



THE ARCHANGEL

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

No. 4

January 2018

Ecce Venio

Dear Parishioners,

Our Lord's first act as a human being, at the very moment of His virginal conception in the womb of His blessed Mother, was one of submission and sacrifice: "Behold, I come to do Thy will, O God." (Heb. 10:7) Over centuries, through the mysterious preaching of the Old Testament prophets, the Messiah's mission was announced and foretold, but only a select few were able to comprehend the nature of that mission. Even the apostles were at a loss when their Friend and Master was crucified. Our Lord would remonstrate with them on the way to Emmaus: "Ought not Christ to have suffered these things, and so to enter into his glory?" (Lk. 24:26)

Rev. Louis Chardon, a 17th-century theologian, teaches that our Lady experienced both joy and sorrow when she conceived of the Holy Ghost. Her soul magnified the Lord because He had wrought great things in her. But Mary also tasted bitter sorrow, for she understood well the future mission of the Child she carried.

Mary's own mission was to furnish our Lord with the materials whereby He would accomplish the great task assigned to Him by His heavenly Father. Christ, the son of Adam, was also the Son of God. He replaced Adam as the new head and representative of the human race before both God and man. As such, it fell to Him to take up the still unresolved problem of man's alienation from God through sin.

Our Lady understood well that in order for her Son, the promised Messiah, to restore His fellow kin to friendship with His heavenly Father, He must first make adequate reparation for their sins. This could only happen if He gave up His life in token and in place of every other human life forfeited through sin. Thus He took flesh and blood from His Mother, in order to offer Himself as a holocaust of pure odour for the redemption of mankind.

Mary's labour and sorrow came not from childbirth, but from the knowledge that she was furnishing God with that whereby He would suffer and die. She not only knew of Her Son's future pains, but was instrumental in making them happen.

Simeon was also graced with greater knowledge in regard to the mission of the tiny Child that he bore in his arms. Thus he declared that he would become a sign of contradiction to the world and that a sword of sorrow would pierce Mary's heart.

John the Baptist no doubt equalled Isaiah in his understanding of Christ's mission. Without hesitation, he pointed his finger at Christ and declared to the future apostles Andrew and John: "Behold the Lamb of God!" (Jo. 1:36)

Millennia later, although striving to be faithful followers of Christ, we too have a very confused understanding of our mission in life. Whereas Christ understood from the start that He was part of His Father's Providence, assigned with a role to play, and required to give Himself even unto death for His Father's glory and for the salvation of souls, we Christians busy ourselves in such manner that we often fail to comprehend that we too have a mission to fulfil, a mission to which God will always try to remind us of and draw us to.

In the same way that Christ was born to suffer and die and rise again, all Christians are called to embrace a life of similar design. Our Lord experienced much joy, especially in the company of His family and friends, but this never distracted Him from His life's purpose and mission: the fulfilment of His Father Providence in regard to the redemption of the world.

As we look upon the Christ-child, we should compare ourselves to Him, and examine to what degree our lives resemble His. We are born to fulfil a specific mission: that of living out the pattern of Christ's life in our own so that we may give glory to God and contribute to the salvation of souls. Baptism has stamped us with a likeness to Christ that God wills to grow and blossom so that we live, nay rather Christ live within us.

May each Christmas be like the first Christmas: a joyful preface to a life of offering and self-offering, no matter what the cost.

Fr. John Brucciani

Maternal Virginity

In these modernistic times when many Catholic dogmas are under attack, Christmas is an appropriate time to meditate not only on Our Lady's divine maternity, but also on her perpetual virginity.

Mary's virginity is her greatest treasure. For nothing in the world will she surrender it, for by it she is consecrated to God. When the angel Gabriel tells her that she is to conceive and bear a son, Mary lays down one condition: "How is this to be, since I know to man?" It is a question, but also an affirmation and a declaration. She is consecrated to God. Her consecration is total, absolute, and irrevocable and she knows, in the innermost recesses of her Immaculate Heart, that her consecration is agreeable to God. What God Himself requested of Mary, Mary is unable to renounce.

How then can God become her child if she is to remain virgin? This was Our Lady's query. It was also a challenge, for Gabriel might be Satan in disguise, tempting Mary with pride.

God's answer was not in words, but in the gentle whisperings of the Holy Spirit. Mary's virginity is not an impediment to her maternity. On the contrary, it is her very virginity that makes her a proper and worthy Mother to Christ, God made man.

