



THE ARCHANGEL

St. Michael's School and Parish • Harts Lane • Burghclere • RG20 9JW

November 2017

Holy Souls and Sundry

Dear Parishioners,

The past month has been eventful. St. Michael's is an organisation that caters for many needs, with many hands and many hearts bringing knowledge and skills and prayers and sacrifices to help us become a haven and a home to pupils and parishioners alike. There is much to manage and maintain, and my esteem for priests, staff and helpers increases daily.

Providence thought it wise to submit the new headmaster to a crash course in school management, as defined by Her Majesty's government. We were graced with a full, three day government inspection, something the school had been looking forward to for over two years. As with visits to the dentist, the experience is a dreaded one, but once past, the relief is worth it. At the time of writing, we still await the report, but I do know that we will vastly increase our carbon footprint. Modern school management requires much paper in order to properly comply with the vast wealth of government measures that seek to channel the consequences of "societal disintegration."

St. Michael's Cadet Force (SMCF) recently celebrated its 10th anniversary. Several old boys came to show their appreciation of instruction received and skills learned. More to the point, they enjoyed meeting up again and demolishing the buffet lunch that was kindly provided by cadet parents. Fr. Holden delivered an excellent speech, extracts of which are included overleaf. The cadets put on a beautifully executed parade. There is no doubt that we should better exploit the marching, musical skills of the cadet band in particular. We will gladly hire them out for nearby village functions - any suggestions will be welcome.

The children have settled into their new school year. This becomes apparent as their freshness of zeal dampens somewhat, and disciplinary admonitions increase. What a challenge we, and every parent, have to keep our children focused and persevering! There is much to distract them. It cannot be denied, however, that they possess an excellent spirit, most manifest on the days preceding school exets and holidays, or after a particularly delicious feast day meal.

Now that November is come, the winds and rain have picked up. Trees are stripped of their raiment and stand gnarled and naked.

Autumn's *dance macabre* is an annual reminder of what awaits us when our allotted time comes. We too will die one day. Fiercely independent, we live our lives too often on our own terms. But the time will come when we are no longer masters of our fate. We will become desperately dependant, first on God's good mercy, then on the prayers and suffrages of the Church Militant.

We pray daily to be saved from the fires of hell. How many of us pray daily that the poor souls in purgatory be saved from the fires that torment them and which they must suffer in order to make proper reparation for their sins?

The sense of utter helplessness is undoubtedly one of the terrible sufferings of purgatory. The Holy Souls have lost all independence of will. Although they are fixed forever in the state of grace, they are unable as yet to enjoy its sweet delights. God has manifested Himself to them just enough to kindle in them an insatiable desire for His loving embrace, and yet they cannot go to Him. They must wait. Their yearning for our Lord is so great that the fires that purify them are as a merciful distraction.

Parents, be sure to teach your children the necessity of praying for the Holy Souls. They cry out for our merciful supplication. We sometimes pray to them, but too often omit to pray for them. Their relief depends on our generosity.

"Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come." (Sol 2:10)

The blessed in heaven never forget those who contributed to the prayers that allowed them to finally answer God's call. The wise man has an eye for collecting and storing useful contacts, to be used in time of necessity. We should also look to collecting useful intercessors in heaven, who will pray for us when our time comes to meet our Maker, and when we too must endure the tortuous wait of final deliverance.

Fr. John Brucciani

A Sermon on Death

from my old parish priest.

Note: In the United Kingdom, the Sunday nearest to the 11th November is called Remembrance Sunday. All over the country commemoration ceremonies are held. In Catholic churches a Requiem mass is celebrated for all soldiers killed in action. This tradition began in 1918, after the horrifying tragedy of the Great War. The Great War also induced Pope Benedict XV to allow priests to celebrate three Requiem masses on All Souls day, to pray for the countless dead lost in battle.

Years ago, the German envoys squelched through the mud in the heart of the French forests of Compiègne to the conference train. It was shortly after midnight when they made their last desperate attempt to gain concessions from Marshal Foch and the Allied representatives. Five and a half hours later, with all their pleas cast aside, they signed the Armistice Agreement. Troops in the front line were informed that hostilities would cease at 11:00 that day, the 11th November.

