



THE ARCHANGEL

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

Introductory Letter

Dear Parishoners,

This is the first of what I hope will be many years of monthly parish newsletters. These are very useful to maintain tight contact with all who frequent the parish to refresh and nourish their souls with the spiritual treasures of the Church.

The sacraments are not the only means of drawing closer to our Lord. We need also to feed our mind and strengthen our will with sound doctrine and timely encouragement. Our hope is that a regular parish newsletter will help to lessen the burden of spiritual solitude and discouragement that we sometimes feel in this valley of tears, in a world that has closed itself off from any contact or acknowledgement of the supernatural. A newsletter is something we can take home and read at leisure, and also share with a curious neighbour. Together with the District newsletter, our aim is to furnish souls with extra guidance and support so that they may experience just how fortunate and wonderful it is to have been called to love and serve our Lord.

After an absence of 17 years, I find myself once more at St. Michael's School, taking over from dear Fr. Summers. I was first assigned here immediately after my priestly ordination in 1998, under Fr. Dreher as headmaster. The school was different then, in that it did not yet have to deal with the avalanche of legislation and regulations that have come into existence in the intervening years. I was also a bright-eyed and boyant young priest for whom the world was there for the taking. I think all would agree that even the past can be often looked at through rose coloured glasses!

I then spent a year in Poland and the Baltic countries, and then fours years at a boys' secondary school in Bitche (Alsace), and then five years in Toulouse where the SSPX continues to operate a successful parish and primary school (90+ students). I will not hide that I enjoyed Toulouse immensely. I think the Italian in me thrived on the sunny weather, the

Mediterranean food and the open, friendly, feisty manner of the people there.

Then, in 2010, I travelled to Nancy to open a priory and school there. The delights of the Lorraine region, so full of history (right up to the Great War - how I loved to roam the famous battlefields, Verdun and Les Eparges in particular) were short lived. In 2012 I transferred to Michigan, USA where the community was able to painfully but successfully raise money and purchase a much needed new parish and school property.

I then spent a year at the US District HQ, and then another year in Veneta, Oregon on the west coast. And then home!

It is strange to return to one's old home after 17 years. I will not hide that, for me, England has changed much in recent years. Government regulation and intervention has increased to the point where compliance is a constant and costly worry for any organisation. There is no such pressure in France or the USA. Schools, in particular, have more time and energy to get on with the business of education.

Miracles, however, pay scant attention to the time and place where they choose to occur. God's Providence is not restricted by modern man's appetite for drafting new laws that sometimes defy His sovereign majesty.

Seventeen years of busy priesthood offer me sufficient proof that miracles continue to happen. When a community is faithful to prayer and generous in service, God will not fail to help and sustain them. There is pain and there are tears, but it is the prayer of thanksgiving that finally carries the day. I have seen it, and hope to see it again, for there is much to do to secure St. Michael's future. St. Philomena has helped me in the past - more of that later! Meanwhile, please be assured that the Fathers, Brothers and Sisters will do their best to provide you with every means of obtaining heaven, through their prayer and labour.

Fr. John Brucciani

What We Are About

With the arrival of a new prior, parishioners may be asking themselves what to expect. Rest assured: the priests are asking themselves the same question!

It is a good time, therefore, to remind readers of the fundamental goals that a priest pursues as he goes about his priestly duties. These explain his general behavior and demeanour, and define his daily routine.

Duties of a Priest

Wherever he is or whatever the duties assigned to him, a priest strives first and foremost to live out his priesthood in such a manner that he is able to become a holy priest. As priests of the SSPX, we have a set of rules called “statutes” that have been given to us by the founding father of the congregation, Archbishop Marcel Lefebvre (+1992). Archbishop Lefebvre wrote a rule for all priestly members of the SSPX, which he submitted to the Church for approval. The Church, in the person of Mgr Charrière, bishop of Fribourg, (where the Archbishop was residing with the first, tiny community of seminarians) approved the statutes presented to him, and thus gave the SSPX a divine guarantee that these statutes are a sure guide to priestly sanctity.

The statutes first describe the purpose and intent of the SSPX: to train, support, and encourage holy priests so that they may effectively spread the Catholic Faith throughout the world.

