



THE ARCHANGEL

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

No. 6

March 2018

Christ's Cup

Dear Parishioners,

A note placed by several students in the government mandated student School Suggestion Box recently caught my eye. The blameless perpetrators expressed their innocent desire for greater variation in school menus. Despite the fact that the boys ingest twenty-five different menus fortnightly, and that these are devoured with obvious glee and evident gluttony, our dear inmates respectfully request school management "to do a survey every half-term for meals we should have more often." Six boys appose their signature, one of whom is a day boy, and who, therefore, does not partake of school fare.

The term "Snowflake Generation" is becoming more and more popular. Our new health and safety culture, coupled with incessant insistence on the right to practically anything, has fashioned a new breed of human being. Whereas former generations grew up amidst the hardships and privations of farm labour, factory toil, no NHS and two World Wars, we now raise children in the cosseted atmosphere of modern values and comfortable living. Their views are important, and adults are encouraged and coerced into providing them with their chosen environment. Thus, they will be happy and grow up to become nice people. Sadly, they will also become emotionally vulnerable and incapable of bearing contradiction and hardship in adult life.

When the mother of James and John asked Jesus that her sons sit on His right and left in His kingdom, Jesus answered with a warning: "Can you drink the chalice that I shall drink? They say to him: We can. He saith to them: My chalice indeed you shall drink." (Mt. 20:22)

It is an invariable mark of the Christian vocation that we must not only model our lives on our Lord's, but also be ready to follow Him to Calvary, and there to accept crucifixion in company with Him. For "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit." (Jo.12:24)

Death to self is an integral part of our Christian vocation. In baptism, we espoused our Lord's passion, death and resurrection and received all their merits as if they were our own. Henceforth, our lives take on the indelible marks of our Lord's passion. Our hands and feet, as it were, bear the mark of the nails, and our heart awaits the pain of disappointment and the sorrow of betrayal. These we must bear, in their varying intensities, for they are the condition of that work of grace that seeks to bring to fruition the death we espoused in baptism so that the seed of eternal life planted in us can take root and blossom.

Bathed in a sweat of blood, our Lord accepted the Chalice that His Father tendered to Him, not out of preference but in obedience to His will. It is this Chalice that He, in turn, tenders to James and John, assuring them that they will indeed drink of it. Their discipleship depends on it. These sons of Zebedee represent every baptised soul. We too must stand ready to accept this Chalice, not merely to sip and to taste, but, like our Lord, to drain to the bitter dregs.

Our present snowflake generation faces an almighty challenge. If nature is soft and fair, it is unable to support the rude weight of the supernatural life of grace. It takes broad shoulders to carry a cross. It takes a stout heart to love in sorrow. We must be on our guard to accustom our children and our youth to emotional and physical hardship, thus giving them a chance to conquer the uphill ascent of Calvary, where we must all tender our hands and feet and offer ourselves to the will of the Father.

Fr. John Brucciani

Easter duties

All Catholics are required to receive Holy Communion during Eastertide, which lasts from Palm Sunday to Trinity Sunday. Make use of the confessional if needed.

Our Participation in the Redemption

We often have an erroneous understanding of our redemption. Thanks to Protestantism, and more recently, to false ecumenism, Our Lord's redemption has been reduced to a merely human endeavor.

So, what does it really mean "to be redeemed?" A proper understanding will help us better appreciate what Our Lord has done for us.

We all know about the dilemma sin introduced into the world: sin is an infinite offense against God. Only God can erase it and set things right once more. Thus the second Person of the Holy Trinity became man.

We sometimes view redemption as a sort of *legal transaction* between God and man. When man sinned, he disobeyed God and deserved to die. Another (Christ) died in his place. God is thus appeased, His honor avenged and mankind's sentence and condemnation annulled.

Now, this description of the redemption is incomplete. Redemption cannot be reduced to a mere case of *penal substitution* whereby Christ dies in our place and placates God's anger. Christ's mission was not simply to pay our debts. It was that in part, but it was also something much greater.

Thanks to Saint Paul and His teachings on the Mystical Body, we have a better insight into the wondrous plan of redemption. Christ is the new Adam. He is the new ambassador or representative of our race and our new leader. He possesses such dignity and preeminence (true God, true man), that there exists between Christ and the baptized soul a mysterious and mystical relationship so strong that damnation to hell fire alone can break it. This relationship binds us to Christ in the same way, analogically speaking, that the members of a body are united to the head. "You are now the body of Christ, you are His members, each one of you." (1 Cor. 12)

The import of this revealed truth is enormous. Saint Paul's teachings show us how our redemption has been effected. God did not simply give up His life in order to die in our place. He did not simply take upon Himself our death sentence in order to save us from such a terrible punishment.