Each year from 1918 until 1939, at the eleventh hour of the eleventh day of the eleventh month, two minutes silence was observed throughout the land. All traffic (trains, trolleys, buses, horses and carts, motor cars and motorcycles) came to a stop. All individuals halted whatever they were doing in factories, offices and shops, on the streets, in the homes and schools in order to keep two minutes in absolute silence (no coughing, no sneezing, no clearing of throats, no nose-blowing) in memory of those who had sacrificed their lives in the Great War.

After World War II, in 1945, this impressive remembrance of those who gave their lives and limbs to save us from tyranny and to ensure our freedom was discontinued in England. Since it was thought that a weekday holiday would disrupt the country's material recovery from rationing and other shortages, it was ordered to be observed on the Sunday nearest to the 11th November. Attempts were made to revive the old practice of two minutes silence on Saturday the 11th but materialism and secularism prevailed.

Those who still observe Remembrance Sunday, parade to a cenotaph (monument to the war dead) to lay wreaths to honour the fallen and to express thanks for their giving their lives for us. And there is little more they can do, if they don't have the Catholic Faith.

Yet, as St. Augustine, Bishop of Hippo, noted fifteen centuries ago, setting up memorials and monuments – no matter how exquisitely carved and how costly – is of no value or use whatsoever to the dead. Because we believe in the Passion of Jesus Christ and His Resurrection from the dead, we have the certainty of eternal life with God. What this consists in is beyond all that we can imagine and reason. In the words of St. Paul: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." (1 Cor. 2:9).

No matter how precious we reckon our life on earth to be, no matter how much we want to cling to it in our old age, experience shows us that life on earth contains nothing that can satisfy us. We know only too well the truth of St. Augustine's words in his Confessions: "Thou hast made us for Thyself, O God, and our hearts are restless till they rest in Thee."

This rest, eternal rest, is that for which we pray and offer the Holy Sacrifice of the Mass on Remembrance Sunday, on behalf of those who have fallen in the two World Wars. This is the greatest charity that we can practise to our neighbour.

When we pray for the dead, we are following the example of the great warrior for God, Judas Maccabeus, mentioned in the Scripture reading of the Requiem Mass. After putting Gorgias and his army to flight, they kept the Sabbath, and the next day they gathered the bodies of the slain for burial. But under the tunics of the fallen they found amulets of the idols of Jamnia. They reckoned that it was because of this sin these men had been slain. Thus Judas took up a collection of two thousand silver drachmas, to send to Jerusalem for a sacrifice of expiation for the sins of the fallen. "In doing this he acted very well and honourably taking account of the resurrection. For if he were not expecting that those

who had fallen, would rise again, it would have been superfluous and foolish to pray for the dead. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (2 Macc. 12:40)

Along with our supernatural faith in eternal life with God, it is necessary that we also have the virtue of hope, and that we practise it. Because God has given us an instinct - a good instinct - to live and keep ourselves alive, it is normal for us to have a natural fear of dying. But He has enabled us to keep this instinct under control by His supernatural gift of hope.

In our catechism we learn St. Paul's words: "It is appointed unto men once to die; and after this the judgement." (Hb 9:27). Therefore, it is not so much death and dying that we should fear. Rather, we should fear the judgement that immediately follows! And that is why we should ever remember death, and thereby be always ready for it. We have Our Lord's own words that death "will come like a thief in the night;" and His warning: "Watch ye, therefore, for you know neither the day nor the hour."

We must pay attention to His warning, and never, never go on living in the state of mortal sin. If sadly we should commit a grave sin, His Church tells us that we must seek God's forgiveness straightaway, by begging Him for the grace to make a perfect act of contrition - that means sorrow for sin arising purely from the love of God. A perfect act of contrition also means getting to confession not in a few weeks' time, but with all possible speed. Those who do not, those who put it off, fall again and again, hardening the habit and making it far more difficult to break the habit and to get to confession. Thus, the more often we fall, the more often we must return to confession (as the Church has always taught us), relying not on ourselves and our weakened wills, but solely on the power of God's grace, saying with St. Paul: "I can do all things in him who strengtheneth me." We need to repeat to ourselves day after day those words in the catechism under the virtue of Hope (which sums up St. Paul's constant

teaching): "We can do nothing (literally nothing) of ourselves towards our salvation; we need the help of God's grace."