The statutes then list a series of rules or injunctions by which each priestly member must strive to live. These rules describe and define the daily life and routine of a SSPX priest, and specify what all his activity must aim for: imitation of Christ, the great High Priest. The statutes, in effect, strive to mold every priest into living imitations of Christ, or better still, into “other Christs”.

We have here the ultimate purpose of a priest: to become another incarnation of Christ, so that Christ may continue on earth His divine mission of redemption and salvation.

It is a priest’s duty to try to organize his life so that it resembles as much as possible Christ’s own priestly life here on earth, when He walked the dusty roads and lanes of Palestine so many years ago.

To Pray

Three things dominated and defined our Lord’s life when He dwelt amongst us. First, our Lord prayed much. The Gospel says that He would often retire into the mountains at night in order to be alone with His heavenly Father. Jesus prayed, and His prayer was one of intercession for mankind whom He came to save. In

turn, the priest is first and foremost a man of prayer. We have to pray much like our Master. To this end, the Church requires her priests to pray the breviary. In the course of a week, the priest prays all 150 psalms of the Bible, and multiple prayers and invocations that are added and which compose what is called the “Divine Office.”

The Divine Office is the main business of all those who consecrate their lives to Christ. Monastic communities spend hours in church singing the entire Office, day after day. Priests simply read it in private. SSPX priests chant part of the Office together in community (Prime, Sext, Compline). Mundane and repetitive as it seems, the Divine Office constitutes the priest’s first duty. Through the prayers and invocations of the psalms, he repeats the very prayers our Lord used to pray in the Temple, and which have been composed by none other than the Holy Spirit, Author of Sacred Scripture.

A priest’s daily prayer is his first duty. The priest is an intercessor for the people. Through the breviary and through his private prayer, the priest presents the spiritual and temporal needs of his people to God. He acts as the people’s ambassador, and obtains, if he is faithful, the gifts and graces they need to lead upright and holy lives.

When you see the priests in church, chanting the Office or silently praying, think of Jacob’s vision of angels ascending and descending a ladder that stretches from earth all the way to the very throne of the Almighty. And the more a priest prays, the more familiar he becomes to God and God to him. God recognizes the sound of his voice and begins to look forward to the priest’s daily visits before the throne of His Majesty. Lucky the priest who is a frequent visitor to the divine courts. He acquires great power before God, and is able to obtain countless graces for his flock. St. John Vianney was one of those priests. Thus his parish flourished and prospered, both spiritually and temporally.

To Preach

The priest’s second great duty is that of preaching the Gospel, of announcing the Good News of salvation to souls. Just as our Lord dedicated His public life to preaching throughout the length and breadth of Israel, so too the priest spends his time (outside of prayer) in teaching. Teaching and preaching take on many forms. We think of sermons, conferences, and retreats, but there are also spiritual direction, counselling, parish bulletins, articles, books, and classroom time, through

which the priest fulfils Christ's command: "Go, teach all nations!"

This second duty takes up most of a priest's time. In addition to the long years of seminary training in philosophy, theology, Scripture studies, and history, the priest must take time to read and study in order to remain ever fresh and excited about the message of salvation that he must deliver to his people. The Gospel truths are of an unfathomable depth, so there is plenty to learn, to think about, to contemplate, and to better understand, before we attempt to present it to the world.

To Offer the Great Sacrifice

Finally, the priest's third and most important duty, in imitation of Jesus the Master, is that of offering the Holy Sacrifice and of dispensing to the people the infinite merits of our Lord's Passion, death, resurrection, and ascension.

Our Lord's sacrifice was the apex and summit of His mission here on earth. The Word was made flesh in order to give up His life for the multitude. The thirty years of His private life, and three years of His public life all led to the three long hours during which He hung upon the cross for the salvation of the world.

The priest continues in time our Lord's sacrificial offering of Himself through the celebration of Holy Mass. To offer the Mass and thereby to apply to the people the merits of our Lord's redemption is the primary purpose of the priest. Without priests, there would be no more continuation of our Lord's sacrifice, no more sanctification of souls, no more redemption.

The priest's entire life, therefore, revolves around the offering of the Sacrifice of the Mass. His way of life, his celibacy, his whole person is captivated and controlled by the great need to offer his hands, his heart, and his lips to the whispering of the words of consecration wherein Christ speaks over the bread and wine and changes them into the Body, Blood, Soul, and Divinity of Himself.

