



THE ARCHANGEL

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

No. 5

February 2018

Perseverance

The feast of Candlemas celebrates the Presentation of our Lord in the Temple. A mysterious old man named Simeon, who was just and devout, was led by the Holy Spirit to the Temple, and there met Mary and Joseph. Long ago God had promised him that he would not see death before first holding in his arms the consolation of Israel, the Messiah, the Anointed One, Christ the Lord. Graced with such favour, Simeon was able to recognise Mary's Child. He took Him in his arms and prophesied that He would be the Light of the Gentiles and the glory of His people, Israel.

Another mysterious person was also visited by the Holy Ghost. Anna, a woman of four score and four years, who served in the Temple with prayer and fasting day and night, was also brought to Mary and Joseph and before them confessed the Lord, and spoke of Him to all who looked for the redemption of Israel.

Simeon's sombre prophesy of our Lady's future sorrows often leads us to neglect other lessons that this Gospel episode contains for us. Simeon and Anna are archetypes. They represent faithful souls, hidden and insignificant, of whom the world knows little or nothing, whom God singles out to be witnesses and bearers of a message for generations to come.

Simeon and Anna were faithful guardians of a message and a promise entrusted to their people. They lived in an idolatrous world and perhaps more alone still in a nation that had emptied the Old Testament revelations of all spiritual significance and replaced them with interpretations to the tune that the Jews would one day rule the world. And yet, with frequent fasting and assiduous prayer, their minds and hearts revolved around the Temple and fed upon the preaching and counsels of the Prophets and Holy men of old.

No doubt, Simeon and Anna's lives were long and lonely, one an old man, the other a widow of many years. They were in a land occupied by an idolatrous enemy. They watched as the old faith grew faint and shallow in the hearts of Abraham's descendants. They worried as the caste of the Pharisees grew strong and influential, warping the old faith and twisting tradition in order to subdue the people. True, Herod had adorned the Temple and made it great again, but for political purposes only. Was he not an Edomite, descendant of Esau, a usurper of David's throne and a curse to God's elect?

Yet, despite the spiritual desolation of God's People and the apparent futility of decades of prayer and penance, Simeon and Anna persevered in the practice of their faith, aspiring and

patiently waiting for the coming of Israel's future glory. Their fidelity to the old traditions and teachings of the prophets made them wise and ready to receive the inspirations of the Holy Ghost. To Simeon was given a personal revelation that he would see the Promised Messiah in the flesh. To Anna was given a simplicity of heart and openness of mind that allow her to suddenly understand the discreet scene she witnessed. She recalled Malachi's prophecy: "*Presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts,*" (Mal. 3:1) and recognised and confessed the Child in Simeon's arms as the Lord. And she spoke of Him to all who looked for the redemption of Israel.

For Simeon and Anna, a single morning and a single encounter made right a lifetime of trial and patient longing. Their painful perseverance in the Faith bore fruit in a single instant. Along with the gift of discovery, they also received an inspired understanding of the nature of the redemption God had finally brought to Israel. The Messiah was a fellow Jew in flesh and blood, not the nation taken as a whole, destined to world dominance. His mission was not temporal or political, but spiritual, supernatural, and universal. The Messiah was to be a light and guide for the whole world, whom all men must look upon and listen to. It would be then left to each one of us to choose or reject Him. Christ would become indeed a stumbling block, established for the rise and fall of many. "*He that is not with me, is against me; and he that gathereth not with me, scattereth.*" (Luke 11:23)

Had Simeon and Anna lived another thirty years, they would have shared our Lady's burden and frustration. As our Lord began to reveal Himself and the nature of His mission to the world, Mary suffered at the sight of so much misunderstanding and slowness of comprehension. They would have a king of Israel, but He was a Redeemer of mankind. They would have a life of abundance and ease, but He spoke to them of the beatitudes. They complained of material want, and He bid them look to their spiritual needs. They resisted Cesar, but He would have them resist Satan and sin. Our Lord's public life revealed to the world the shallowness of God's Chosen People. There were too few Simeons and Annas.