We should ask for the Sacrament of Extreme Unction (Last Anointing) of the Sick, as soon as we are seriously ill, never giving in to the devil's temptation to put it off until we are unconscious or dying! And if someone we know dies suddenly, we shouldn't waste one minute in sending for the priest before anyone else. Just when our soul departs from our body after our heart or breathing has stopped is something known only to God. But clearly the longer we delay in calling for the priest, the less chance there is of this powerful Sacrament working its effects in the soul, to the point of saving someone from everlasting damnation!

When we are anointed in good time and in good dispositions, one of the effects of this Holy Anointing is to help us die a holy death. St. Thomas Aquinas, the Prince of Theologians, teaches that it is *Unctio ad gloriam* - Anointing for the Glory of Heaven. That means that, provided we strive to receive it in the best dispositions, we go straight to Heaven and so escape Purgatory's cleansing fires, on breathing our last. These dispositions are: (1) to accept with firm faith and unwavering hope and ardent charity that if our illness is unto death, it is God's holy Will; (2) to unite whatever sufferings accompany our illness, in union with Our Saviour's dying for us on the Cross, so as to make satisfaction for past sins, and to gain the merit of greater glory and happiness for ever.

For one who has persevered in really trying throughout each day of life to overcome sin, no matter how many failings and falls there may have been, what greater joy can there be than to die, to breathe forth our last breath, saying: "Holy Mary, Mother of God, pray for me a sinner now at this hour of my death. Amen."

Sung Mass and Candlelight Procession

8th December, 19:00

A group of Dominican schooled girls will be singing!



WANTED

- ~~Ride on mower (£100 collected so far)~~
Two kind donors have made this possible
- Bed linen for single bed
- 1 x Bedroom Cupboard and Drawers
- 2 x Desktop Computers (tower only)
- Four-drawer filing cabinet for science lab.

Bric-a-brac

The Value of a Mass

Father Stanislaus told the following story: in a little town in Luxembourg, a Captain of the Forest Guards was in deep conversation with the butcher when an elderly woman entered the shop. The butcher broke off the conversation to ask the old woman what she wanted. She had come to beg for a little meat but had no money. The Captain was amused at the conversation which ensued between the poor woman and the butcher:

“Only a little meat, but how much are you going to give me?” the butcher asked her.

“I am sorry,” the woman responded, “I have no money but I will hear Mass for you.”

Both the butcher and the Captain were very indifferent about religion, so they at once began to scoff at the old woman's answer.

“All right, then,” said the butcher, “you go and hear Mass for me and when you come back I'll give you as much meat as the Mass is worth.”

The woman left the shop and returned an hour later. She approached the counter, and the butcher, seeing her, said, “All right, then, now we will see.”

He took a slip of paper and wrote on it, “I heard a Mass for you.” He then placed the paper on the scales and a tiny bone on the other side, but nothing happened. Next he placed a piece of meat instead of the bone, but still the paper proved heavier.

The Captain, who had decided to stay at the shop to see how the small drama would end, looked at the butcher. Both men were beginning to feel ashamed of their mockery.

The butcher placed a large piece of meat on the balance, but still the paper held its own. The butcher, exasperated, examined the scales, but found they were all right. Placing an extremely large piece of meat on the scale, it still favored the weight of the paper.

Removing both items, he again checked the mechanism of the scale and then weighed several other items, and the scale proved to be exactly accurate.

Exasperated, the butcher said kindly to the woman, “What do you want, my good woman, must I give you a whole leg of mutton?”

At this he placed the leg of mutton on the balance, but the paper outweighed the meat. An even larger piece of meat was put on, but again the weight remained on the side of the paper.

This impressed the butcher so much that he converted, and promised to give the woman her daily ration of meat. He kept his promise and the business flourished more than it ever had before.

As for the Captain, he left the shop a changed man, and became an ardent lover of daily Mass. Because of that incident, he became a daily attendant at Mass and his

children were trained to follow his example. Peace and happiness in the home increased as the love of God grew in the family. Two of his sons became priests, one a Jesuit and the other a Father of the Sacred Heart.

Later, when his sons became priests, the Captain advised them to say Mass well every day and never miss the Sacrifice of the Mass through any fault of their own.

Father Stanislaus finished by saying “I am the Religious of the Sacred Heart, and the Captain was my father.”