Christ is our head and we are His members. We are in Him and He is in us. When, therefore, Christ dies, we die also, with Him and in Him. We can truly say that Jesus did not die in order that we may live, He died in order that we die also! He did not die for us. He died, and we with and in Him. Thus do we offer, with Jesus and in Jesus, a worthy reparation for our sins.

We can henceforth say that we made proper reparation for our sins in Jesus Christ. By my union with Him, I was

present with Him in His Holy Passion, I was crucified with Him upon the cross, I was struck in the face and spat upon. More importantly, I accepted with Christ and in Christ death as a reparation for sin. And thus I remained with Him in His Resurrection and Ascension.

We now understand why it was necessary for the Son of Man "to go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again." (Math. 16:21) God the Father asked His only Son to give His life in order that we might give our own lives, since by grace our life is His and His, ours. My obedience in Christ makes right my disobedience in Adam. Divine grace grafts us into the Mystical Body of Christ so that when the Head prays, we all pray with and in Him: Father! Thy will be done.

The consequences of such lofty and fascinating truths are numerous. It is baptism that grafts us into the Mystical Body and allows us to share in the very life of God. The exclusivity of salvation which is found in the Catholic Church alone, and nowhere else, comes from this simple truth. Without baptism, there is no grafting. No grafting, there is no participation in Christ, in His works and in His merits. No participation means no salvation. Thus modern ecumenism is the cruelest of errors: it silences the truth about the Mystical Body. It leaves man to himself, in all his sinful corruption and poverty. It tells him to believe in himself, a helpless sinner, rather than encouraging him not to embrace Christ, but to allow Christ to embrace him through repentance and baptism.

How wonderful it is for us Catholics to know that we have, with Our Lord and in Him, triumphed over sin, that we are free from all condemnation and capable now of a life of grace and holiness! God can refuse us nothing when we speak to Him. For He hears not our voice, but the voice of His Son crying: "Abba, Father." (Gal. 4:6)



In Psalm 72, King David bemoans the apparent ease and prosperity of the wicked. He laments: "They are not in the labour of men: neither shall they be scourged like other men ... Behold these are sinners; and yet, abounding in the world they have obtained riches. And I said: Then have I in vain justified my heart, and washed my hands among the innocent. And I have been scourged all the day; and my chastisement hath been in the mornings." (Ps. 72)

In these times of civilisational crises, we do sometimes wonder at the apparent ease and fortune of those who live far from God. Such wonder is accentuated by the fact that

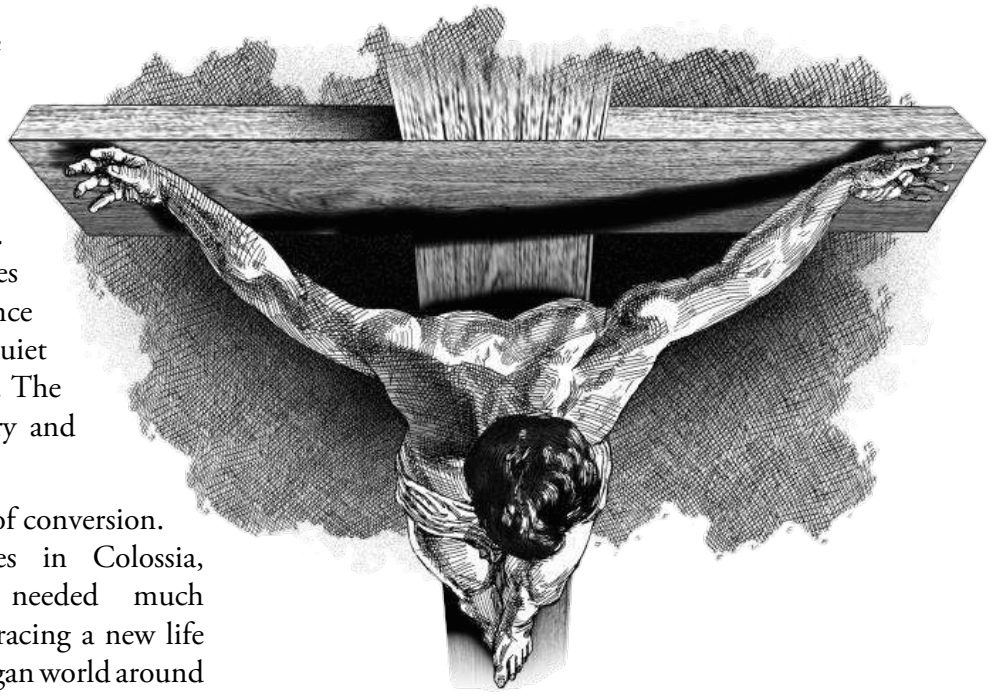
our own efforts at fidelity to the Faith are too often met with ever greater obstacles and challenges. We bear within us a knowledge that colours our view of the world, and, if we are not careful, we can be overcome with lassitude and despair. A sense of loneliness sometimes pervades our quieter moments, and we experience sadness and regret that God remains so quiet and distant in the face of so much evil. The practice of our Faith is indeed solitary and difficult.