It is good that the faithful know these things about their priests. Unworthy though we are, we are people apart, who rely very much on the prayers of the flock so that we become docile instruments in the hands of our Lord, so that He can call the world to Himself, and sanctify it, and make men partakers of His divinity through baptism and sanctifying grace. The other sacraments that the priest dispenses all centre around the great Sacrifice. Hence, they too, are among the priest's primary duties.

Our Brothers and Oblate Sisters

St. Michael's is fortunate enough to have resident communities of Brothers and oblate Sisters. As stated in their statutes, the oblates come with the purpose of devoting themselves, according to their talents, to the works of the Society, and thus to assist the priests in their priories and schools.

The Brothers and Sisters also have statutes that regulate their day. Their rule is designed to detach them from the distractions of the world, and to focus their minds and their hearts on Christ, in particular through a special devotion to the Holy Sacrifice of the Mass. Their rule dictates that they serve in parishes and schools in order to help the priest accomplish his duties in order to better ensure the sanctification of the faithful.

We have, therefore, a parish which counts twelve consecrated souls who have given their lives for the flock that is assigned to them. As pastor, I can only encourage you to realise the incredible privilege God has given to this small corner of England. Legions of angels sally back and forth from heaven to earth and from earth to heaven each time the community kneels down and prays, or chants the Office, or simply goes about its duties. Those angels carry to God all the spiritual and temporal needs of the parish. They fight battles which otherwise would fall upon and terrorize the flock. They not only withhold God's avenging hand, which we all deserve, but better still, they draw down blessings.

Conclusion

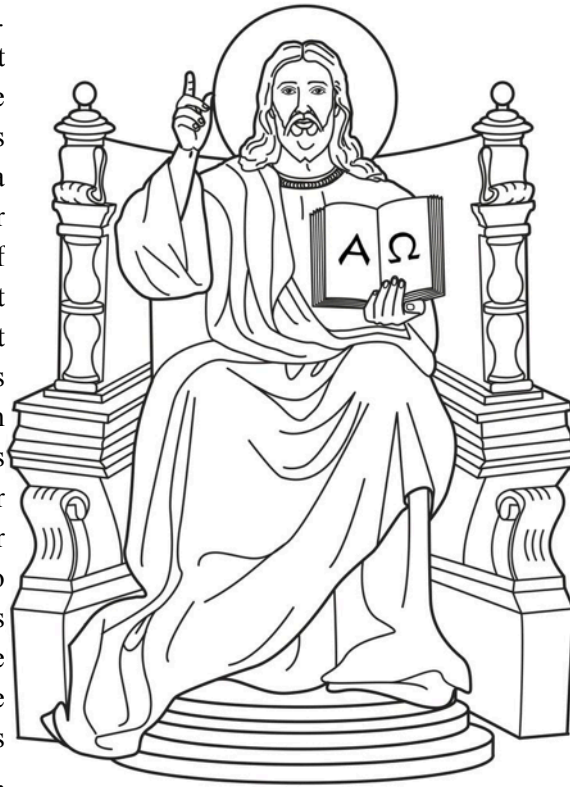
It is easy to forget just how good God is to us. It is hoped that our priestly and sisterly community strike such fervor that vocations spring up among the flock.

Try as we might, we are not good stewards of God's gifts, which is why priests and religious rely heavily upon the prayers of the faithful so that they always be true to their vocation: that of giving great glory to God and of bringing new souls to Him. Please help us in that regard, by your own earnest striving to become better acquainted with our Lord, through assistance at Mass and the recitation of the rosary. Parents, be sure to instruct your children about these things, and then the parish will continue to grow and flourish, and become a place of rest, discovery, and delight for souls hungry for God. ✽



What is a king? A king is one who is noble and rules over the land. He is the leader and the most important of all men, one to be admired and followed. Christ fulfills all of these things and rules in a fourfold manner. First, He rules over men mind's not simply because of the power of His mind and the extent of His infinite knowledge, but because He is truth itself. In this sense any truth that a man knows on this earth must come from Christ as the source, as streams of pure water flow from melting glaciers and gather into pools, where the beasts come to quench their thirst. Second, He rules over men's wills not only because His will was perfectly united to the Divine Will, but because he subjects our will to His grace and inspiration, whilst leaving them free, since true love is incompatible with constraint. Third, He rules over men's hearts through His infinite mercy and kindness, forgiving continually in the confessional and constantly drawing men to the source of all love, His Sacred Heart. No one can be or has been loved as He is! Finally, He rules over all creatures simply because all things were created by Him who keeps them in existence.