Food for Thought

“The Eucharist is the life of Christ, the death of Christ, the resurrection of Christ; it is the companionship of Christ and the blessing of Christ; it is the triumph of Christ, as well as His sweet humility. Christ in the Eucharist is food and drink; He is priest and victim, He is our introduction to God, and our badge of brotherhood with man.” (Dom Vonier)

“Our Lord loves you and loves you tenderly; and if He does not let you feel the sweetness of His love, it is to make you more humble and abject in your own eyes.” (Padre Pio)

“Sorrow for sin is indeed necessary, but it should not be an endless preoccupation. You must dwell also on the glad remembrance of God's loving kindness; otherwise, sadness will harden the heart and lead it more deeply into despair.” (St. Bernard)

Stories from the Desert Fathers - The Quarrel

There were two old men who dwelt together for many years and who never quarrelled. Then one said to the other, “Let us pick a quarrel with each other like other men do.”

“I do not know how quarrels arise,” answered his companion. So the other said to him, “Look, I will put a brick down here between us and I will say, ‘This is mine.’ Then you can say, ‘No, it is not; it is mine.’ Then we will be able to have a quarrel.”

So they placed the brick between them and the first one said, “This is mine.” His companion answered him, “This is not so, for it is mine.” To this, the first one said: “If it is so and the brick is yours, then take it and go your way.” And so they were not able to have a quarrel.

Wednesday 6th December

Day of Adoration, which is part of the SSPX Perpetual Adoration across the world.

- ▶ For victory against the inside and outside enemies of the Church
- ▶ For the conversion of Rome and bishops
- ▶ For the sanctification of priests and seminarians
- ▶ For vocations

Exposition after 11: 20 am Mass. Rosary, benediction 6:00 pm.

Please watch one hour with Our Lord. Sign up in church vestibule

While on earth, the Dominican tertiary St. Catherine of Ricci was a heroine to the Poor Souls. Ever eager to appease Divine Justice, the 16th-century Italian mystic would become—quite literally—a vicarious victim on their behalf. Aside from her own self-imposed penances, she even once, in the stead of another, suffered the fire of purgatory for 40 days. A novice, touching her hand, would remark: “But, my mother, you are burning.” “Yes, my daughter,” she replied, “this fire is not seen, but it consumes like a burning fever.” (From Rev. Fr. Garrigou-Lagrange’s *Life Everlasting*)

The Church has defined very little about purgatory, and—strictly speaking—the fire thereof is not dogmatically definitive. The story above is a private revelation, which cannot bind a Catholic’s conscience. That said, given the preponderance of like revelations and—more importantly—the consistent teaching of the Church’s Fathers, Doctors and theologians, the fire of purgatory is a most probable doctrine.

To better understand how this fire functions (or would function), we can investigate the fire of hell (which is a Catholic dogma). Yes, while the essence of hell is the everlasting deprivation of seeing God, literal fire is an additional punishment. Jesus says to those on his left hand: “Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.” (Mt. 22:41) Our Lord did not evoke an appalling image in hopes to make his disciples more docile; Jesus did not prey on primitive fears so as to give his words more currency. No, he warned of a real, corporeal fire.

Granted, the fire is otherworldly. It has “certain properties differing from our fire,” writes St. Thomas, in that “it needs no kindling, nor is kept alive by fuel. But the differences do not argue a difference of species as regards the nature of fire.” For that matter, even on earth, fire manifests its nature differently within burning coal, burning wood and red-hot iron. (Suppl., Q. 97, A. 6)

Yet the world scoffs at the very notion: how can something material (hellfire) punish something immaterial (a condemned angel or soul)? Can it not be compared to the clichéd cartoon wherein the man hopelessly attempts to grapple with the ghost?

Crude imaginings aside, St. Thomas concedes that the fire cannot physically harm what itself lacks physicality; rather, God uses the fire as an instrument to confine the demons (for whom it was prepared), to restrict their activity. Hellfire hinders the demons from using their power when and where they will. Such is an intolerable humiliation: a spiritual being frustrated by a physical impediment.

If God permit them to leave the fire for a certain time—so as to try the virtue of certain men, for instance—the demons know they must eventually return. Aquinas likens these demons to a prisoner temporarily outside of his complex: the burden of knowing he must soon return to his cell smother any burgeoning relief. In this way, in spite of their leave of absence, the demons are said to carry the fire of hell with them.

But here is where the comparison stops. Whereas the fire of hell is fruitless, the fire of purgatory is uplifting. The former is purely penal, the latter is medicinal. Purgatorial fire burns away the residual malice from our soul as if dross from precious metal. Purgatory is designed for salvation and its flames but fuel a soul already aflame with charity. Its purifying flames help the departed soul grow progressively more worthy of its postponed beatitude.

