that were at peace. (Ecclesiasticus 28:15)

To speak evil of our neighbour, or to calumniate him, is a vice which excites the hatred of God (Romans 1:30). It is an evil which St. Paul declares to be as worthy of reprobation as is theft (I Corinthians 6:10). It is even something worse than theft, because the reputation which the calumniator takes away is of a much higher order and is worth far more than all the treasures which are stolen by a thief. Lastly, it is an ignoble product of the worst kind of habits; and of what habits! Sometimes it is of pride, which fancies that it raises itself in proportion as it lowers others, and which flatters itself interiorly to be, or to make itself believed to be, better than those who are calumniated; sometimes it is a low kind of jealousy, which thinks others worthy of blame only because they are praised; at other times it is concealed hatred, which sheds upon words the bitterness hidden in the heart; a miserable vanity, which endeavours to make itself valued at the expense of others, and is



very glad if, with enough malice to calumniate, it joins enough of wit to give pleasure; a harmful weakness, which cannot keep back a single word; a cold piece of barbarity, which strikes a person who is absent: considerations which led St. Augustine expressly to forbid this vice at his table by means of an inscription engraved upon the wall. Let us examine whether we have the same horror of calumny that this great Saint entertained. There are very few, even amongst Christians, says St. Paulinus, who completely uproot the habit of this vice out of their heart. It might be said that many people cannot say anything but what is evil of their neighbour, and that no conversation has any charm for them unless some one or other is torn to pieces, some reputation or other immolated (St. Paulinus).

Are we not of that number?

If, in the course of his life, a man never spoke ill of his fellowman I would consider him a saint. (Saint Mary Magdalen of Pazzi)

HOLY SOULS CORNER

From the excellent book “**The Life of St. Gemma Galgani**” by Venerable Father Germanus Ruoppolo C.P. we have an example of how this lovely mystic saint obtained relief for the souls in Purgatory.

“Gemma knew by Divine inspiration that in the Convent of Passionist Nuns at Corneto [Italy] there was a Religious Sister very dear to God who was near death. She asked me about it, and on my answering that it was so, she at once began to implore of Jesus to make that particular Religious expiate all her faults on her deathbed, so that breathing her last she might enter Paradise at once. Her prayer, at least in part, was heard. The Sister suffered greatly and died in a few months. Gemma told those in her home of it in order that they might pray for the deceased, and she gave her name, Maria Teresa of the Infant Jesus, as she was not known in Lucca. After her death, this soul appeared to her full of sorrow, imploring her help as she was undergoing great torments in Purgatory for certain defects.”



“From that moment Gemma gave herself no rest: she fervently offered prayers, tears and loving petitions to Our Lord. ‘Jesus, save her,’ she was overheard to exclaim. ‘Jesus, take Maria Teresa to Paradise without delay. She is a soul that is most dear to Thee. Let me suffer much for her; I want her to be in Heaven.’ And during this time Gemma writes the following in her Diary:

*“It was around 9:30 and I was reading; all of a sudden I am shaken by a hand resting gently on my left shoulder. I turn in fright; I was afraid and tried to call out, but I was held back. I turned and saw a person dressed in white; I recognised it was a woman; I looked and her expression assured me I had nothing to fear: ‘Gemma,’ she said after some moments, ‘do you not know me?’ I said that I did not, because that was the truth; she responded: ‘**I am Mother Maria Teresa of the Infant Jesus: I thank you so very much for the great concern you have shown me because soon I shall be able to attain my eternal happiness.**’”*

“All this happened while I was awake and fully aware of myself. Then she added: ‘Continue still, because I have yet a few days of suffering.’ And in so saying she caressed me and then went away. Her countenance, I must say, inspired much confidence in me. From that hour I redoubled my prayers for her soul, so that soon she should reach her objective; but my prayers are too weak; how I wish that for the souls in Purgatory my prayers should have the strength of the saints.”

And the dear victim of expiation suffered without ceasing for sixteen days, at the end of which God was pleased to accept her sacrifice and to release that soul. This is how Gemma herself told me of it:

*“Toward half-past one it seemed to me that the Blessed Mother herself came to tell me that the holy hour I was making was drawing to an end. Then almost immediately I thought I saw Sister Maria Teresa coming toward me clad as a Passionist, accompanied by her Guardian Angel and by Jesus. Oh, how she was changed since the day I first saw her! Smiling, she drew close to me and said: ‘**I am truly happy, and I go to enjoy my Jesus forever.**’ She thanked me again. Then she made sign of bidding me good-bye with her hand, several times, and with Jesus and her Guardian Angel she flew to Heaven. It was about half-past two o’clock in the morning.”*

MY CATHOLIC FAITH**Chapter 37. The Ascension**

On Mount Olivet, a hill outside Jerusalem, forty days after His Resurrection, Our Lord spoke to the disciples, telling them how the Holy Ghost would descend upon them. "And when He had said this, He was lifted up before their eyes, and a cloud took Him out of their sight. And while they were gazing up to Heaven as He went, behold, two men stood by them in white garments, and said to them, 'Men of Galilee, why do you stand looking up to Heaven? This Jesus who has been taken from you into Heaven, will come in the same way as you have seen Him going up to Heaven'" (Acts 1:9-11).