When men realise this they will rule as true rulers in union with Christ, and in full dependence upon God. But alas, men today have forgotten that there is a God, let alone that He is our king. But we ourselves must not fall into this group for if we do not fight for the rights of Christ, the rights of our king, who will? We have received so many blessings from the good Lord and He waits for us to honour Him in return. But isn't it too difficult, is not the battle already lost today, one might ask. Chesterton answers, "The paradise of God on earth is to fight a losing

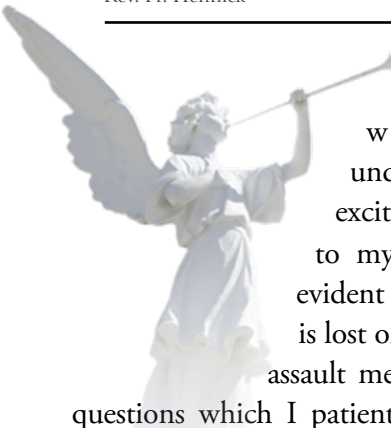


battle and not to lose it." This has always been the lot of the Christian, fighting against all odds in the face of defeat, but never suffering defeat. God does not ask of us the impossible, and to say so would be blasphemous. The Council of Trent tells us what He asks: "To do what we are able to do, to pray for what we are not able to do, and to leave it to our God to do what we are not able to do."

For our part we can begin by reading Pius X's encyclical "E Supremi Apostolatus" - On the restoration of all things in Christ. He was a holy Pope and he saw what was coming and wanted to do all he could to correct the situation in the Church. This can be our program, if not all the details which were written for people of a different time, place, and situation, at least the principles which give guidelines for restoration on every level in the Church, beginning with the Pope himself down to the individual layman. We also need to preserve what we have and be unified in our goals, as any deviations in a small group will greatly damage the whole. In the lower battle we need to give a good example, be faithful to our daily duty, and take part in public manifestations of our faith when possible. Not only that but we must grow in the knowledge of our Faith before we can pass something of it to others, for we know that one cannot give what he does not have. One must remember when he takes part in any of these actions, that it is not him who is changing the world but God working through him. This will keep us humble and prevent us from falling into a bitter zeal. But more important still is the higher battle of prayer by which Christ the King will conquer and defeat the serpent, through His Mother Our Queen who shall crush its head. ❖

OUR IRREPLACEABLE GROUNDSMAN keeps crisp and clean the two properties of High Grange and St. Michael's. Much of the mowing is done by hand due to the awkward position of trees, paths and bushes, but at 88 years of age, he faces a mounting challenge. We dream of obtaining for him **A WORKING RIDE-ON MOWER** so that he can zip back and forth when the weather is fine, and sleep content that the job is done before the inevitable rains force him to other outdoor activities. Any gifts would be welcome, but second hand equipment must be in good shape. **God bless your generosity!**

Incidentally, there is plenty of outdoor work for Saturday volunteers. A morning or afternoon of exercise and fresh air makes a wonderful gift to God, the parish and yourself (says Br. Colomba)! So many borders and flower beds are crying out for attention!



“Angels are created spirits, without bodies, having understanding and free will”, I excitedly read from the catechism to my Senior 1 students. Yet my evident enthusiasm for this definition is lost on them. The children, in turn, assault me with a barrage of whimsical questions which I patiently entertain: How big is my guardian angel? What does he look like? Does he see me right now? I am resigned. Expecting the children to appreciate the richness of this concise definition is an exercise in futility. Nevertheless, in their defence, the addition of years never seems to much erase our native ignorance of the angels.

The angels are *without bodies*. A better understanding of these transcendent creatures requires that we process this phrase, in all of its extension. So, whereas you and I are spiritual beings, the angels are purely spiritual beings. Like us, they have understanding and free will; but, unlike us, their said spiritual powers are unencumbered by a body.

It is the sober fact of human existence that *all* of our knowledge begins with information acquired through our senses. To consider and contemplate spiritual realities, we humans must use the material world as our springboard. Even so, our spiritual knowledge is not falsified thereby, but it is admittedly crude.