In these times of Church crisis, may there be many Simeons and Annas.

Fr. John Brucciani

The Oft-Ignored Call

Fr. R. Hennick

The Feast of the Presentation of our Lord in the Temple is an occasion to speak about vocations. In the Society of St. Pius X, seminarians receive the cassock and on 2nd February, which becomes the sign of their offering of themselves to God and to the service of His Church.

In the estimation of the great teacher of orphans, St. John Bosco, one of every four children has the “seed” of a religious vocation(!). Even if an opinion, when placed side by side with the Church’s own understanding of a vocation, the saint’s judgment is a weighty one indeed. Why, then, today’s underwhelming numbers—to say the least?

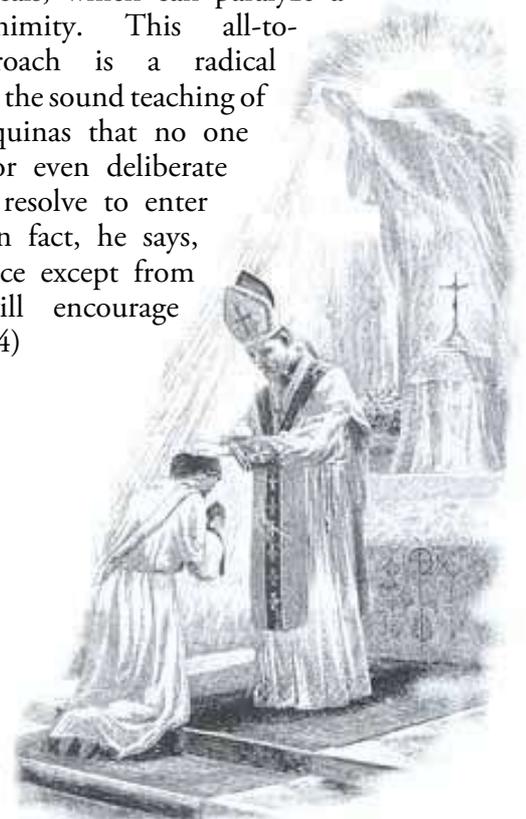
On the eve of the Second Vatican Council, Fr. Richard Butler, himself an experienced educator, analyzed the modern world’s vocational famine. His diagnosis is contained in the title of his celebrated book *Religious Vocation: An Unnecessary Mystery*. There are many reasons why the “seed” rarely fructifies today: the diluted and distorted transmission of the faith, poor emotional and moral formation, the technological proliferation of temptations, and a myriad of other factors. That said, a major culprit is the unnecessary mystery made of the religious vocation itself.

Coming from the Latin *vocare* (to call), “vocation” denotes a divine calling, a summons to a higher station in the order of grace—the priestly and religious stations, for example. Yet the Church, in her official language, only speaks of a vocation in regard to the former, i.e., the priestly life. A priest is another Christ (*alter Christus*), a mediator between God and man. A priest is a public minister whose office directly effects (yes, effects, and not just affects) the salvation of others. To this end, Providence equips certain men with gifts of nature and grace to play this significant role in the continued drama of Redemption. Hence a divine vocation in the most proper sense.

With the passage of time, however, spiritual writers started extending its meaning. “Vocation” came to embrace the religious life as well, and understandably so: the religious life is a favoured position in God’s economy, objectively higher than the married life which most people naturally pursue. Yet the newly adopted meaning wrought an unintended consequence: since its coupling with the priestly vocation, the religious “vocation” took on a connotation of exclusivity. Catholics (priests included) began treating the religious life as something restricted to select souls. Needless to say, the confusion persists.