Saint Thomas gives four reasons why Christ should be born of a virgin. First, in order to maintain the dignity of God the Father who sends Him into our world. Since Christ is the true and natural son of God, it was not fitting that He should have another father than God, lest the dignity belonging to God be transferred to another.

Secondly, Christ is the logos, the Word of God. He is the perfect expression of the eternal contemplation of God the Father. The Father expresses Himself in a single Word; this Word is the perfect expression of that which is spoken. Thus the Word of God is God also, the second Person of the Blessed Trinity, who proceeds from the Father.

Now, when the Word is made flesh, it must be in the same manner as He is generated from all eternity, namely by one principle alone. From all eternity He is generated by the Father. In time and in the flesh, he is generated by His mother, and by no one else.

Thirdly, it was fitting that a virgin bring forth Christ because Christ's blessed humanity could not be tainted with any sin, since He was the Lamb who came to take away



the sins of the world. Now, St. Augustine teaches that original sin passes down through the generations by man. Were Christ to have an earthly father, He would have inherited original sin no matter how immaculate his mother was.

Finally, Christ's birth could only be virginal on account of the very end or reason of the Incarnation. Why is He born in the flesh? That men might be born in the spirit, as sons of God, "not of the will of the flesh, nor of the will of man, but of God." Thus St. Augustine teaches: "It behove that our Head should be born in the flesh of a virgin, that He might thereby signify that His members would be born after the Spirit."

Mary's intuitions concerning the all-importance of her virginity were therefore divinely inspired. God could not be born other than from a virgin womb, one that is ever pure, before and after the birth of her Child.

Christ was Mary's first born and only Child. St. Augustine says that just as Christ was the only son of the Father, He was also the only Son of His mother. Mary's womb was God's exclusive property and, for a time, His personal residence. Her flesh was God's alone, since only God could be worthy enough to share in its immaculate purity. St. Thomas cries out against those who would dare think St. Joseph capable of violating his wife, whom he knew to have conceived by the Holy Ghost.

St. Joseph knew and understood well the words of the prophet Ezechiel: "This gate shall be shut, it shall not be opened, and no man shall pass through it, because the Lord, the God of Israel hath entered in by it." (Ez. 44:2) The Church tells us that these words speak of Our Lady's immaculate virginity and integrity. She belongs to God alone.

As we celebrate Christmastide, we should remind ourselves that purity and integrity draw down God's blessings and graces as dew from the heavens. Our Lady's purity and integrity were so great that it drew down from heaven the very author of grace, Jesus Christ, God made man. As she receives her new-born Son in her arms, she offers Him to a sinful world as a sacrifice of reparation and redemption. Christ is Mary's gift to mankind. Hence our duty of gratitude and devotion to Mary, whose sacrifice paves the way for the Great Sacrifice of Calvary, at which she assists, joining her own sacrifice to that of her Divine Son. **JB**

A Rundown of the Magi

Hundreds of years before Christ and hundreds of miles removed from Bethlehem, there was a priestly tribe of clairvoyants in the land of Persia. These priests were actually Medes who had retained their sacerdotal functions under their Persian conquerors. The tribe's identity would persist through the succeeding Greek and Roman empires, their Latinised name attesting to this fact: Magi (from the Greek transliteration magoi of the Iranian original).

As is typical of linguistic evolution, proper nouns tend to shed their specificity; everyday conversation co-opts words and extends their original applications. By the time St. Matthew took pen to papyrus, his "magi" were not necessarily members of that ancient Median sect. The term had become more general, denoting astrologers, sorcerers, soothsayers, etc. of all nationalities. (Hence the English word "magic".) Yet the inspired evangelist did not use the word pejoratively. Though pagan, the Magi's astrology and interpretation of dreams were purified of all superstition; further, these were their divinely sanctioned tools for finding the Messiah. So our Douay-Rheims Bible translates their title nicely: "wise men from the East".