St. Paul was well aware of the cost of conversion. His freshly established communities in Colossia, Philippi, Ephesus and Corinth needed much encouragement as they set about embracing a new life that set them so much apart from the pagan world around them. St. Paul first taught them the wonders of their incorporation into the Mystical Body of Christ their Saviour, of Whom they had become members at baptism and Whose life was to replace their own.

The doctrine of our incorporation into Christ is of capital importance. "I live, now, not I, but Christ liveth in me." (Eph. 2:20) cries St. Paul. When our Lord appeared to Paul on the road to Damascus, He did not ask the then Saul why he persecuted His Church or His disciples. Our Lord asked: "Why do you persecute Me?" St. Paul was thunderstruck, not only by our Lord's apparition but also by this reference to Himself. The Holy Ghost would then elaborate on Paul's musings and reveal to him the existence and nature of the Mystical Body of Christ.

Membership of the Mystical Body is not merely a title or an achievement, it is a vocation and mission. In addition to the promise of heaven, baptism bestows upon us the solemn duty to continue the life of Christ here on earth in a spiritual and mystical manner. For although our Lord is ascended into heaven and sits at the Father's right hand, His earthy work continues. Man must continue to glorify the Father and to submit to His will, and we do this through the Son, by means of our incorporation into Him at baptism. But man must also vindicate God's sovereignty and honour by offering worthy penance not only for his own personal sins but for the sins of the entire human race.

Just as Christ inherited the wickedness of mankind and suffered for our sins, so too His mystical members inherit much of the wickedness of the world and suffer for its sins. It is in the very nature of the Mystical Body that members open themselves to chastisement for sins they did not commit. The stripes and scourges that rain down



on our Lord's immaculate body during His passion, continue to smite and echo in His mystical members. Ignorance and hatred of God and Christ today means there is much to repair and make good, and only suffering and sorrow can do these.

As we meditate on our Lord's passion, it is good to remember that our baptism has made us heirs to our Lord's divine inheritance, the main feature of which is the Cross. Our Lord's heavenly throne is one of beauty and majesty, and so will ours be, but His earthly throne began as a manger and ended in the cross, from which He draws all things to Himself.

A Christian's duty is to offer himself for the salvation of the world. Grace is the blood of the Mystical Body. Just as Christ was called to shed His blood for the remission of sins, so His members are called to embrace sorrow and pain, that we too may participate in His mission of salvation. This Paul writes in his letter to the Colossians: "I am glad of my sufferings on your behalf, as, in this mortal frame of mine, I help pay off the debt which the afflictions of Christ still leave to be paid, for the sake of his body, the Church." (Col. 1:24, Knox translation)

It is Christ's will that we participate in His mission of redemption. He has already promised us a full share in the spoils of His victory. He asks only that we share too in the pain of His passion. Just as Christ bore the sins of the world in His physical body, so too He bears them in His Mystical Body. There is no greater privilege for us than to thus assist our Lord in the accomplishment of His Father's will.



Lenten Virility

What exactly is so bothersome about Generation Snowflake? This question need not be posed with belligerence, despite the unflattering label. The question is genuine; its asking is not meant to cloak an irrational resentment over a changing world. There is an objective problem with today's youth: a serious deficiency of character. Alas, our observation is harsh, but we make it without pronouncing sentence upon their collective soul; otherwise, our hypocrisy would be painfully obvious, for if we are honest, their problem differs from our own only by degree.