Unlike the call to Holy Orders, the call to Religion is universal. The religious vocation is better deemed an open invitation. Just as nature invites all to the married state via instinct, supernature invites all to the religious state via inspiration. Christ encourages any generous soul to bind himself to the evangelical counsels (i.e., poverty, chastity and obedience). In this way, the disciple completely denies himself in order to follow the Master’s commandments more perfectly. “All these [commandments] I have kept from my youth, what is yet wanting to me?” the young man asks Jesus, who responds, “If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven.” (Mt. 19:21) Poverty. In another place, “And there are eunuchs who have made themselves so for the sake of the kingdom of heaven. Let him accept it who can.” (Mt. 19:12) Chastity. And, lastly, the succinct “come, follow me.” (Mt. 19:21) Obedience. Whether simple or solemn, this threefold negation of the concupiscence of the eyes, the concupiscence of the flesh, and pride of life is what constitutes the religious state. By these vows, the religious takes the surest individual path to heaven: there is no safer procedure.

Such is the blunt yet beautiful reality of the religious vocation. Discerning God’s call is not a complicated or esoteric adventure. Nor is Christ’s invitation elitist, even if elite souls respond. The call to Religion is universal. Pending any obvious impediment(s), an invitee’s drawn-out discernment breeds timidity; it breeds anxiety over mere hypotheticals, which can paralyze a soul’s magnanimity. This all-to-common approach is a radical departure “from the sound teaching of St. Thomas Aquinas that no one should delay, or even deliberate over, a simple resolve to enter religious life. In fact, he says, don’t seek advice except from those who will encourage you!” (Butler, 54)



Lenten Spirit

During Lent's forty days of retreat, the Catholic Church draws our attention to the example Christ set during His retreat in the desert; as the Faithful prepare to celebrate the solemnity of Easter, they work to purify their hearts and practice a more perfect Christian life. The forty days of Lent are "holy days" similar to those of the Bible, where the Jews observed a forty-day period of purification and preparation before a great fight or a great endeavor. For example, it was only after forty years of trials and labors that the Israelites reached the Promised Land. The retreat of Our Lord in the desert became a precedent for the Christian Lent, which imitates it in both form and spirit. Only in taking Our Lord as a model, in following Him as their Lord and Leader, in uniting themselves with Him throughout the holy forty days, can Christians sufficiently prepare themselves to enter with Him in the mystery of the Cross.



This emphasis in Lent encourages us to make special efforts in the **purification of the heart**. To accomplish this, it is necessary to separate ourselves once and for all from all bad habits, as "*it is useless to burden the soul with many new resolutions while the heart voluntarily remains full of pride, jealousy, laziness, and complaint*" (Dom P. Delatte). The Church constantly shows in her liturgy how corporal fasting ought to correspond to spiritual fasting, which is nothing other than the rigorous abstention from sin. In order to crush the constant revival of bad inclinations, it is necessary to actively encourage good inclinations. As Saint Leon remarks, there is no better moment for a conscientious review of one's life than during Lent.

Lent is certainly the most favorable time for a serious **examination of conscience**. Frequent recourse to the **sacrament of penance** also helps us make necessary corrections to our spiritual lives. This sacrament is particularly precious during this time, as it helps to reduce and even extinguish our faults, to renew in us the

spirit of compunction, and to strengthen us in the fight against sin. It is best to receive this sacrament not only at the end, but also at the beginning of Lent. And in order to increase the sacrament's power of remedy, the Church advises frequent reception of the **Holy Eucharist**.

To help us through this time of purification and spiritual growth, the Church tasks us with the **mortification of the senses, works of mercy, and prayer**. Of these three, prayer is the most important. The reason is very simple: as we said, Lent's

primary purpose is the total purification of the soul and the body, a true interior and exterior renewal. This is essentially the effect of grace, and it is therefore up to God Himself to work this purification, but we must dispose ourselves to this renewal by observing the Church's precepts. Whatever we cannot accomplish by ourselves, we can obtain through prayer. Ultimately, the effectiveness of our Lent depends on the quality of our prayer. Saint Leon urges us to pray fervently. Above all, our prayers should increase in intensity, depth, and strength. Saint Augustine also asks that our prayers be more fervent and sincere.