The wise men, in actual fact, were most probably not Persian. Validating some of the great biblical scholarship before the resurgence of modernism in the 1960s, a present-day authority in New Testament research, Fr. Dwight Longenecker, believes the wise men were Nabataeans, a people from an Arabian district just beyond the Jordan and the Dead Sea. The Palestinian Fathers of the Church themselves would refer to this closely neighbouring land as "the East". The Nabataeans, nevertheless, shared an ancient ancestry and world-view with the Jews. As it happens, Herod the Great's mother was Nabataean, and Herod was forging an alliance with the Nabataean king at exactly the time of Christ's birth. The author suggests in his book *Mystery of the Magi: The Quest to Identify the Three Wise Men*, "As Herod was old and ailing, it makes perfect sense that the Nabataean wise men travelled to Jerusalem on behalf of their king to pay homage to Herod's heir".

Moreover, the nature of the gifts only confirms the sages' Arabian origin, as Arabia was renowned for its gold, incense and myrrh. And what mystical significance! In Old Testament times the Arabs provided the Jews with gold and incense for the Temple; with myrrh, they now provide embalment for the Temple, i.e. the temple of Christ's body, as its destruction approaches.

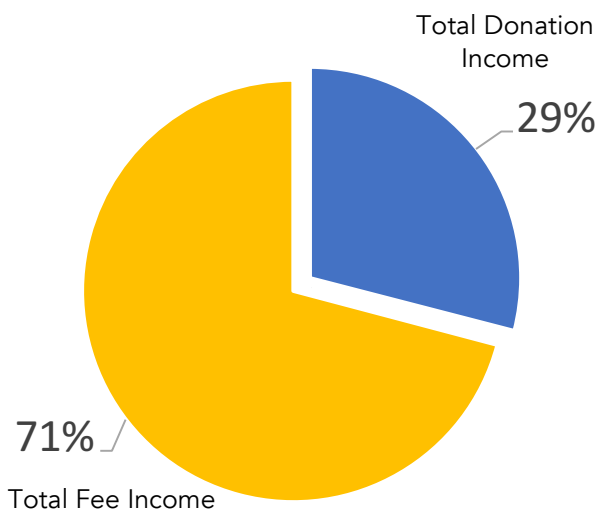
Though regal in virtue and wealthy to boot, the wise men were not necessarily kings; no Father of the Church asserts so. The liturgy indeed applies Psalm 71:10 to the Magi: "The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts". But the Church proposes only a poetic parallel here, what liturgists would call an "accommodated sense" of the scripture: it no more demonstrates that wise men were kings than it traces their journey from Tharsis, Arabia and Saba. For that matter, even their number is debated. Whereas Western tradition sets the number at three, which is neatly derived from the number of gifts, the Eastern tradition sets the number at 12. The earliest Christian art depicts a party of two, three, four and even eight. Needless to say, with these varied enumerations come varied denominations. Caspar, Melchior and Balthasar (C+M+B) are a noble tradition and should suffice for the purposes of piety.

Despite some legendary accretions, the Magi are historical figures, saints who followed a miraculous star that "went before them, until it came and stood over where the child was" (Mt. 2:9). Faith propelled them forward. They knew the God-King, infant though he be, was leading them to himself. Yet the gifts they offered the true Benefactor were far inferior to his eternal reimbursement. If we too give Christ the best of ourselves, we can boldly expect a far greater return in our heavenly dwelling. Until then, come Epiphany season, we pilgrims mark on our earthly door posts "Christus+Mansionem+Benedicat" (May Christ bless this dwelling).

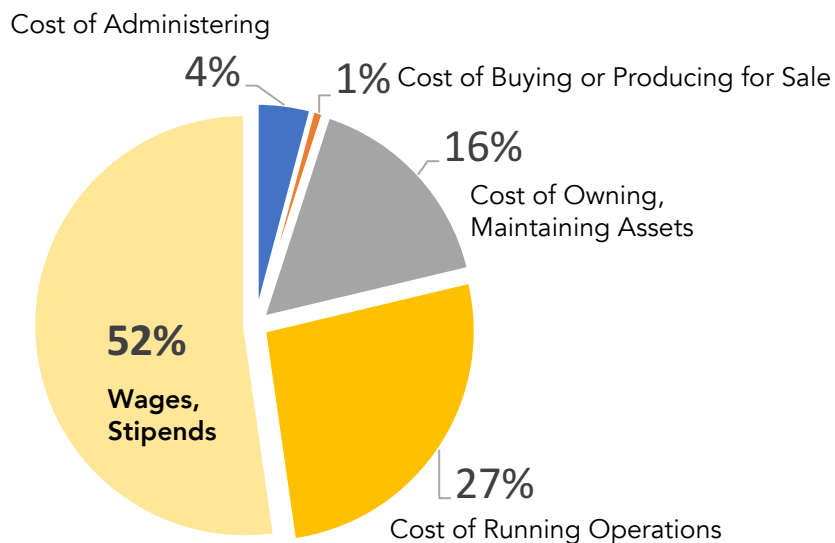


Recollection on Marriage
Rev. Fr. Ludger Grun
Sunday 25th Feb. after 9 am Mass.
Bring lunch. Hot drinks provided.