The problem is effeminacy. Ignore for the moment the caricature of a limp-wristed, flamboyantly dressed wimp. Notwithstanding its connotations, the word denotes a particular vice which is actively enslaving young people. Properly speaking, effeminacy is a type of inconstancy wherein one "withdraws from good on account of sorrow caused by lack of pleasure" (STh., II-II, q. 138, a. 1). And such distinguishes effeminacy from sloth, whereby one recoils from good because of its perceived difficulty. Each vice produces a certain indolence, but for effeminacy, the neglect of duty finds its source in a deep-rooted attachment to pleasure. As if by compulsion, the effeminate retreats to his comfort zone. Instead of standing fast in the face of tedium "because of the greater good which he will gain through virtuous action, the 'soft man' gives in to his passions, forgets about virtue, and seeks pleasure in actions which are not so emotionally strenuous." (Cunningham, *The Christian Life*)

Perhaps it is easier on the eyes to read "softness" in the place of "effeminacy", given our heightened sensitivity to all things politically incorrect; softness is, nevertheless, the literal translation of the Latin word for the vice under consideration, mollities. Yet the duty of the Catholic is a manly one indeed, manly in an applied sense: ours is a duty requiring much strength in the war of self-conquest, a violent campaign demanding much virtue. ("Virtue" comes from the Latin *virtus*, meaning force, which itself stems from the Latin word for man, *vir*.) Continuing with the analogy, then, today's effeminacy might be better termed childishness.

Writing in the first half of the 20th century, the Hungarian Bishop Tihamer Toth tackled head-on the emergence of this vice. In his *The Young Man of Character*, he succinctly writes: "The smaller the child, the stronger the influence of his senses". This only naturally leads him to "desire play or any other relaxation inordinately." (STh., II-II, q. 138, a. 1, ad 3) Children and snowflakes alike seek continual stimulation, immediate gratification. But childishness in

children is not the concern: such widespread epidemics as the gravely sinful habits of drug use and pornography to the time-wasting frivolities of gaming and YouTubeing, betray a generational softness hitherto unknown.

What else is character than, first and foremost, the ability to delay gratification? Character is that enduring disposition to forego short-term goods in order to achieve a long-term good. In a Catholic context, true supernatural character is the heart's undying dedication to God, the readiness to repel any earthy consolation not in keeping with saving one's soul.

Children's lacking in character is to be expected, but its conspicuous absence in young men and women is appalling; nay, from our standpoint, it is positively demoralizing. "There is hardly a more difficult task", writes Bp. Toth, "than to convince a young man of fourteen or sixteen years about the sublimity of self-control, calmness, and patience"—i.e., the sublimity of character.

Indeed the most eloquent exposition cannot convey the utility thereof. Character is rather an acquired taste. Whether natural or supernatural, it is achieved through years of self-denial, of submitting to a regimen of penance. And penance is our heavenly Father's program for character formation. Its purpose is, in fact, medicinal: to rehabilitate our supernatural organism.

Along with us, our young people must become increasingly able to put away childish things and resist the escapism of convenience. Since our expulsion from the Garden, how we long for Paradise! But we must not succumb to a cheap imitation that will only oppress us. We are not yet sufficiently detached to indulge in earthly consolations for too long.

By God's grace, we work manfully and push forward. We put our hand to the plough, applying ourselves by the sweat of the brow to the cultivation of the soul, of undoing the softness to which we have grown so accustomed. During the season of Lent, then, we labour without drudgery, for ours is a labour of love. By our toil we know the heavenly Father is shaping our supernatural character, imparting to us a depth of soul capable of appreciating an eternal reward. Stripped of our superficiality, we shall then be worthy of appraising his house of delights.

Take courage: the harder the work, the greater the reimbursement. This vale of tears only serves to make the gift "the more delay'd, delighted." (Shakespeare, *Cymbeline*) ❖



Operation Philomena . Operation Philomena . Operation Philomena

As of the end of February 2018, **75 donors** have signed up to monthly giving, which brings to the school **£2600 monthly**. Some donors give £10, other more. Most donors come from elsewhere.

benefactors.

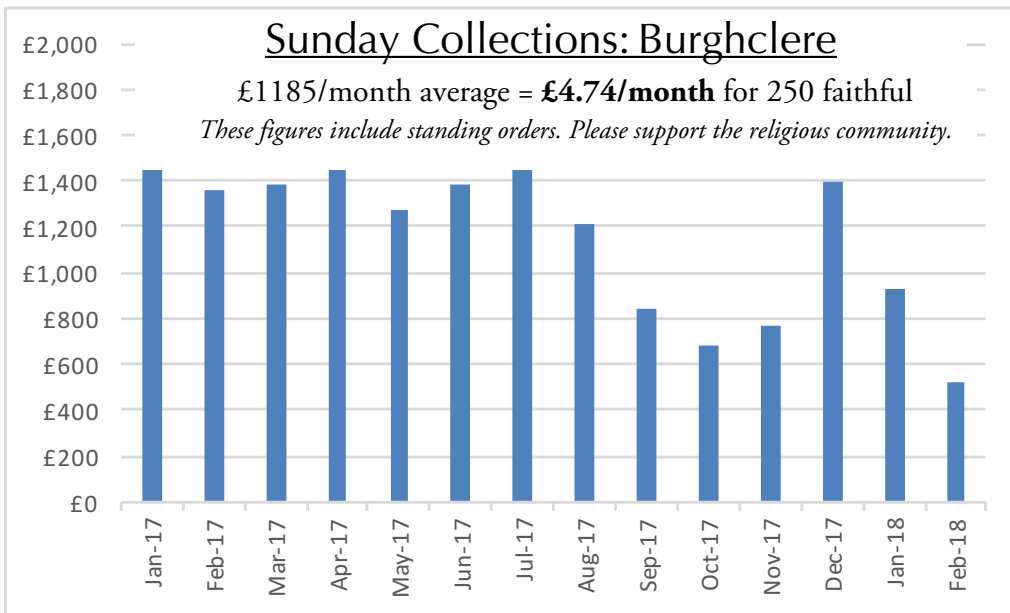
It is important that all parish families sign up to Operation Philomena. This increases income but also brings down many graces on the school. It is a collective, corporate effort that attracts God's attention and blessing. St. Philomena rewards communities only if the community itself prays and participates.