An English translator of a Dostoevsky novel lamented that he was trying to play a Beethoven symphony with mere tin cans, so unsatisfied was he with the result. The poetry lost in the translation was, to him, tragic. The same can be said of spiritual truths filtered through our understanding. Yes, our embodied intellect is disproportioned to its destiny. As our ultimate goal in life is God—Someone supremely spiritual—*vis-à-vis* the angels we are at a supreme disadvantage. Or so one might think...

Angels do not acquire knowledge through bodily organs; they were created by God with innate ideas. And with these ideas, they simultaneously directed themselves, and irrevocably so, to an ultimate goal—God or themselves. Hence we have the good and the bad angels.

The angels were given but one chance, and it could not be otherwise. Fr. Benedict Ashely writes:

“Angels cannot change their commitment to their ultimate goal in life because their superior intelligence presents that choice to them with such clarity that they will never have any reason that they have not already taken into account to change their choices. We humans, on the contrary, can change our ultimate goal in life for better or worse, because our bodily condition varies so much that the advantages and disadvantages of our choices appear in different lights at different times.”

And such is the importance of a good death because, after death, we will have permanently committed ourselves. After death, we can no longer utilize our bodies to change our minds. After death, our allotted time to embrace God will have run out, to either our eternal relief or agony.

We humans come to God in a rather clumsy way when compared to our heavenly counterparts. But we humans have a visible Redeemer who has proportioned himself to our childish ways. Our Lord Jesus Christ is a most needed crutch. Mankind now has for itself a face to put to the invisible God. The Second Person of the Blessed Trinity did not take to himself angelic nature: “A body thou hast fitted to me” (Hebrews 10:5). Given this turn of events, is it not rather our guardian angels who ought to envy our bodily condition? ❖

Mass Intentions

It is a pious custom to have Holy Mass celebrated for private intentions. St. Monica asked her son, St. Augustine: “One thing only I ask you, that you remember me at the altar of the Lord.” (Confessions) There is no other prayer more powerful than the Holy Sacrifice of the Mass.

Canon Law allows priests to receive a stipend for each Mass request. The stipend helps to support the priest in regard to his material needs and personal necessities.

The priests are therefore happy to receive Mass requests. **At present, due to the very small number of requests, we are all relying on Mass intentions from foreign districts.**

With November around the corner, please do not forget the Holy Souls, for whom Holy Mass is the greatest gift possible.

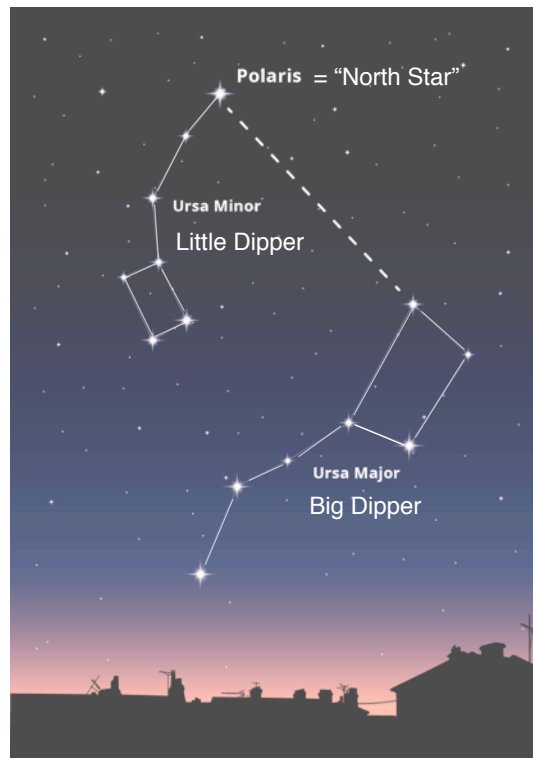
God's Watchful Sentinels

THROUGH ALL AGES man has gazed in admiration at the heavenly lights. They possess a glory beyond our understanding, and under them we stand in awe. Who is it that can walk in the country on a clear night and not be filled with the splendor of the stars?

Yet, while always remaining objects of wonder, the stars may also become familiar friends. There have been times in my life when in a foreign land I have looked up to see the full moon or Orion the Hunter and have felt at home. It was these same friendly lights that followed the explorers of old in their travels around the earth. As long as those well known sentinels remained overhead they had courage to go on and on. If the stars had deserted him, surely even Columbus would have lost heart.

