



The Crusader

Bulletin of the Eucharistic Crusade for Children in Australia

#351



Read inside:

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
- The life of the Blessed Virgin Mary p. 8
- The Old Testament: Moses, Prince and Leader p. 10
- Kindness: the Bloom of Charity p. 12
- Holy Souls Corner p. 13
- My Catholic Faith - The Holy Ghost p. 14
- Liturgy this month p. 19

September 2020

**Month of the
Seven Sorrows of Our Lady**

*For our Schools
and all the people
who work in them*

*The
Saint
of
the
month*

Saint Cyprian

Doctor of the Church, Bishop of Carthage and Martyr († 258)



Saint Cyprian was an African of noble birth, the son of a Roman senator; he taught grammar in his youth, but still pagan and frivolous. In his vigorous mid-life he was converted to Christianity through the influence of a priest who was himself a convert to Christianity and was edifying all Carthage by his conversation and his virtues. A long combat followed for Cyprian, who although convinced of the truth of these excellent reasonings and the beauty of this doctrine, still had to overcome the pride of a philosopher and the worldly bent of his life of pleasure. Nonetheless, grace won out and he listened to the interior voice of conscience which constantly pressed him onward: Courage, Cyprian! Whatever the cost, let us go to God. He sold his estates and gave the price to the poor; and it was not long after his baptism that he was ordained a priest, and then consecrated Bishop of Carthage notwithstanding his resistance. The Christian population rejoiced, sure that in him they would have a strong bulwark during persecution.

When the persecution of emperor Decius broke out, he was the object of a search by the pagans wanting to disorder the flock. He left his episcopal city and found a secure retreat, in order to continue to minister to their spiritual needs by letters and the administration of the sacraments. He went on seeing to the burial of the martyrs and the needs of those deprived of their possessions. When a pestilence broke out, he aided in the ministry to the dying. He consulted other ecclesiastical authorities as to whether he should return from his retreat; he was told to remain where he

was. He maintained existing religious discipline which required penance of those who, under stress, apostatised by paying money to certain magistrates; these would write certificates saying that they had obeyed the Roman edicts. The prevaricators afterwards strove to escape the penalties and return into communion with the faithful. Saint Cyprian met much opposition by his firmness, but was sustained by Rome.

After a few years of peace under the emperor Valerian, he was finally banished and retired to a place about fifty miles from Carthage. There he learned by supernatural revelation that his future martyrdom was to occur the following year. He was discovered in a place near Carthage one day, and the sentence of death by decapitation was pronounced against him. He received it with the words, Thanks be to God. His great desire was to die while preaching the faith of Christ, and he had the consolation of being surrounded at his martyrdom by crowds of his faithful children; there he paid the trembling executioner to encourage him in his task, and, preaching very effectively both by his words and his actions, was beheaded on 14th September 258. In the brief ten years of his ministry, the Church was enriched through the fidelity of the martyrs he sustained, and by the many baptisms of pagans won over to his Christian flock. A considerable number of the spectators who were still pagan wept at his martyrdom. The holy bishop was buried publicly, with great solemnity.

**Saint Cyprian's feastday
is on 16th September**

FROM THE CHAPLAIN

My Dear Child,

I am writing a short letter because I made a quick visit to Heaven and I saw that Jesus was quite sad. I did not get a chance to ask Him what was wrong (because I had to come and see you quickly), but the other angels told me.

They explained to me that from the middle of the school year, Jesus has lost a few of his Eucharistic Crusaders, and He cried very much. This sad news was a great sorrow to me, and I decided to make a serious examination of conscience.

And now, I am a little worried. Oh! Of course, you are always a good Crusader of the Eucharistic, but I still think, well... perhaps a little less fervent than before. You are thinking much less of Jesus. Aren't you on the wrong slope, still up high, but on your way down?