Note: If you sign up - please tell the headmaster, so that he can thank you, pray for you and include you in the benefactors' database.

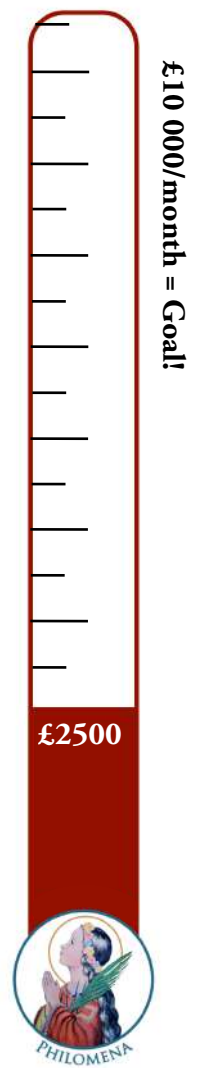
We encourage every member of the parish and school to sign up to Operation Philomena, in addition to their usual giving.

Parents, remember that the district carries much of the weight of your children's tuition, so please sign up too, and have the children pray for their

Operation Philomena . Operation Philomena . Operation Philomena

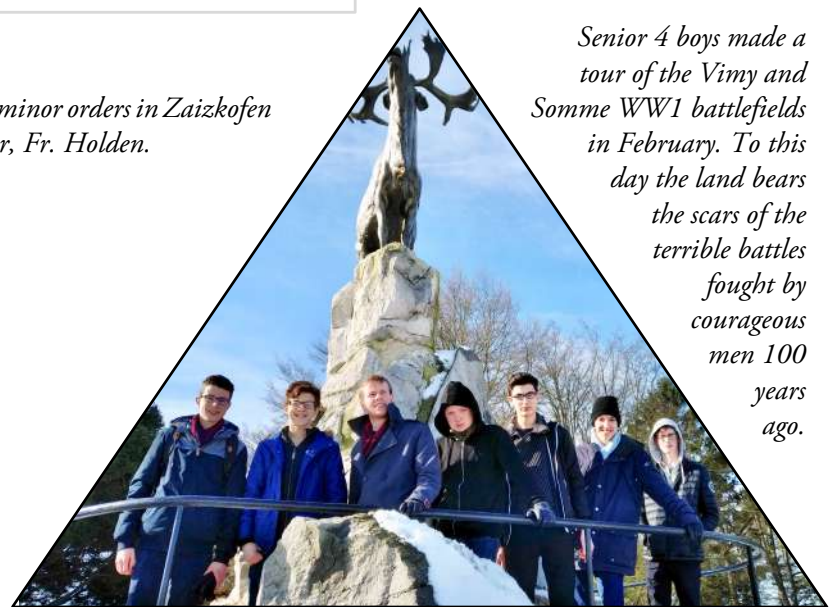


AVERAGE WEEKLY COLLECTION
-
PORTMOUTH
£77.40
-
OXFORD
£56, including hall rental fee.



Thank you to a kind benefactor who offered to pay for the chalice gilding. A.M.D.G.

Ex-pupils Emmerich Jeindl and Johannes Rehm, after receiving minor orders in Zaizkofen seminary, Germany, in company with their former housemaster, Fr. Holden.



Senior 4 boys made a tour of the Vimy and Somme WW1 battlefields in February. To this day the land bears the scars of the terrible battles fought by courageous men 100 years ago.