November, a month dedicated to the faithful departed, has arrived; however, do not allow its seasonal forecast to dampen its theme of supernatural hope. It is wholly within our power to quicken the Poor Souls’ journey to heaven. Let us all, then, energetically take up the office of St. Catherine of Ricci.

A plenary indulgence for the poor souls in purgatory may be obtained each day from Nov. 1-8. Plenary indulgence means the complete remission of the debt due to sin. To obtain a plenary indulgence for the holy souls, one must:

1. Between Nov. 1-8 : visit a cemetery and pray for the poor souls.
2. Receive communion on the day of the visit.
3. Go to confession 8 days before or after.
4. Offer the Our Father, Hail Mary and Apostles’ creed for the Pope’s intentions.
5. Have no attachment to sin, even venial. Partial indulgences obtained otherwise.



News from St. Michael's School

Detachment Commander's (Fr. G. Holden) Address on the occasion of the 10th anniversary of the St. Michael's Cadet Force

Follows ... an excellent recap of the origins and importance of our cadet force which continues to be a major educational element of St. Michael's School. Hats off to Fr. Holden and his cadets!

It was 10 years ago, that Fr Summers had a 'thinking-out-of-the-box' moment... and suggested that we establish an Army Cadet Force at the School. A member of staff in the Junior school was married to an ex-Sergeant Major Head Trainer of the Army Cadet Force...could he not be persuaded to give us some Lessons?

So, we got everyone together in the Gym, on Tuesday 30th October 2007: Mr Blatchford turned up, with all his bits of kit, and the famous (or infamous!) 'Day One' happened...and St Michael's Cadet Force was born.

Was Fr Summers trying to 'keep everyone busy and occupied?' No...There's far easier ways to do that, which we'd been doing for the previous 4 years...even above and beyond football. The SMCF would mean constant work, attention, money, and heartache far exceeding what any set of games or activities for bored boarders would ever demand.

Couldn't all the money have been put to better use for the boys? That question misses one rather salient fact: none of that money would have been forthcoming for the boys, if it wasn't for this Programme! Those who donated, are not interested in you having the 'Best Possible Facilities' at the School... 'Best Possible Equipment' for 'whatever' activity...it's the SMCF that attracted them, for different reasons, obviously, but underlying it all is its potential to transform you all into something far better than what you were when you arrived. Developing resilience, initiative, a sense of self-sacrifice & self-sufficiency...

...if you would let it!

As Lord Alvingham of Bix Hall puts it: through the SMCF we are trying to make men out of these boys! As I mentioned five long years ago: there is something in the male psyche that predisposes us for the discipline, deportment and good order of the military regime. We are built, mentally and physically, for defending the good, and fighting off the bad - a denial of this leads to the emasculated/effeminate male.

We are not learning the chaotic & ill-discipline methods of the brute barbarian.

But we are introduced to the concepts of

- self-control,
- listening to others & doing what we're told
- patience & perseverance
- pride in our appearance
- pride and loyalty to our group of lads (Section)
- value of good order & command

...all of which blossom in the Christian context of the School: virtue after virtue is nurtured within you, even without your explicit knowledge: piety; charity; self-denial.

You learn to silence Nature's penchant to murmur & grumble; you gain a taster of what it is to lead; you are schooled in how to encourage and (if need be) to punish...all tempered by fraternal charity.

And you learn the invaluable Lesson: if I don't perform my duty nothing will get done...as no-one is going to step in and save the day.

There are several reasons we have got into a rut, and are undergoing a 'reboot':

- The ACF Syllabus needs overhauling (which the MOD is engaged in as we speak)
- Lessons and topics were not given in imaginative ways: often being stuck in the classroom
- We hadn't put enough work into making Patrols truly challenging
- There has been a failure of those in positions of influence, to perform to the best of their ability

...all these, and more, built up a malaise...an important Lesson for us all, in all our states of life!

As BVM of Fatima later said to Sr Lucia: "I need the sacrifice of people doing their duty"

It's not easy doing what we ought, instead of what we want!

So, if only every lad in every School could experience the training that you receive in the SMCF!



What a healthy foundation for the step to manhood – lads that become strong in body, clear in expression, firm in command, but without harshness - who are as good at leading as they are at being led.