Then, while you were sleeping, I entrusted you to

another angel (I cannot leave you alone, you know that!), and I went to see the Blessed Virgin. It took me a while to approach her, because up here, everybody wants to ask for her advice, and the Seraph are always preparing a magnificent feast for the 15th of September.

Oh! The Good Lady! It did not take much time to explain things to her: she has seen other such cases! She only answered with her extraordinary smile: "Let your child keep his prayer, and prayer will keep your child, especially the Rosary."

And now, I am coming back to let you know: never forget your Rosary. The Blessed Virgin loves you very much, I saw that, and she does not want us to drop our prayer. I shall remind you of this.

I leave you with a fond embrace.

Your Guardian Angel,
who never forgets you.

POPE ST. PIUS X*By F. A. Forbes***CANON AND BISHOP — 1**

In the early spring of the year 1875 the chancellor of

the diocese of Treviso was removed to Fosalunga. A canon's stall was also vacant, while the seminary was in need of a spiritual director. It was the general opinion that if these three offices could be held by one holy, wise and purposeful man, it would be an excellent thing for all parties concerned. "I have it!" said Bishop Zinelli, "Don Giuseppe Sarto is the very man we need."

No sooner said than done. The rector of Salzano was named chancellor and residential canon of the cathedral of Treviso, and appointed spiritual director of the seminary. The bishop had not forgotten the warnings of Don Giuseppe's friends. By this arrangement the newly appointed canon would reside at the seminary, where the care of his health would not be left entirely in his own hands. He would, moreover, preside at the professors' table, and therefore would be unable to indulge his tendency to starve so as to feed the poor.

The news was received with mixed feelings by the people of Salzano. Joy that their beloved father should receive such a mark of honour struggled hard with their grief at losing him. It comforted them a little, they said, to think that his precious gifts, instead of being spent on Salzano alone, would now find full scope in a diocese that counted two hundred and ten parishes.

It was not until the autumn of the same year that Don Giuseppe bade farewell to his sorrowing parishioners, and, taking possession of his stall, sang the first vespers of Advent Sunday in the cathedral of Treviso. Like all the other professors of the seminary, Canon Sarto had three small rooms set apart for his use. From the windows he could look

across the neatly-kept garden to where the quiet waters of the Sile, flowing by the ivy-coloured walls, widened out into little lakes amongst the thickets of poplar and plane trees that lay beyond.

The rector of the seminary was Don Giuseppe's old friend Pietro Jacuzzi, and there were in the college 160 lay students and 54 aspirants to the priesthood. "I well remember Monsignor Sarto's first instruction," said one of the latter in after years. "You are expecting to find in me," he began, "a man of profound learning and of wide experience in spiritual matters, a master in asceticism and doctrine. You will be disappointed, for I am none of these things. I am only a poor country parish-priest. But I am here by God's will – therefore you must bear with me." "I have forgotten the instruction," added the narrator, "but the preamble I shall never forget."

A regular course of instruction and meditation was begun at once, and immediately won the attention of the students. The lucid simplicity with which Monsignor Sarto spoke carried the minds of his hearers straight into the heart of the truth which they were considering. The students were never tired, never puzzled, his conferences being eminently practical and within the grasp of his audience. His aim was to inculcate real solid piety which would endure throughout the troubles and temptations of life. It is not everybody who has the art of appealing to the young: it was one in which Monsignor Sarto excelled. Even in his familiar talks, full of merriment and sympathy, there was always something helpful and uplifting. Personal cleanliness, not as a rule the most prominent characteristic of southern nations, was a thing on which he laid particular stress. Gentle and kind as he was to all weakness and suffering, he could be stern enough when it was necessary, and his reproofs were seldom

forgotten. If any of the students fell sick, he would nurse them with a mother's tenderness; and to those of the seminarians who were the sons of poor parents he gave material as well as moral help.