According to Saint Augustine, **fasting and almsgiving** are as two wings upon which our prayers fly to heaven. By "fasting" we mean all different kinds of mortification which increase the intensity and fervor of our penance. Fasting is not only a salutary pain that merits the pardon of sin, but it is also an effective remedy to conquering the sins of the flesh; it works to re-establish the complete authority of the spirit over the flesh and turns our focus towards the invisible things of reality. Almsgiving, fasting, and other works of mercy will not only develop fraternal charity within us, but more especially they will blaze an open trail for us, all the way to Our Lord's most Sacred Heart:

"Forgive and you shall be forgiven; give and it shall be given to you."



Operation Philomena

Many thanks to those generous souls who have responded to our appeal for the school's survival and safeguard. To date, we have received £11 600 in donations from 68 donors. Most importantly, 34 donors have subscribed to monthly donations. Their monthly donations bring in £938/month. Deo gratias.

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.

In time, we hope to build up monthly support so that we are able to rely on the regular income of a more substantial nature.



**From St. Anne's Chapel,
Leicester**
Collection Box for St.
Michael's School
£100 from June to Dec.
2017
Thank you!

Gilding of Sacred Vessels

In order to ensure the dignity of the liturgy (despite our chapel!), the parish has had a ciborium and several patens relieved of dents and scratches and regilded. **Total cost: £300.**

It is customary to publish such information in the hope that some kind parishioners will help with the expense and thus participate more closely in the offering of the Holy Sacrifice.

To be honest, our whole sacristy is in need of renovation both of installations and items. Chasubles and linens are worn and threadbare, the monstrance faded and dull, and other vessels in need of regilding. We would never attend a party dressed in garments as old and tired-looking as many of our copes and chasubles. Food for thought and a wonderful opportunity for Lenten almsgiving. Gift Aid applies.



The Junior School staged their Christmas play, a Russian tale of the Nativity compete with brightly coloured and beautiful costumes, Russians songs and dancing. Bravo to Sr. Mary Elizabeth and her valiant team for the hours of preparation and needlework!



Ofsted Action Plan

Following our Ofsted inspection last October, we have been summoned to submit to Ofsted our action plan whereby we plan to tackle everything they were unhappy with.

The action plan has already been underway for several months. We have written new curriculum, risk assessment, fire, medication and behaviour policies. A major fire assessment of all our buildings will soon be underway. We are slowly putting the staff paperwork and files into government order. Child protection constraints are paramount in schools, and engender reams of paperwork, even for mothers who innocently volunteer to clean toilettes after school hours.

We are working on a pupil monitoring system whereby pupils' academic progress is better tracked thanks to the establishment of a baseline of each pupil's academic ability (CAT testing) according to which their actual academic grades are compared.

We are working to improve monitoring systems in regard to boarding supervision, which means each priest must undergo regular evaluation by management.

We have organised a first aid course for 15 members of staff.

The dormitory bathrooms will be refitted during the summer, and the dormitories themselves redecorated.

Etc. In truth, there is much work, mostly of an administrative nature, that requires many hours of meetings, consultations, document study and report or policy writing. Hitherto used to working for the children and their families, I have the distinct impression of henceforth working for the State. Sic voluntas Dei.

Loss and Gain, advice for Lenten Confessions

No matter how often we have been unfaithful to our Spouse, Jesus Christ, He is always ready to forgive us through His Sacrament of Penance, as long as we have a true sorrow for sin. The one thing essential for any penitent, in order to receive God's forgiveness, is SORROW which is genuine, supernatural, supreme and universal. Sorrow is genuine when it comes from our will (not our feelings): it is supernatural, when it arises from some Truth God has revealed (loss of Heaven; fear of Hell): it is supreme, when it recognises that sin is the greatest of all evils: and it is universal, when it covers all mortal sins.

These four qualities of true sorrow we express in our Act of Contrition. Thus, when we say: "O My God, I am heartily sorry for having offended Thee, and I detest my sins", we show it is from our will and is genuine; when we say: "above every other evil", we show it is supreme; and when we say: "because they displease Thee my God, Who for Thine infinite goodness art so deserving of all my love", we show it is supernatural and universal. But just as there can be no forgiveness without true sorrow, so there can be no true sorrow without a firm resolution not to commit sin again. So, we conclude: "and I firmly resolve by Thy holy grace never more to offend Thee, and to amend my life. Amen."