Your characters have developed and your personalities have improved, in part by your membership of this little Cadet Force. There is no visitor that has been here and seen you in action, and has not left impressed...and that includes those with a military background.

To be able to say:

- you were an active member or a Leader of a Cadet Section;
- learned to stand in front of others and teach military topics;
- oversaw a Platoon;
- or helped run the Detachment,

...that changes people's perception of you almost immediately. They hold all of this in high esteem...and so hold you in high esteem

If you cannot see God's holy Providence at work here, it's a poor do! We've had those who have left us in a bad spirit. There was no virtue there. They listened to the disgruntlements of a fallen nature that was being pushed to improve...and they rebelled. 'No strength within - no respect without' (Kashmiri proverb).

We've survived a Decade. We've developed the pool of knowledge of things Military. We continue to advance in understanding of how to pass on that knowledge ... and learn from our many mistakes...

We commend ourselves to our patron, that if God so wishes and we have been faithful to His Will in this project, we will have the joy of coming together again, celebrating our 15th Anniversary in a few short years.

So, if you would raise your Glass! We toast our Benefactors, and Old Boys... ...and all the blood, sweat, and tears, that the Force is built on.

Gentlemen: "THE SMCF FOREVER!"



[Click here to watch the SMCF on parade!](#)

THERE AND BACK AGAIN: A SCHOOL TRIP TO AVRILLE FOR THE PERPETUAL VOWS OF A DOMINICAN SISTER

At 8:00 on the 12th of October, nine of the GCSE year girls arrived at St. Michael's with an overnight bag and enough food to last a two months' road trip (under Miss Jenner's orders). There was the usual panic about someone forgetting the crucial permission form before we could get going but on the whole we were pretty well organised.

Looking up from an Agatha Christie novel after an hour or so, I saw three pairs of people sharing earbuds; two people napping, and five people scoffing sweets, nuts or chocolate. The statistics didn't change much during the long twelve hour journey! We travelled through the Eurotunnel and had few stops, arriving at the Dominican convent at Avrille at about 20:15. We were greeted by two novices and an American girl who made us feel very at home in a charming guest house. After having a light snack and chatting for a while, we fell into a deep sleep on the narrow beds—or on the floor, if you weren't quick enough in bagging a bed. We were woken up far too early, in our opinion, and had a leisurely breakfast followed by a super rushed scramble into our best clothes on discovering how late it actually was.

We were shown into a small parlour and introduced to two kind nuns (through a dense grill, since they are enclosed) and left alone to talk with them. They explained to us some of the meanings and symbols in the ceremony of the taking of the perpetual vows, such as the ring, symbolising that the nun is the spouse of Christ. They explained the meaning of the vows of poverty, chastity and obedience: poverty means that she does not need anything but Christ; chastity means she does not need anyone but Christ; and obedience means she does not even need herself, but subjects her will to God's authority. We asked a lot of questions about their way of life and why they choose it.

Soon we had to leave and go to the chapel for Mass. We were allowed to approach the communion rails in order to watch the ceremony of the taking of perpetual vows. Starting with the priest's question, "what do you seek?" ("The Mercy of God"), through the taking of the veil, the lovely Psalms, the vows, and finally the acceptance of the wedding ring, the ceremony was beautiful and inspiring throughout.

Too soon it was time to pack up, cut a mountain of sandwiches, and embark on the journey home, which was much the same as the journey out. At the border there were soldiers, and we had to get out and show our passports to convince them that we weren't terrorists. We all laughed when one girl caused absolute havoc by going out the wrong exit by mistake! We arrived back very late, sore and extremely tired, and were welcomed by a wakeful Miss Jenner with hot drinks before being carted gratefully home to bed.