It happened that one of these students was in great distress by reason of a family difficulty. His father, a poor working man, was in urgent need of a few pounds, and there was no means of obtaining the sum. He confided his trouble to one of his companions, who asked him why he did not go to Monsignor Sarto and tell him all about it. The advice was taken, and he knocked at the familiar door. Monsignor Sarto was seated at his table reading. "What can I do for you?" he asked kindly.

The young man, who found it difficult to put his trouble into words, stammered out the whole story, Monsignor Sarto listening with compassion. "I am so sorry," he said when the tale was ended, "but I have only a few lire, nothing like the sum you require." The poor student broke down completely, for his last hope was gone. "Come, come; cheer up!" cried the good canon, greatly distressed: "come to me tomorrow, and if I cannot give you all, I may be able to give you part of the money."

Next morning the seminarian returned. "Well?" said Monsignor Sarto. "Well?" answered the student nervously. "Do you really think," continued the canon, "that I can manufacture banknotes?" Then, seeing the young man's distress, he added hastily: "Come come, my son, I was only joking, I have got the money," and, opening a little drawer, he took out the required sum. "You will soon be a priest," he continued, "and when you can do so without inconvenience, you must give it back to me, for you see I have had to borrow it myself."

The winters were sometimes bitterly cold at Treviso, and the house was unwarmed. The needy students would often find warm clothing provided for them by the same charitable hand. A tradesman of Treviso certified that he

received many orders from Monsignor Sarto for warm cloaks, with strict injunction to keep the matter secret. That the canon had seldom more than a few lire in his possession was not surprising.

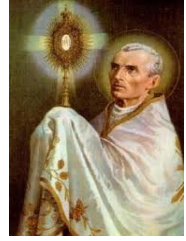
It was a labour of love to him to prepare the little boys for their first communion. The vice-rector begged that this task might be left to those of the staff who had more time to spare. "It is my duty," was the answer. "Am I not their spiritual father?" In order to obtain the necessary time Monsignor Sarto deprived himself of the evening walk which was his only recreation after a day of hard work; and, assembling his lively little band of neophytes in the church, he would hold them spellbound.

His kindness and quick sympathy made him as popular with the staff. Laying aside the cares of his office together with the big bundle of papers that accompanied him everywhere, he set himself to make the time spent in the refectory as refreshing for the minds as it was for the bodies of his colleagues. The amusing stories told by him and the interesting discussions he set afoot were long remembered, as was his sly teasing of certain professors. These were not the moments, he held, for discussing serious questions; anyone who mentioned the word logic, for instance, was obliged to make amends by telling an interesting or useful story. When Monsignor Sarto's place was empty, everything fell flat.

He still kept up his old habit of working during part of the night. His neighbour in the seminary would often hear him moving in his room long after everyone else had retired to rest. "Go to bed, Monsignor," he would sometimes call out. "He works ill who works too long."

"Quite true, quite true, Don Francesco," would come the answer; "put that into practice. Go to bed and sleep well." It was past midnight before Monsignor Sarto's light went out, and he was up again by four o'clock. *More next month.*



EUCCHARISTIC DEVOTION**The Testimony of the Church**

Ecce Agnus Dei.

Behold the Lamb of God. (John 1:36)

John the Baptist's mission on earth was to announce the coming of the promised Saviour, point Him out to men, and prepare the way for Him. The Church fulfils the same mission with regard to Jesus Eucharistic, a more extensive and lasting mission, which takes in every age and country. She carries out her mission by manifesting Jesus in the Blessed Sacrament, by preaching Him by word, and also by the testimony of her faith and works,—a silent preaching, but just as eloquent as the first.

The Church presents herself before us with the words of Jesus on her lips; she repeats and explains them with an authority equal to that of the Saviour: "This is My Body. This is My Blood."

She tells us, and we must believe, that by the Divine power of these sacramental words, taken in their direct and natural sense, Jesus Christ becomes truly and substantially present in the Most Blessed Sacrament of the altar under the appearances of bread and wine.

She tells us, and we must believe, that by His omnipotence, Jesus Christ has changed the substance of bread into His Body and the substance of wine into His Blood, and that His Soul and Divinity accompany the presence of His Body and of His Blood.