In order for us to truly know the stars, we must look at them first hand. Go outside on a clear night and look up. If you stay out long enough, or go out at different times, you will notice that the stars do not stay in the same place. This is because they have a regular motion which takes them through a full circle in just less than twenty-four hours. A star seen on the horizon in the east will after six hours be seen directly overhead.

Not all the stars, however, appear to move. There is one star named Polaris which does not. This Star is commonly known as the North Star. You can find it by first finding the Big Dipper which is near the northern horizon in November. Follow the line of the two stars on the outer edge of its bowl. If you extend this line about five times the distance between those two stars it will reach the North Star. The North Star is also the tip of the Little Dipper. Your parents should be able to help you find the Big Dipper, the North Star, and the Little Dipper.



There are lights in the sky other than the stars. Sometimes we can see the moon and the planets. One such planet is Venus. She may be seen in autumn by looking to the east in the early morning after the stars have disappeared but before it is completely light.

When seen in the morning, Venus is called the Morning Star. You may see the Morning Star until the first or second week in December, after which she disappears.

In the litany of Loretto, the Blessed Virgin is called "the Morning Star." This is because

the Morning Star precedes the rising of the sun, just as Mary preceded the coming of the Son of God in His incarnation. Go outside in the early morning and find the beautiful Morning Star and give thanks to God.

S. THOMAS AQUINAS teaches that each Star, planet, sun, every heavenly body, even the greatest, has a Guardian Angel who keeps it in its course and prevents any possible deviation from its given course. What prodigious energy and power this control demands!

It is true that all the stars and heavenly bodies by the general direction given them by God pursue their courses, but these great worlds are material; therefore, as St. Thomas points out, they are liable to decay and deterioration. To prevent disorder and confusion in the thousands of heavenly bodies that are whirling through space with inexpressible speed, God, in His all-wise providence, gives each one an Angel to keep it in its course and avert the dire calamities that would result were it to stray from its allotted orbit.

Few people think on all this on a beautiful star-lit night as they gaze on the heavens and the myriads of stars. How fitting it would be to salute the countless Angels who guard those stars: "Oh glorious Angels of the stars we love you, we thank you. Please ask God to bless us and shower on us His graces."

(Fr. Paul O'Sullivan, O.P. in All About Angels)

Saint Thérèse of Lisieux



“I prefer the monotony of obscure sacrifice to all ecstasies. To pick up a pin for love can convert a soul.” These are the words of Thérèse of the Child Jesus, a Carmelite nun called the “Little Flower,” who lived a cloistered life of obscurity in the convent of Lisieux, France. And her preference for hidden sacrifice did indeed convert souls. Few saints of God are more popular than this young nun. Her autobiography, *The Story of a Soul*, is read and loved throughout the world. Thérèse Martin entered the convent at the age of 15 and died in 1897 at the age of 24. She was canonized in 1925, and two years later she and St. Francis Xavier were declared co-patrons of the missions.

Life in a Carmelite convent is indeed uneventful and consists mainly of prayer and hard domestic work. But Thérèse possessed that holy insight that redeems the time, however dull that time may be. She saw in quiet suffering redemptive suffering, suffering that was

indeed her apostolate. Thérèse said she came to the Carmel convent “to save souls and pray for priests.” And shortly before she died, she wrote: “I want to spend my heaven doing good on earth.”

We celebrate St. Theresa’s feast day on 3rd October. Be sure to pray to her so that she teach us the value of those little sacrifices that are so easy to perform, yet so hard to hard to make!



Word Search:

S L A I R T W A N F R A N C E D S E I L I L O
 H A B D C R E G H M O T T O F L N O I M R P S
 O C I S I M P L E A S D S E Y R E T S A N O M
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 G H T I C E C I L E F S I S O L U C R E B U T

Can you find the following words in the puzzle to the left?