But, what do we mean by those words? We would be both foolish and proud to imagine that for us the possibility of sin no longer exists! It exists for all in regard to venial sins, and it also exists in regard to mortal sin for those who have long been the slave of some bad habit. However, because we recognise that we are able to sin again, that does not mean that we can hang on to a number of sins which we intend to commit in the future. We must intend to try in every case not to fall into sin, but we do not promise to succeed in every case.

People throwing coconuts at a fair know that they could knock one off at every throw, but deep down they don't expect to do so. So if we miss at the first throw, we don't get discouraged by our failing and give up; we put all our efforts into succeeding at the next throw. Moreover, we need to concentrate our aim on one sin at a time if we are going to overthrow it. St. Thomas Aquinas, Doctor of the Church, teaches that in order to repent of venial sins, we must propose to avoid each particular sin, but not all; because this would exceed our abilities in this life. However, we must resolve to make an effort to reduce our sins; because if we do not, we'll run the risk of sliding backwards simply because we stop desiring to go forwards.

What this means, then, is that we must always be determined in our will, so as to hope to succeed in every case; while we are wise enough in our mind to realise that we won't succeed in every case - no matter how hard we try. We must realise that, without an exceptional grace from God, a habit of sin is never broken off at once. So a long struggle and many failures are inevitable before self-mastery can be obtained.

So, we must temper our resolution with both Prudence and Humility; for "he who thinks himself to stand, let him take heed lest he fall". Anyone who has torn the ligaments in a leg doesn't expect - even after months of treatment - to walk at once with his accustomed stride. So too anyone, weakened by sin or just a beginner in the spiritual life, must not expect miraculous progress.

Only the sinful and the lukewarm - who follow their impulses and give in to Self without a second thought - live in a fool's paradise, imagining they can get out of their sinful habits easily and quickly. Because they recognise neither the STRENGTH of the opposition (devil, world and flesh), nor the WEAKNESS of our fallen nature, they rely on themselves instead of on the Power of God. Only when we despair of ourselves, shall we depend totally on His Power, and say with St. Paul: "Gladly will I glory in my infirmity that the power of Christ may be made manifest in me".

The sinful and the lukewarm never obtain forgiveness of their sins, no matter how often they go to Confession because they never have an honest and firm resolve to avoid not only sin but the dangerous occasions that lead to it. Occasions of sin are those threats to our spiritual well-being which are all around us. No one is free from temptation from the devil, the world and the flesh; and so all are aware of these threats or occasions of sin. Dangerous occasions of sin are those persons, places, things or activities, that so easily lead us to commit sin. We must always resolve to avoid the dangerous occasions of mortal sin - not only the kind we've already committed but also any POSSIBLE mortal sins; because it is clearly a mortal sin ever to take a chance of losing God's grace and endangering His friendship.

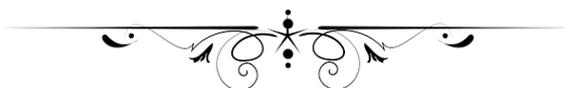
Mother Church continually urges ALL to receive the Sacrament of Penance often and devoutly, not merely because our frail nature needs repeatedly to make new starts and constantly to renew our sorrow and resolution; but chiefly because this Sacrament increases sanctifying grace, and entitles us to those actual graces, which come at the moment of our temptations to strengthen us in resisting them. By using it well and often, we are

depending not upon our own will-power, but upon the Power of God and His grace. Whenever we fail in keeping our resolution, this is not so much due to our weakness as to our neglecting Christ's Power in His Sacrament. Thus, to give up going to Confession frequently is in effect to give up trying; and that is the greatest of all failures. In our self-love and pride, we look for INSTANT victory: whereas God in His boundless love for us wills for us a CONSTANT battling. As St. Bernard, Doctor of the Church, tells us: "Man's perfection does not consist in BEING perfect, but in constantly STRIVING to be

perfect." The secret of perseverance and spiritual success is to be found in Our Saviour's words: "Without me, you can do nothing;" and in St. Paul's words: "I can do all things in him who strengtheneth me."