She tells us, and we must believe that the Divine work of Transubstantiation is forever being wrought in the Church through the priesthood of Jesus Christ, invested by Him with His own power when He instituted it with these words: "Do this for a commemoration of Me."

And ever since the Last Supper, the Church has been proclaiming this belief down through the ages.

Her Apostles have had but one voice, her teachers but one doctrine, her children but one belief, one love for the God of the Eucharist.

How majestic is the voice of the whole Christian people! How touching and beautiful is the harmony of their praise and their love!



Every true child of the Church wants to bring to the feet of the Divine King present on the altar a tribute of homage, a token of his affection,—one brings gold, another myrrh, and all bring incense. Everyone wants to have a place in the court and at the table of the God of the Eucharist.

The very enemies of the Church, the schismatics, and nearly all the heretics believe in the presence of Jesus in the Eucharist... The truth is that one must be quite blind to deny the existence of the sun, quite ungrateful to ignore and despise the love of Jesus perpetuating His Presence in the midst of men.

As for us, we believe in the love of Jesus, and we know that nothing is impossible to the love of a God.

To the testimony of her word the Church adds the testimony of her example and practical faith. As John the Baptist, after having pointed out the Messiah, cast himself at

His feet to prove the liveliness of his faith, so the Church devotes a solemn worship, her entire worship to the adorable Person of Jesus Whom she manifests to you in the Most Blessed Sacrament.



She adores Jesus Christ as God, present and hidden in the Divine Host. She pays Him the honour due to God alone; she prostrates herself before the Most Blessed Sacrament like the heavenly court before the majesty of God. Distinctions of rank are not in order here: great and small, kings and subjects, priests and people instinctively fall to their knees before the God of the Eucharist.

It is the Good God! The Church is not content to attest her faith by adoration alone; to that she adds public and magnificent honours.

The splendid basilicas are the expression of her faith in the Most Blessed Sacrament. She did not wish to build tombs but temples, a heaven on earth in which her Saviour and God might find a throne worthy of Him.

With a delicate and jealous attention the Church has regulated Eucharistic worship to its minutest details. She does not rely on anyone to take in hand the matter of honouring her Divine Bridegroom; for everything is important, significant, and Divine, when there is question of the Real Presence of Jesus Christ.

She wants to consecrate to the royal service of Jesus all the most genuine and precious things in the world.

In her liturgy everything is related to this mystery; everything takes on a spiritual and heavenly meaning; everything has a property of its own and contains some special grace.

How easy it is for the soul to recollect herself in the solitude and silence of a church! A gathering of Saints on their knees before the tabernacle causes us to exclaim: "There is more than Solomon, more than an angel here!" Jesus Christ is here before Whom every knee bends, of those that are in Heaven, on earth, and under the earth.

In the presence of Jesus Christ in the Most Blessed Sacrament, all greatness disappears, all holiness humbles itself and comes to nothing.

Jesus Christ is there.

THE LIFE OF THE BLESSED VIRGIN MARY



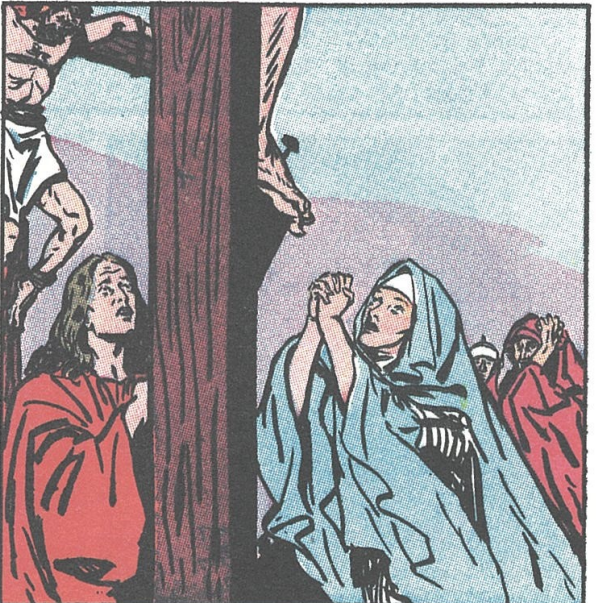
"I THIRST," HE WHISPERS HOARSELY.