**Why did Christ rise from the dead?**

Christ rose from the dead to show that He is true God, and to teach us that we, too, shall rise from the dead.

1. The Resurrection is the most important of Christ's miracles. He Himself chose it as the most conclusive *proof* of His divine mission; the Apostles appealed to it to confirm their teachings. The fact of the Resurrection, by itself alone, proves Christ God.

Christ said repeatedly that He is the Son of God; He said He would rise again from the grave. He did rise, unaided, by His own almighty power; therefore He is as He said, the Son of God. If He were an impostor, God would not have permitted Him to rise again. "But take courage; I have overcome the world" (John 16:33).

2. Christ bore on His body the marks of the five *wounds*. The qualities of His risen body were:
 - (a) *Agility*. It could go with the quickness of thought to all places.
 - (b) *Subtlety* or spirituality. It was free from hunger, thirst, fatigue, and other needs. It could penetrate material substances.
 - (c) *Clarity* or brightness. It shone with splendour.
 - (d) *Impassibility*. It was immune to pain, disease, and death.
3. We are fortunate in having today for veneration a number of *relics* of the Passion.

The tablet with the inscription "I.N.R.I." is in the Basilica of the Holy Cross in Rome. One nail is said to have been thrown by St. Helena into the Adriatic to calm a storm; another is in the iron crown of the Lombards. Saint Veronica's towel is in Rome. Part of the pillar of the scourging is at Rome, part in Jerusalem. The winding sheets are in Turin, and in Cadouin, France. Of the crown of thorns, part is in Paris, part in Toulouse. All these remind us of the time when "they entreated Him to let them touch but the tassel of His cloak" (Matthew 14:36).



Colouring Page



Aesop's Fables

The Fox and the Mask

A Fox had by some means got into the store-room of a theatre. Suddenly he observed a face glaring down on him and began to be very frightened; but looking more closely he found it was only a Mask such as actors use to put over their face. 'Ah,' said the Fox, 'you look very fine; it is a pity you have not got any brains.'

Outside show is a poor substitute for inner worth.

The Jay and the Peacocks



A Jay venturing into a yard where Peacocks used to walk, found there a number of feathers which had fallen from the Peacocks when they were moulting. He tied them all to his tail and strutted down towards the Peacocks. When he came near them they

soon discovered the cheat, and striding up to him pecked at him and plucked away his borrowed plumes. So the Jay could do no better than go back to the other Jays, who had watched his behaviour from a distance; but they were equally annoyed with him, and told him:

'It is not only fine feathers that make fine birds.'



Place

Stamp

Here

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Use tape to seal this edge

LITURGY THIS MONTH

*The month of April is dedicated to
the devotion to the Blessed Sacrament*

*O Sacrament most Holy, O Sacrament Divine,
All praise and all thanksgiving be every moment Thine.*

**April 5th: Palm Sunday**

Jesus walks into Jerusalem as a king to suffer His Passion and save us! We will follow the ceremonies of Holy Week as best as we can with our missal.

April 9th: Maundy Thursday

Jesus institutes the Priesthood and the Holy Eucharist to remain always with us.

April 10th: Good Friday

The Sacrifice of Jesus is essential for our salvation.

April 11th: Holy Saturday

We remain in silence, in sadness and expectation of the Resurrection promised.

April 12th: EASTER SUNDAY

Finally Jesus proves once and for all that He is God, rising from the dead of His own power. Day of Joy and Exultation, Sunday becomes the day of the Lord, Dominica in Latin.

April 19th: Low Sunday

So called in order to show the end of the great festivities of the week of Easter, the Festival of Festivals.

April 26th: Good Shepherd Sunday

It is a special Sunday during which we pray for VOCATIONS. May God send many labourers in His vineyard, to save many souls in the whole world! As you know, without priests, there is no Mass, no Sacrament. So PRAY EARNESTLY!

The 10 Commandments - 4

Honour thy father and thy mother



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.



PRAYER

April 2020 Intention:

For the perseverance of priests and religious

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



COMMUNION



SACRIFICE



APOSTOLATE

JANUARY 2020 RESULTS

The Intention was for Christians who are persecuted and abandoned

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example	% returned
				Sacramental	Spiritual						
Brisbane	59	1585	619	523	1405	2105	7497	580	430	1875	69%
Jolimont	9	277	68	52	88	456	1513	54	82	441	69%
Mackay	4	124	20	20	145	84	527	12	0	98	100%
Rockdale	11	239	56	60	70	153	152	44	36	60	61%
Tynong	15	282	61	48	97	765	1906	54	74	855	21%
Whanganui	0	0	0	0	0	0	0	0	0	0	0%
Elsewhere	0	0	0	0	0	0	0	0	0	0	0%
TOTAL	98	2507	824	703	1805	3563	11595	744	622	3329	37%

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