Perseverance is the most important of all graces; for "he only who perseveres to the end," says Our Lord, "shall be saved". Let us ask for that grace every day in the words of the Jesus Psalter: " Jesu, let me frequently and attentively consider that whatever I gain, if I lose Thee, all is lost; and whatever I lose, if I gain Thee, all is gained." ✍

Fr. John Shaw, my old parish priest.



Divine love and human friendship

A certain monarch caused the figure of an angel to be carved in white marble. From the left hand of this statue hung a silver ring attached to a thin silken cord, while the right hand held a golden ring suspended from a diamond chain. The king's son and daughter asked their father what these two rings were intended to signify. He answered: "I will give the rings to whichever of you can guess their meaning aright." Then the prince said: " The rings are doubtless emblems of friendship and love." The king replied: " That is quite right. But why is one ring made of gold and the other of silver?" The princess answered: "The silver ring signifies human friendship and affection. That friendship, that affection, cannot be relied upon; it hangs, as it were, by a slight cord which is easily broken. The gold ring signifies the love of God for man; that is firm and unchangeable; it cannot be broken."

The king praised his children for the good answers they had given; he gave the silver ring with the silken cord to the prince, and the gold ring with the chain of diamonds to the princess.

Napoleon's Secretary

In order to encourage his secretary, Bourrienne, under the arduous labour that he continually imposed upon him, Bonaparte would sometimes say, "Bourrienne ! we shall go down to posterity together!" The vanity of this hope was shown in the answer — "Can you tell me who was the secretary of Alexander?"

Humor

In the last moments of his life, Msgr. Phillips Brooks, an American bishop, refused to welcome visitors, even his closest friends. Robert Ingersoll, an agnostic lawyer and free-thinker, was astonished to learn that Monsignor Brooks had agreed to see him.

"Why me?" inquired Ingersoll.

"Because I will have a chance to see my friends in the next life, whereas now is most certainly the last chance I have to see you!"

Authority

In 1919, the Holy Father Bethlem wrote a "Catechism of Education." An extract may be useful to all those who exercise authority - whether as a parent, as a soldier, as a teacher: "There are six principle methods of securing and keeping authority:

- One must speak very little. One must use tact.
- One must speak with precision.
- One must take seriously the things one says.
- One must demand immediate obedience.
- One must persevere to the end.