BUT SHE CANNOT QUENCH HIS THIRST. HER HEART, TOO, IS CRUSHED BENEATH THE SORROWS OF THE WORLD.



AND FINALLY: "IT IS FINISHED. FATHER, INTO THY HANDS I COMMEND MY SPIRIT."



FINISHED...YET NEVER FINISHED, FOR SHE HAS BECOME OUR MOTHER JUST BECAUSE HER SON IS DEAD.



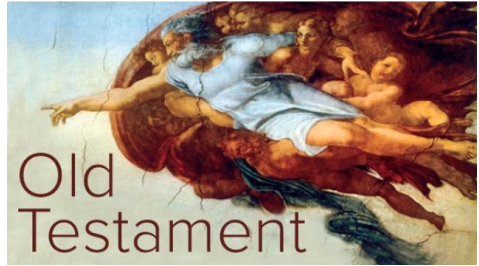
SUDDENLY THE HILL SHAKES AND THE EARTH HEAVES. THE CROWD IS FILLED WITH TERROR.



THE CROWD VANISHES. THE SUN REAPPEARS. THE SOLDIERS GROW RESTLESS. AND STILL THE MOTHER STANDS BY HER DEAD SON.



THEN ORDERS ARE GIVEN TO BREAK THE LEGS OF THE CONDEMNED TO HASTEN DEATH.

THE OLD TESTAMENT**Moses,
Prince and Leader**

After many years a new king ruled in Egypt. He was afraid of the Israelites, because they had become very numerous and powerful; so he put them to hard labour and made slaves of them. To reduce their numbers and to make them less powerful, Pharaoh issued the cruel edict that every newborn Israelite boy should be thrown into the river Nile.

Just at this time Moses was born, and his mother hid him for as long as she could, for he was a beautiful child. But when he was three months old and she could hide him no longer, she laid him in a little cradle made of bulrushes, and daubed with slime and pitch, and set it among the bushes at the river's edge. His sister stood a little way off, to see what would become of him.

Soon the daughter of Pharaoh came down with her maids to bathe in the river. She saw the cradle among the reeds, she sent a maid to get it. The beautiful baby started to cry, and the heart of the princess was touched. She said, "This is one of the Hebrew babes." Then his sister ran up and asked, "Shall I get a Hebrew nurse for the baby?" "Yes, do so," said Pharaoh's daughter. The girl went and called her mother.

"Nurse this child for me," said Pharaoh's daughter, "and I will give thee thy wages." The mother nursed him and brought him up. The child grew and Pharaoh's daughter took him as her own son. She called him "Moses," for she said, "I drew him out of the water."

Moses was looked upon as a member of Pharaoh's household. He grew up and

studied with the other children at the court of Pharaoh. He learned to read and write, and became skilled in martial arts. He knew his own history and saw his people living in slavery and bondage. He never forgot that he too was a Hebrew and was sad to see his people suffering under the Egyptian yoke. One day, when he was a young man he was visiting his people and saw an Egyptian master beating an Israelite. Moses was angry and, in his anger, he struck the Egyptian and killed him, hiding his body in the sand.

But Moses, in killing the Egyptian master, had been observed, and it was reported to Pharaoh, who sought to kill Moses. Moses fled from Egypt and abode in the land of Madian, and he sat down by a well.

And the priest of Madian had seven daughters, who came to draw water to feed their father's flock. But shepherds came and drove them away: and Moses arose and defending the maids, watered their sheep. Their father, Jethro, the priest of Madian, was grateful to Moses, and invited him to eat with him.