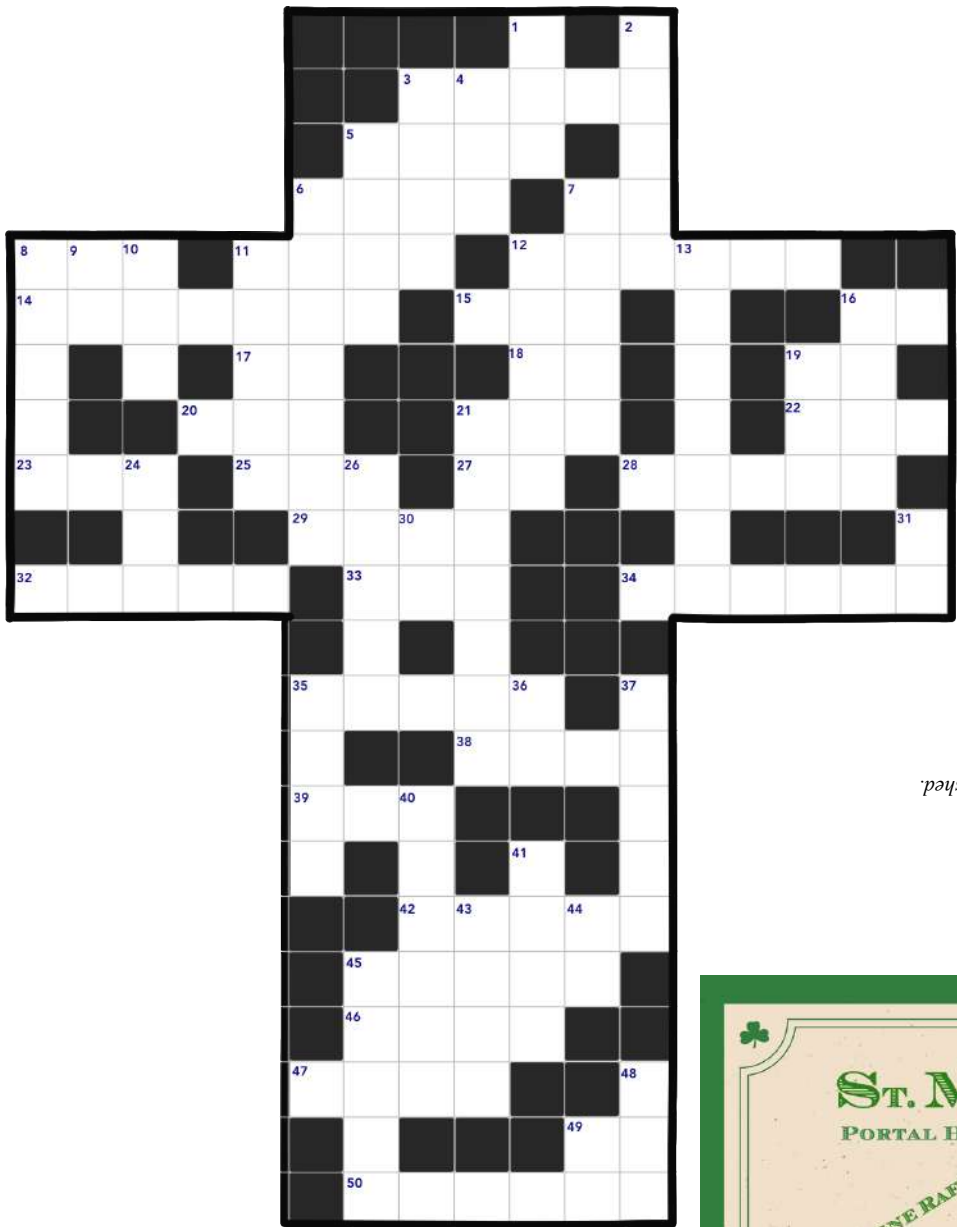
LENTEN CROSSWORD

Across

3. The soldiers scourged Jesus and put on His head a of thorns.
5. The nails pierced each hand and each of Jesus.
6. The Sunday before Easter is Sunday.
7. Jesus was crucified outside the city of Jerusa.....m (2 letters missing).
8. Jesus told the Apostles, “..... you here, till I go yonder and pray”(Matt. 26:36).
11. The soldiers lots for Jesus’ garment.
12. Judas betrayed Jesus for 30 pieces of
14. To fulfill the scripture Jesus said from the cross, “.....”(2 words – John 19:28).
15. Jesus died to redeem mankind from
16. The angel said “..... is not here, but is risen.”
17. Before the c.....k crowed twice Peter denied three times that he knew Our Lord (2 letters missing).
18. Jesus said to the good thief, “This day thou shalt be with in paradise” (Luke 23:43)
19. “But Jesus still answered nothing; that Pilate wondered” (Mark 15:5)
20. Wednesday is the first day of Lent.
21. Jesus gave his Mother into the care of St. John when he said, “Woman, behold thy
22. Judas had said, “Whomsoever I shall kiss, that is he, h..... him fast” (3 letters – Matt. 26:48).
23. The people shouted “Crucify
25. The day before Easter is Holy (abbreviation).
27. The lifeless body of Jesus was laid a new sepulchre.
28. After the Last Supper Jesus suffered the in the garden.
29. The 40 days of preparation for Easter are called the season of
32. Jesus died at the hour, which we would call 3:00 p.m..
33. When the woman entered the empty tomb the angel said, “Fear” (Matt. 28:5).
34. Jesus died on Good
35. At the Last Supper Jesus prayed to His Heavenly Father, “And all my things are” (John 17:10).
38. Arriving on Calvary, Jesus was offered wine mixed with to drink (from Matt. 27:34).
39. In the Garden of Olives Peter drew his sword and cut off a servant’s, which Jesus healed.
42. At the Last Supper Jesus instituted the Holy Eucharist when He changed and wine into His Body and Blood.
45. The prophecies about Christ said, “You shall not break of him” (2 words – John 19:36).
46. On Holy Thursday Jesus and the Apostles ate the Supper.
47. Our Lord promised He would from the dead on the third day.
49. On the first Easter two disciples were going Emmaus (from Luke 24:13).
50. On Sunday we celebrate Christ’s Resurrection from the dead.

Down

1. The place where Jesus died is called Calvary or Gol.....ha (3 letters missing).
2. An of the Lord rolled back the stone from the tomb (from Matt. 28:2).
3. To fulfill the prophecy, Jesus entered Jerusalem on Palm Sunday riding an ass’s (from John 12:15).
4. The soldiers who crucified Jesus were ans (3 letters).
5. We during Lent for penance.
6. The largecandle, first lighted on Holy Saturday, represents Christ the light of the world.