Elena Morley

Liturgical Calendar November 2017		Masses
1	All Saints	7:15 / 9:00 (Sung) / 19:00
2	All Souls	7:15 / 19:00
3	Feria (1st Friday Holy Hour 19:30)	7:15 / 19:00
4	St. Charles Borromeo, Bp. conf. (1st Saturday)	7:30 / 12:00
5	22nd Sunday after Pentecost	7:30 Low
		9:00 Low
		17:30 Vespers/Benediction
6	Feria	7:15
7	Feria	7:15
8	Feria	7:15
9	Dedication of Archbasilica St. John Lateran	7:15
10	St. Andrew Avellino, Confessor	7:15
11	St. Martin of Tours, Bishop & Confessor	7:30 / 12:00
12	23rd Sunday after Pentecost	7:30 Low
	Memorial Sunday	9:00 Sung
		18:30 Vespers/Benediction
13	St. Didacus, Confessor	7:15
14	St. Josaphat, Bishop & Martyr	7:15
15	St. Albert the Great, Bp. Conf. Doc.	7:15
16	St. Edmund of Canterbury (<i>patron of diocese</i>)	7:15
17	St. Gregory the Wonderworker, Bp. Conf.	7:15
18	Dedication of the Basilicas of Ss Peter and Paul	7:30 / 12:00
19	24th Sunday after Pentecost	7:30 Low
	<i>6th after Epiphany</i>	9:00 Low
		17:30 Vespers/Benediction
20	St. Felix of Valois, Confessor	7:15
21	Presentation of the Blessed Virgin Mary	7:15
22	St. Cecilia, Virgin & Martyr	7:15
23	St. Clement I, Pope & Martyr	7:15
24	St. John of the Cross, Confessor & Doctor	7:15
25	St. Catherine of Alexandria, Virgin & Martyr	7:30 / 12:00
26	Last Sunday after Pentecost	7:30 Low
		9:00 Sung
		18:30 Vespers/Benediction
27	Our Lady of the Miraculous Medal	7:15
28	Ferial	7:15
29	Ferial	7:15
30	St. Andrew, Apostle	7:15

MEMORIAL POINSETTIAS CHRISTMASTIDE

If you wish to place around the altar poinsettias in memory of a loved one, please fill out and hand in the forms (soon available) before December 15. The January newsletter will list the names of those remembered. Holy Mass will be offered for them and for their benefactors on January 1st, Feast of the Circumcision and Octave Day of Christmas.

Poinsettias (for the sanctuary and church): £10 a pot.



WEEKLY CONFESSIONS

- Saturday: 11:00
- 1st Friday during Holy Hour
- Sunday before Masses
- Exeat Fridays 18:30

CHAPEL CLEANING

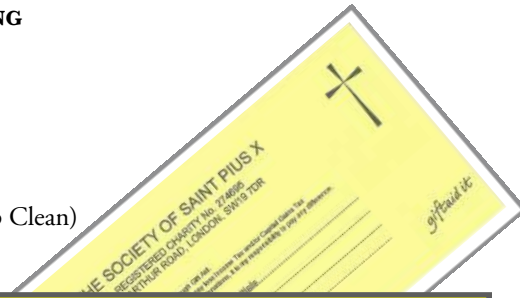
- 25th Sept.
- 16th Oct.
- 6th Nov.
- 27th Nov.
- 18th Dec. (Deep Clean)

BENEDICTION & ROSARY

Sunday 18:00

EUCCHARISTIC CRUSADE

November intention:
For the dying and dead (Holy Souls)



USE THE YELLOW ENVELOPE!

Please use the yellow envelopes (available in repository) when donating to the collection. This increases your donation to the parish by 25%!

Donating through Gift Aid means the SSPX (which is a registered Charity) can claim an extra 25p for every £1 you give. It won't cost you any extra.

USE THE YELLOW ENVELOPE!

Your donations will qualify as long as they're not more than 4 times what you have paid in tax in that tax year (April to April).

If you pay tax at the higher or additional rate, you can claim the difference between the rate you pay and basic rate on your donation.

See: <https://www.gov.uk/donating-to-charity/gift-aid>

USE THE YELLOW ENVELOPE!

Flowers & Decoration

We are very grateful to all those who adorn the chapel and altar with flowers. Please be careful not to commit an excess of loving generosity when preparing bouquets for the altar. Reading the missal through brightly coloured foliage, or navigating around energetic clusters of lilies and roses can make the celebration of Mass quite a challenge! It is enough to prepare bouquets that adorn the altar with tasteful sobriety. Vases are to be preferred to pots.

Please also be careful with lilies. The yellow stamen (I looked up the word) in the flower's centre sometimes create deep yellow powder stains on the altar cloths.

Thank you to the unknown persons who renew the bouquets from week to week. You are remembered in Holy Mass daily, along with the chapel cleaners.

PERMANENT MASS INTENTIONS

- 1st. Fridays: for school benefactors
- 1st. Saturdays: For chapel and school cleaners and flower makers.
- All Sundays 7:30: "Pro Populo" (for the parish)





St. Michael's



Winter



School Fayre

Saturday, 9th Dec.