Moses dwelt in that land and married Sephora, the priest's daughter. With her he had two sons, Gersam and Eliezer, saying: for God of my father hath delivered me out of the hand of Pharaoh.

Now after a long time the king of Egypt died: and the children of Israel groaning, cried out to God to deliver them from their hard bondage. And God heard their groaning, and remembered the covenant that he made with Abraham, Isaac and Jacob. God looked upon the children of Israel and made ready to deliver them from their bondage.

God said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works: And knowing their sorrow, I am come down to deliver them out of



the hand of the Egyptians, and to bring them out of that land, into a good and spacious land, into a land that floweth with milk and honey. (Exodus 3:6-8)

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.

**HONOUR**

Honour has a triple aspect, as it regards truth, right, and conduct. But, again, under each of these aspects it means much more than what is true, good, and worthy. It means what, under each of these aspects, is excellent, refined, noble. It means the highest reverence for truth, the deepest devotedness to right, and the brightest chivalry in conduct.

It is more than a dutiful obedience to truth and right. Honour is a chivalrous allegiance, an enthusiastic loyalty, a death-daring devotedness, to what in truth is most delicate and to what in right is most refined. A man of honour is a hero of the highest type and of the most sterling worth.



There is a secondary and consequent meaning attached to the word “honour” as it is taken to express the recognition, esteem, and admiration, deserved by and given to a man of honour. But this knowledge and praise is a homage rendered to Honour. It is not Honour itself. A man of honour is not a hero because he is praised, but he is rightly praised because he is truly a man of honour.

In those Middle Ages, which are called dark, when the learning and literature of the past were almost submerged under a deluge of barbaric storm, and would have irretrievably perished had their records not been hidden and safely stored in the monasteries of peaceful and prayerful monks, there was yet a light which grew brighter as the gloom around grew blacker, a light that had been kindled within men’s souls by a fire that came from Heaven, the light of Honour, that was fanned by divine faith till it reached the glorious radiance of Christian Chivalry.

* * *

Chivalry is not dead, even in our days of sordid thought and selfish aim. It only slumbers. It will awaken, careless of all gain, defiant of all danger, devoted, impetuous, enthusiastic as ever, Crusader, when a man recognises his vocation to personal honour, and much more when a people is inspired and becomes heroic at the call of national honour.

—Robert Kane, S.J.

HOLY SOULS CORNER

Are we sufficiently instructed on the subject of temptation? A well-instructed Catholic will recognise the main sources of temptation, namely, the world, flesh and devil. He may also know that there are three stages of temptation—first a thought comes into the head to do something sinful, secondly, the feeling of how pleasant this would be for me, then evil impulse and finally consent (I will do it.) You should know that the first and second stages are not sinful but if resisted can actually be full of merit. Only if consent is given does the temptation proceed to sinfulness. If we recognise all of this, we should realise that in the second stage it is critical that we do not dwell on it or discuss it with our self, because weak fallen nature may imitate Eve who fatally discussed the temptation to eat the forbidden fruit with the Devil, giving him the opportunity to lie and contradict God's command to them.



We are weak and our human nature is prone to give in to temptations. If that should happen there is only one solution and it is simple—we should raise ourselves up in a Christian manner, repent and try again to live a virtuous life. And whatever the outcome of temptations, we Catholics have the consolation of confession and absolution if we have fallen. But we should not rely falsely on this by being careless about temptations.

The Devil may have some success in tempting younger people. But surely he concentrates his evil efforts on those who are nearer to death. It is then that he tries to snatch souls and consign them to hell. Remember that he is very cunning; being a fallen angel he is much more intelligent than the most intelligent man. Fortunately, man may call on grace, which is the only way he will manage to vanquish the demon and save his soul.