7. The altar cloths remind us that the body of Jesus was wrapped in a fine, clean cloth for burial.
8. On the day Jesus died there was darkness over the earth from the hour to the ninth hour (Matt. 27:45).
9. Just before Jesus died He said, “..... is consummated.”
10. Jesus said, “Father, into hands I commend my spirit” (Luke 23:46).
11. Jesus carried His to Calvary.
12. of Cyrene helped Jesus carry His cross.
13. When Jesus was thirsty the soldiers put a sponge of to His mouth (from John 19:29).
16. The week before Easter is called Week.
19. When Jesus died the Roman Centurion said, “Indeed, this man was the of God” (Mark 15:39).
21. Jesus said to the high priest, “And you shall see the Son of man on the right hand of the power of God” (Mark 14:62).
24. When Jesus came forth, crowned with thorns, Pilate said “Behold the” (John 19:5).
26. “Jesus is stripped of His garments” is the Station.
30. The chief priests denied our Lord’s Kingship by saying, “We have king but Caesar” (John 19:15).
31. Jesus answered Pilate, “..... kingdom is not of this world” (John 18:36).
35. “Father, forgive, for they know not what they do” (Luke 23:24).
36. Joseph of Arimath..... provided a tomb for the body of Jesus (2 letters).
37. Jesus shed all His Precious for us.
40. The people demanded the release of the criminal Ba..... and for Jesus to be crucified (6 letters).
41. When Jesus died the veil of the temple was in two from top to bottom and the earth quaked (Matt. 27:51).
43. On the fourth Sunday of Lent the priest wears coloured vestments instead of purple ones.
44. The fourth Sunday of Lent is called L.....tare Sunday (2 letters).
45. On the first Easter the others did not believe Mary Magdalen when she said Jesus was
48. Jesus’ body was in the tombty hours (3 letters).
49. Jesus’ enemies delivered Him up to Pontius Pila....., the Roman governor of Jerusalem (2 letters).



RIDDLES

1. How do you make a slow horse fast?
2. What is the difference between a dog losing his hair and a man painting a small building?
3. I am something that is lighter than a feather, yet harder to hold. What am I?
4. What is it that can be broken without being hit or dropped?
5. In what way are the letter "A" and high noon alike?
6. What is it that can run but cannot walk?

1. Don't give him anything to eat for awhile.
2. One is shedding his coat; the other is coating his shed.
3. Your breath.
4. Silence.
5. Both are in the middle of day.
6. Water.

Militia Immaculata - Books for Sale

The school does everything possible to instil a sound Catholic education into those entrusted to its care but once they have moved on to University and have come into contact with peers who may have different views on the aims of life, that is where Satan looks for cracks.