Words of Wisdom

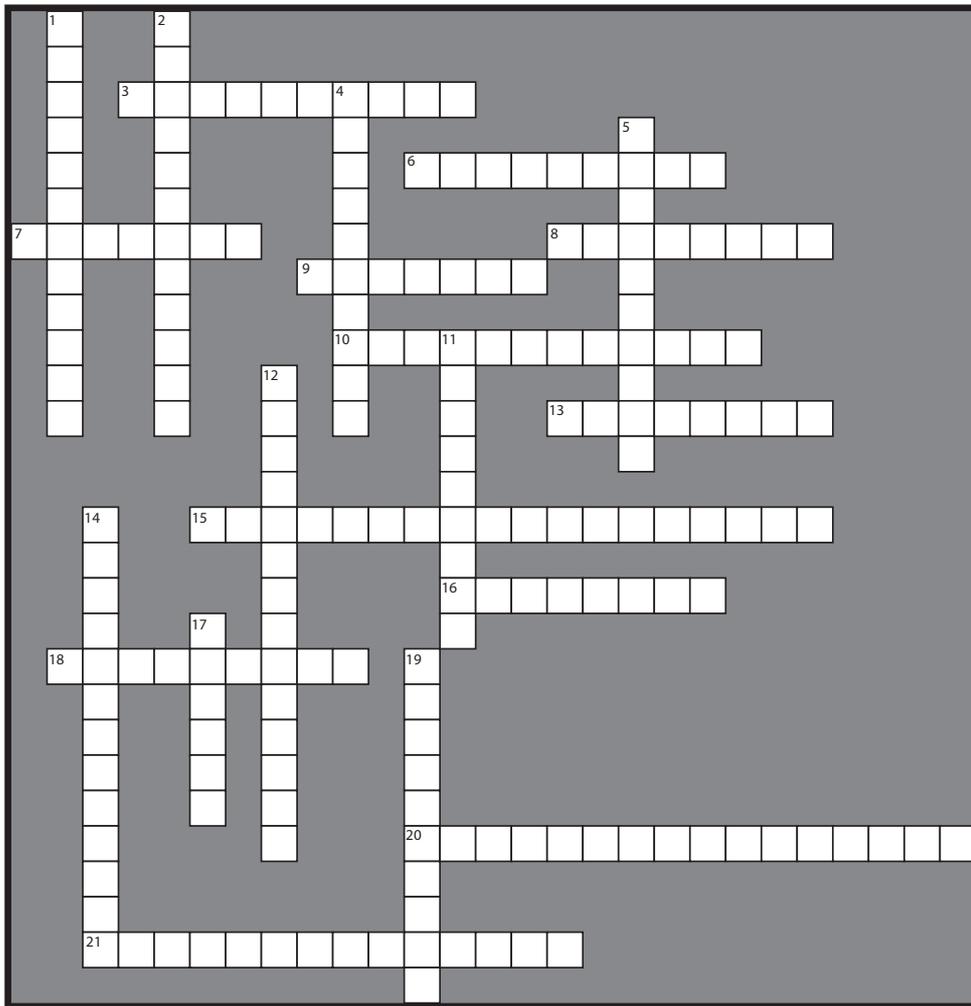
Once a notoriously tough businessman told Mark Twain, "Before I die I mean to make a pilgrimage to the Holy Land. I will climb Mount Sinai and read the Ten Commandments aloud at the top." Disgusted, Twain replied, "I have a better idea. You could stay at home in Boston and try to keep them."

Recent First Aid Course,



Frs. Reid and Barrett, attempting to resuscitate a parishioner, overwhelmed by their recent sermon on the Last Judgment.

Holy Rosary Crossword Puzzle



Across

3. Fourth Glorious Mystery
6. Second Glorious Mystery
7. Number of Decades in a Full Rosary
8. Most frequent prayer
9. Begin with...
10. Fourth Joyful Mystery
13. Said on Saturdays
15. Fourth Sorrowful Mystery
16. Third Joyful Mystery
18. Said on Tuesdays
20. First Sorrowful Mystery
21. Crowning With Thorns

Down

1. First Joyful Mystery
2. First Glorious Mystery
4. Finding of Jesus in...
(Note: contains a space)
5. Second Joyful Mystery
11. ...at the Pillar
12. Last Sorrowful Mystery
14. Descent of...
17. Said on Mondays
19. ...of Our Lady

Note: Omit spaces and punctuation.

Jokes...

A priest in a small parish in Scotland was collecting donations for the erection of a fence around the local cemetery. Everyone gave something with the exception of old Mr. McTavish. Later the priest asked him why he refused.

"We'el," replied McTavish, "I don't see any use in a fence around a cemetery. Those that are in there can't get oot - and them that's oot sure don't want to get in."

Sudoku Puzzle

							9	
8				6				7
6			3		4	1		
		2			3	5		4
		6	5				3	
				7				
3			1				9	4
2	4				6	8		
		7		2	8			1

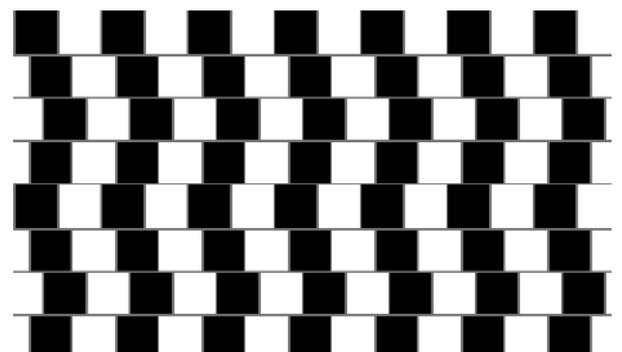
Directions: Each blank space in a Sudoku puzzle must be filled in with one number between one to nine. Every row on the Sudoku board must contain all of the numbers from one to nine. Every column on the Sudoku board must also contain all of the numbers from one to nine. Finally, each three by three square within the nine by nine Sudoku board must contain all of the numbers from one to nine.