But how do you know what state you will be in when approaching death. Those near this state are often ill and suffering. They may be confused or lonely. All of these things make it more difficult to resist temptations. Some certainly start to doubt the mercy of God, and His forgiveness to those who repent. Many will not have a priest or even members of their families when they die. They may be unconscious and unable to do anything.

What can we do to help the dying? Well certainly we can pray for them, that they obtain the grace of final perseverance. Our prayers will be more fervent the more we realise their plight and the certain fact that one day we too will pass this way. Pray that the dying do not lose their faith in any of the dogmas of our religion, especially the virtue of hope.

Have mercy on sinners, O Jesus, I beseech Thee: turn their vices into virtues and, making them true observers of Thy law and sincere lovers of Thee, bring them to bliss in everlasting glory. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 38. The Holy Ghost

"And when the days of Pentecost were drawing to a close, they were all together in one place. And suddenly there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak" (Acts 2:1-4).



When was the dwelling of the Holy Ghost first visibly manifested in the Church?

The dwelling of the Holy Ghost in the Church was first visibly manifested **on Pentecost Sunday**, when He came down upon the Apostles in the form of tongues of fire.

After the Ascension, the Apostles together with the blessed Virgin and disciples, men and women, numbering about 120 persons, gathered in the Cenacle, the upper room in Jerusalem where the Last Supper had been taken. There they spent the time in prayer, awaiting the fulfilment of Our Lord's promise: "Wait here in the city, until you are clothed with power from on high" (Luke 24:49).

1. Jesus had *promised* to send the Holy Ghost to the Apostles. He said at the Last Supper: "It is expedient for you that I depart. For if I do not go, the Advocate will not come to you; but if I go, I will send him to you" (John 16:7). On Pentecost, ten days after the Ascension, the Holy Ghost descended on the Apostles and disciples.

On Pentecost three thousand members were baptised after the preaching of St. Peter. Many believed, because the Apostles had the "gift of tongues", that is, they spoke in one language, but those of different races who listened heard what was said in their own different languages.

2. We celebrate the descent of the Holy Ghost today as ***Pentecost Sunday***, ten days after Ascension Thursday, fifty days after Easter. *Pentecost* means *fifty*.

The *nine* days in the Cenacle while the Apostles and disciples waited for the coming of the Holy Spirit were spent in prayer, the *first novena* in the Church. "All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus" (Acts 1:14). In imitation of that first novena, it is our custom today to make novenas especially in preparation for great feasts. We also make novenas of petition or thanksgiving.

How long will the Holy Ghost dwell in the Church?

The Holy Ghost will dwell in the Church **until the end of time**.

"I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth" (John 14:16-17).

1. The Holy Ghost watches over the Church, *protecting* it from destruction. From the beginning the Church spread very rapidly. At the death of the Apostles, in spite of persecutions, it was known in all parts of the then civilised world. Thence it has spread to the ends of the earth.

St. Paul could say: "Yes, indeed, their voice has gone forth into all the earth, and their words unto the ends of the world" (Romans 10:18).

2. The Holy Ghost gave *testimony* of Christ, and strengthened the Apostles to give testimony of Christ.

Our Lord said, "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness" (John 15:26-27). By His descent, the Holy Ghost proved that all Jesus Christ had said and done was true, that He was indeed the Son of God. After the coming of the Holy Ghost, the Apostles gave testimony of Christ by going all over the world, (Acts 1:8), preaching and suffering for Christ, meeting death joyfully (Acts 5:41; Romans 8:18), saying, "I can do all things in him who strengthens me."