- | | | |
|------------|--------------|----------------------|
| Shower | Tuberculosis | Love |
| Motto | Suffering | Little Flower |
| France | Reliquary | Doctor of the Church |
| Lilies | Simple | The Story of a Soul |
| Roses | Crucifix | Saint Therese |
| Little Way | Alencon | Lisieux |
| Rosary | Carmelite | Mother |
| Canonized | Sister | Prayer |
| Jesus | Trust | Offering |
| Pope | Sinner | Heaven |
| Missions | Monastery | Trials |
| Pauline | Sacred | Nothing |

	Liturgical Calendar October 2017	Mass
1	17th Sunday after Pentecost	7:30 Low
		9:00 Sung
	18:30 Vespers/Benediction	
2	Holy Guardian Angels	7:15
3	St. Theresa of the Infant Jesus, Virgin	7:15
4	St. Francis of Assisi, Deacon & Confessor	7:15
5	Feria	7:15
6	St. Bruno, Conf. - 1st Fri - Holy Hour 19:30 PM	7:15 / 19:00
7	Our Lady of the Most Holy Rosary - 1st Sat	7:15 / 12:00
8	18th Sunday after Pentecost	7:30 Low
		9:00 Low
	17:30 Vespers/Benediction	
9	St. John Leonardi, Confessor	7:15
10	St. Francis Borgia, Confessor	7:15
11	The Maternity of the Blessed Virgin Mary	7:15
12	Feria (St. Wilfried, bp. conf.)	7:15
13	St. Edward the Confessor, King	7:15
14	St. Callistus I, Pope & Martyr	7:15 / 12:00
15	19th Sunday after Pentecost	7:30 Low
		9:00 Sung
	17:30 Vespers/Benediction	
16	St. Hedwig, Widow	7:15
17	St. Margaret Mary Alacocque, Virgin	7:15
18	St. Luke the Evangelist	7:15
19	St. Peter of Alcantara, Confessor	7:15
20	St. John Cantius, Confessor	7:15
21	Our Lady on Saturdays. Half Term Break	7:15 / 12:00
22	20th Sunday after Pentecost	7:30 Low
		9:00 Low
	17:30 Vespers/Benediction	
23	St. Anthony Mary Claret, Bishop & Confessor	8:00
24	St. Raphael the Archangel	8:00
25	Feria (Priest's Meeting - Bristol)	8:00
26	Feria (Priest's Meeting - Bristol)	No mass
27	Feria	8:00
28	Ss Simon and Jude, Apostles	7:15 / 12:00
29	21st Sunday after Pentecost	7:30 Low
	FEAST of CHRIST the KING	9:00 Sung
	17:30 Vespers/Benediction	
30	Feria	7:15
31	Feria Back to School	7:15

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

October intention:

That we save souls through the rosary

CHILD SAFEGUARDING CONCERNS

At a time when so many parishes register more funerals than baptisms, St. Michael's experiences the opposite. We are blessed with dozens and dozens of children!

I am therefore concerned about (1) cars driving too fast around the campus and (2) the lack of general supervision before and after Masses in and out of school time.

Hence a new speed ramp and additional signage in the driveway. **VEHICLES MUST NOT DRIVE MORE THAN 5MPH ON CAMPUS.** Please remember that we have many lively little children who dart to and fro, often appearing out of nowhere!

We also request that parents keep their children under close supervision **AT ALL TIMES** when on campus, in and out of school term. Children should not be allowed to wander off unsupervised and roam the property.

When school is in session, please understand that we are obliged by law to adhere to a "Visitors' Policy" which applies to anyone entering the school campus who is not a member of staff or a student. With this in view, we ask that on school days, parishioners take advantage of the early morning mass in preference to any other that requires entrance to the school campus.

Thank you for your patience and understanding. This is the price of God's blessings on the school! Its happy growth highlights the need to pay better attention to government compliance in order to ensure many more years of growth!

Confessions

Please note above the weekly confession schedule. Note that a priest is now available from 11:00 onwards on Saturdays.

Sunday confessions begin 30 mins before mass, but henceforth will continue up to the beginning of the sermon only, in order not to interfere with the Sunday obligation of assisting at mass and listening to the sermon.

Local parishioners are asked to take advantage of

Saturday confessions in order to leave room for Sunday penitents who travel from afar.

Confession by appointment is possible, but please make appointments only during school exeats and holidays, as the priests are very busy with school duties.

Junior and boarding students have access to confession during school and evening hours.

Finally - small children need only confess every 2,3 or 4 weeks. Once a week makes life difficult for those penitents who are only able to come to confession on Sundays!