1 - 4 pm

Portal Hall, Burghclere

Sacraments and Pumpkins!



It seems as though the world is always taking things we Catholics celebrate and twisting them for its own ends. For instance, Mardi Gras has gone from a celebration before we enter a time of penance to an excuse to eat and drink to excess. Halloween is no different. It has turned from a time of thinking of the four last things and praying for the Poor Souls to a time of celebrating evil.

As Catholics, we can reclaim this season by seeing a jack-o-lantern as a symbol of what God wants to do in each of our souls. We, like an un-carved pumpkin, have a great deal of junk within us. The pumpkin's junk we call pulp and seeds but our junk we call sin. In order to remove it from our lives we sometimes need to be cut open. That happens when God takes away the things we are attached to so we can rely more fully on Him.

Once we, like the pumpkins, have been cut open the junk (sin) can be removed. Anyone with experience carving pumpkins will tell you that you must remove all of the junk in order to make carving easier, make room for the candle, and to keep the pumpkin from burning when the candle is placed inside. It is the same for us. The candle and its light are symbolic of Christ's light within us. The cleaner we are, the easier time God will have carving us into the people He wants us to be. The cleaner we are, the better our light will be able to shine. The cleaner we are the less likely we will burn (in purgatory or worse).

The world sees this season as a time to revel in darkness. We must see this as the time to remove the bushel basket that covers our lamp so that the world may see our good deeds and give glory to God. Let your light shine in the darkness — for the darkness will not overcome it.





Archangel Children's Page

St. Martin of Tours, before his conversion, was a Roman soldier. One day he passed a beggar dressed in rags, shivering in the cold. He used his sword to cut his own cloak in half and gave the other half to the beggar. That night Martin dreamed that he saw Jesus wearing the half he had given to the poor man and this prompted him to be baptised at the age of eighteen. He went on to be ordained a priest, a monk and eventually a bishop. There are many stories about his work and his life and he was so beloved that there are more than 400 towns and 4,000 churches in France named after him. St. Martin's Day in Europe is often celebrated with lanterns, signifying the light of holiness, as St. Martin brought light to those who lived in dark times. His feast day is 11th November.



Saints and Feast days

A	G	L	P	B	L	J	Q	P	M	K	B	J	G	R
I	K	P	C	T	O	R	O	S	E	A	Q	D	N	L
L	R	T	A	M	G	R	L	Y	L	B	R	N	S	C
I	I	X	L	M	L	C	R	T	M	Q	A	Y	T	H
C	N	M	G	N	G	Q	E	O	B	B	D	C	N	R
E	I	T	N	K	T	R	S	W	M	N	R	L	I	I
C	R	M	U	T	A	L	N	U	J	E	N	E	A	S
F	B	L	D	G	U	D	L	P	D	W	O	M	S	T
H	A	R	R	O	P	O	R	R	E	S	A	E	L	T
B	C	A	S	Z	C	G	H	M	F	L	N	N	L	H
M	M	L	X	B	C	L	A	J	B	V	D	T	A	E
M	L	F	Y	K	H	R	T	E	X	G	R	M	G	K
A	Y	L	N	L	T	K	R	W	X	B	E	J	M	I
Q	Y	E	T	I	N	T	M	N	L	R	W	T	D	N
H	P	O	N	K	E	L	I	Z	A	B	E	T	H	G

Can you unscramble the words about St. Martin?

AKLOC _____

TARENLN _____

GRABGE _____

URSOT _____

DWROS _____

EDRAM _____

IPOSBH _____

HTIGL _____

Search only for the parts of the saints' names or feast days that are **in bold**.

- All Saints
- All Souls
- St. Martin de **Porres**
- St. Charles **Borromeo**
- St. **Leo** the Great
- St. **Martin** of Tours
- St. Frances Xavier **Cabrini**
- St. **Margaret** of Scotland
- St. **Elizabeth** of Hungary
- Presentation of **Mary**

- St. **Andrew**
- St. **Albert** the Great
- St. Andrew **Dung-Lac** and Companions
- St. **Cecilia**
- St. **Clement** I of Rome
- St. **Columban**
- Christ The King**
- St. **Rose** Philippine Duchesne

Q : What do you call a Roman Emperor with a cold?
 A : Julius Sneezer!