It is important that parents and their children should continue to learn about the faith even after formal education has ceased. The continued education of souls is easily facilitated by spiritual reading and pays dividends.

Fr. Karl Stehlin is the Father Director worldwide of the Militia Immaculatae and he has a gift for the enthusiastic communication of the role of the Blessed Virgin Mary in our lives as Mother, Mediatrix of all graces, and co-Redemptrix. His books are eminently readable, well-researched, and truly inspiring. A selection can be viewed and purchased here in the U.K. through the District online bookshop at <http://mi-bookshop.uk> and further titles will be added as the year goes by. **The books are also available in the repository.**

There is never a time to quit learning.

	Liturgical Calendar March 2018	SMS
1	Lenten Ferial	7:15 am
2	Lenten Ferial. Stations 15:30. 1st Fri. - Holy Hour 19:30	7:15 / 19:00
3	Lenten Ferial 1st Saturday	7:30 / 12:00
4	3rd Sunday In Lent	7:30 Low
		9:00 Sung
	17:30 Vespers/Benediction	
5	Lenten Ferial	7:15 am
6	Lenten Ferial	7:15 am
7	Lenten Ferial	7:15 am
8	Lenten Ferial	7:15 am
9	Lenten Ferial. Stations 15:30	7:15 am
10	Lenten Ferial	7:30 / 12:00
11	4th Sunday in Lent - Laetare	7:30 Low
		9:00 Low
	17:30 Vespers/Benediction	
12	Lenten Ferial	7:15 am
13	Lenten Ferial	7:15 am
14	Lenten Ferial	7:15 am
15	Lenten Ferial	7:15 am
16	Lenten Ferial. Stations 15:30	7:15 am
17	Lenten Ferial (St. Patrick - Ceilidh-18:00)	7:30 / 12:00
18	Passion Sunday	7:30 Low
		9:00 Sung
	17:30 Vespers/Benediction	
19	St. Joseph, Spouse of the BVM 1st. cl.	7:15 / 19:00 (sung)
20	Lenten Ferial	7:15 am
21	Lenten Ferial	7:15 am
22	Lenten Ferial	7:15 am
23	OL of Compassion 15:30 Stations / 18:00 Holy Hour	7:15 / 19:00 (sung)
24	Lenten Ferial	7:30 / 12:00
25	Palm Sunday Procession + Mass	7:30 Low
	<i>! Daylight Saving Time Change</i>	9:00 Sung
	17:30 Vespers/Benediction	
26	Monday in Holy Week	7:15 am
27	Tuesday in Holy Week	7:00 am
28	Wednesday in Holy Week	7:00 am
29	Holy Thursday	See schedule
30	Good Friday Day of Fasting	See schedule
31	Holy Saturday	See schedule
1	EASTER SUNDAY	7:30 Low
		9:00 Sung
	17:30 Vespers/Benediction	

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)



Weekly Confessions

- Saturday: 11:00 a.m.
- 1st Friday Holy Hour
- Sunday before Masses

Benediction, Rosary

Sunday 6:00 p.m.

Eucharistic Crusade

March intention:

To acquire the Spirit of Sacrifice, in imitation of our Lord

Chapel Cleaning

Contact WhatsApp group at 07443 657280.

Holy Hour 1st Friday after evening Mass

Good Friday is a fast day for all persons aged 18-60. One meal and 2 snacks allowed. No meat. **The Good Friday fast & abstinence is of grave obligation.**

Irish Abortion Referendum

Late May or early June, Ireland will stage a referendum on whether or not its constitution should continue to prohibit abortion. We ask for everyone's family prayers, especially via the family rosary. Abortion is not about women's rights, etc. but is to Satan what the mass is to the Church. It must be opposed by prayer.

✠ **Holy Triduum** ✠

March 29: Holy Thursday

- 8:30 a.m. Tenebrae
- 6:00 p.m. Confessions
- 7:00 p.m. Mass followed by Adoration of the Bl. Sacrament until midnight.

March 30: Good Friday
Day of Fasting and Abstinence

- 8:30 a.m. Tenebrae
- 1:00 p.m. Confessions
- 2:00 p.m. Stations of the Cross
- 3:00 p.m. Mass of the Pre-Sanctified
- 4:30 p.m. Confessions

March 31: Holy Saturday

- 8:30 a.m. Tenebrae
- 9:00 p.m. Confessions
- 10:00 p.m. Paschal Vigil

April 1: Easter Sunday

- 8:30 a.m. Confessions
- 9:30 a.m. Sung Mass

Needed, second hand, clean:

Mattress for single bed.
Sofa and/or armchairs, sturdy. (for boys' dorm)