Colouring Page The Seven Sorrows



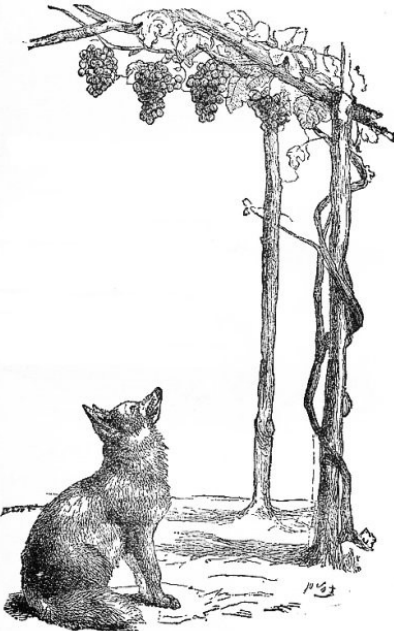
Aesop's Fables

The Hart in the Ox-Stall

A Hart hotly pursued by the hounds fled for refuge into an ox-stall, and buried itself in a truss of hay, leaving nothing to be seen but the tips of his horns. Soon after the Hunters came up and asked if any one had seen the Hart. The stable boys, who had been resting after their dinner, looked round, but could see nothing, and the Hunters went away. Shortly afterwards the master came in, and looking round, saw that something unusual had taken place. He pointed to the truss of hay and said: 'What are those two curious things sticking out of the hay?' And when the stable boys came to look they discovered the Hart, and soon made an end of him. He thus learnt that:

Nothing escapes the master's eye.

The Fox and the Grapes



One hot summer's day a Fox was strolling through an orchard till he came to a bunch of Grapes just ripening on a vine which had been trained over a lofty branch. 'Just the thing to quench my thirst,' quoth he. Drawing back a few paces, he took a run and a jump, and just missed the bunch. Turning round again with a One, Two, Three, he jumped up, but with no greater success. Again and again he tried after the tempting morsel, but at last had to give it up, and walked away with his nose in the air, saying: 'I am sure they are sour.'

It is easy to despise what you cannot get.



Place
Stamp
Here

The Crusader
280 W. Botany Street
Rockdale, NSW 2216

Use tape to seal this edge

LITURGY THIS MONTH

*The month of September is dedicated to
the Seven Sorrows of Our Lady*

**September 3rd: Feast of St. Pius X**

Let us pray to the Patron Saint of the Society that we may keep the Faith and Truth!

September 8th: Nativity of the Blessed Virgin Mary

What a blessed day on which the Mother of God was born, bringing into the world a foretaste of all the great blessings to come from our Saviour!

September 12th: Holy Name of Mary

What name is sweeter on the lips of Christian souls than the name of Mary, our advocate and our consolation!

September 14th: Exaltation of the Holy Cross

Hail O Cross, our only Hope!

September 15th: Seven Sorrows of the Blessed Virgin Mary

We must thank Our Lady for accepting all the sufferings and sorrows with Jesus in order to save us. What an example of how we should accept them!

September 21st: St. Matthew

Converted from being a taxman, he follows Our Lord, who came to save sinners and not those in good health.

September 23rd, 25th and 26th: Ember days

Traditional days of fast and abstinence to thank God for good crops in the growing season.

September 29th: Dedication of St. Michael the Archangel

Who is like unto God! St. Michael is the protector and patron of the whole Church. He is our guardian in battle.

The 10 Commandments - 8

THOU SHALT NOT BEAR FALSE
WITNESS AGAINST THY NEIGHBOR

**Thou shalt not bear false witness
against thy neighbour**



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

**September 2020 Intention:
for our schools and everyone
who works with them**

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 our schools and everyone who works with them.



COMMUNION



SACRIFICE



APOSTOLATE

JUNE 2020 RESULTS

The Intention was in reparation for sacrileges against the Holy Eucharist

	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	9	217	39	45	135	440	765	64	47	377	11%
Jolimont											
Mackay	3	90	3	3	90	90	390	5	2	83	100%
Rockdale	10	233	46	35	82	185	324	108	49	136	37%
Tynong	45	1112	156	92	654	2448	4766	124	235	1358	63%
Whanganui	45	1242	501	471	351	2508	5848	608	422	1486	82%
Elsewhere	2	36	27	27	35	51	296	27	13	18	11%
TOTAL	114	2930	772	673	1347	5722	12389	936	768	3458	42%

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