Optical Illusions...

In the picture below, do you see a musician or a girl's face?



Are the horizontal lines parallel or do they slope?



	Liturgical Calendar February 2018	SMS
1	St. Ignatius of Antioch, Bishop & Martyr	7:15 am
2	Purification of the BVM 1st Fri. No Holy Hour	7:15 / 19:00 (sung)
3	St. Blaise & Blessing of the Throat 1st Sat.	7:30 / 12:00
4	Sexagesima Sunday	7:30 Low
		9:00 Sung
	17:30 Vespers/Benediction	
5	St. Agatha, Virgin & Martyr	7:15 am
6	St. Titus, Bishop & Confessor	7:15 am
7	St. Romuald, Abbot	7:15 am
8	St. John of Matha, Confessor	7:15 am
9	St. Cyril of Alexandria, Bp, Conf. & Doct.	7:15 am
10	St. Scholastica, Virgin	7:30 / 12:00
11	Quinquagesima Sunday	7:30 Low
		9:00 Low
	17:30 Vespers/Benediction	
12	Seven Holy Servite Founders, Confessors	7:15 am
13	Ferial	7:15 am
14	Ash Wednesday (Fasting and Abstinence)	7:15 / 19:00
15	Lenten Ferial	7:15 am
16	Lenten Ferial	7:15 am
17	Lenten Ferial	7:30 / 12:00
18	Ist Sunday in Lent	7:30 Low
		9:00 Sung
	17:30 Vespers/Benediction	
19	Lenten Ferial	8:00
20	Lenten Ferial	8:00
21	Ember Wednesday (<i>fasting, abstinence for 3rd order</i>)	8:00
22	Lenten Ferial	8:00
23	Ember Friday (<i>fasting, abstinence for 3rd order</i>)	8:00
24	Ember Saturday (<i>fasting, abstinence for 3rd order</i>)	8:00 due to priests' retreat
25	IInd Sunday in Lent	7:30 Low
		9:00 Low
	17:30 Vespers/Benediction	
26	Lenten Ferial	7:15 am
27	Lenten Ferial	7:15 am
28	Lenten Ferial	7:15 am

*Due to the school mass and procession, evening mass on 2nd February will be sung mass only. No procession.
Ashes will be distributed at the evening mass on Ash Wednesday.*

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
February intention:

*That all nations submit to
Christ the King*

Chapel Cleaning

Contact WhatsApp group at 07443 657280.

Holy Hour 1st Friday after evening Mass, except this month.



Society for the Protection of Unborn Children

WHITE FLOWER APPEAL

Collection 14th January 2018

Received: £542.32

Portsmouth Chapel - Help!

Our insurance company has mandated up-to-date risk assessments of all district property. Our Lady, Help of Christians, Portsmouth, is in the process of receiving visits from various accredited trade representatives. The boiler service cost £250. Heating pipes require £200 of repairs. Fire extinguishers and new emergency signage have been installed (£300). We await with trepidation a report on electrical installations, which could result in costly rewiring.

2017

- Collection income = £5385
- Chapel expenditure = £3323
- Travel expense = £2700 approx.
- Annual priest maintenance (food, clothing, housing, etc.) = ?
- Maintenance of Capital Asset = ?

Our Lady, Help of Christians, pray for us!

Please Pray for Vocations

Emmerich Jeindl and Johannes Rehm, both ex-Michaleans, will receive the Minor Orders of Porter and Lector (Emmerich) and Exorcist and Acolyte (Johannes) at our seminary in Zaitzkofen on Saturday, 3rd February. Fr. Holden will attend the ceremony.

David Seeber, ex-Michalean AND parishioner, will receive the orders of Exorcist and Acolyte on 17th March at Ecône, Switzerland.