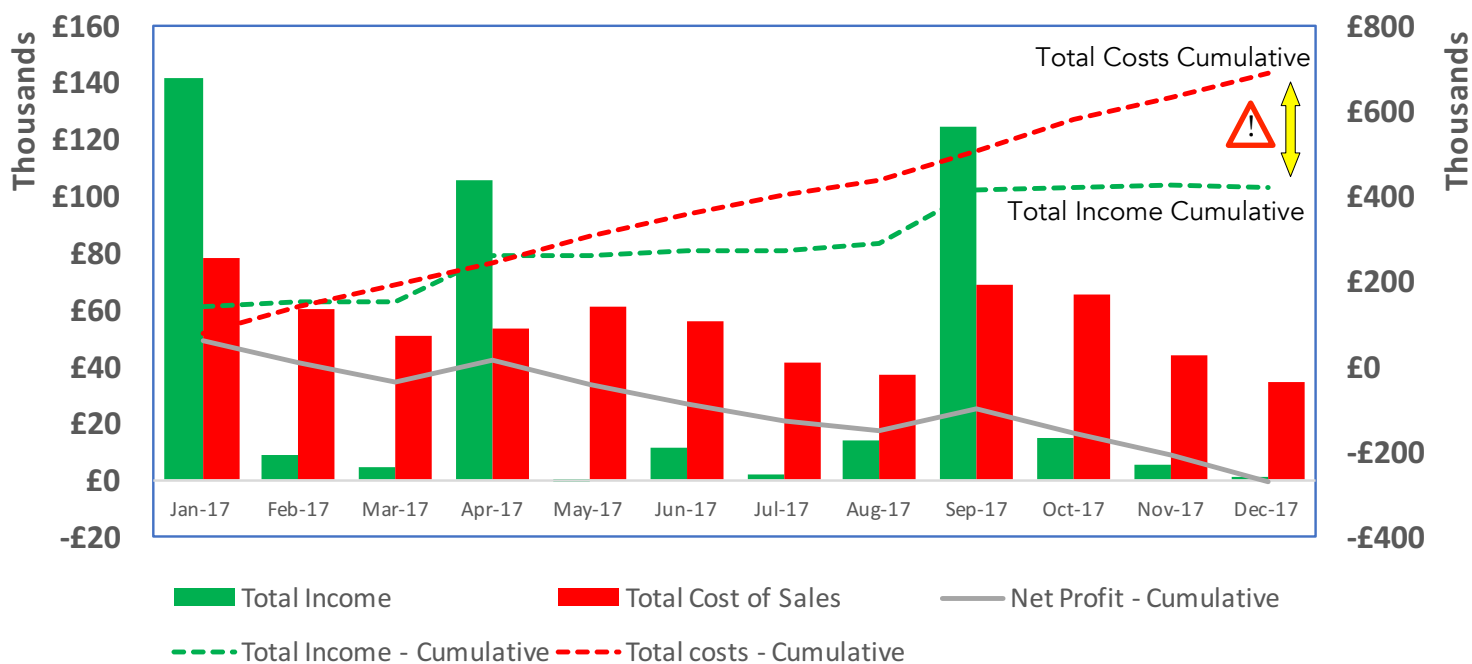
Income by Source



Expense by Category



INCOME, EXPENSES & PROFIT & LOSS - Ave. per month forecasted forward



Break Down of Figures (school and parish combined)

Parish size: 285 souls
 Average cost/soul: £2290
 Average Maintenance/month £9K
 Average Maintenance/month/soul: £31
 Average Utilities/month: £5K
 Average Utilities/month/soul: £16
 Average Collection//Sunday/soul: £2.75

St. Philomena, pray for us!

Average Cost of a pupil in 2017: £5200 for 115 pupils.
 Average Tuition collected/pupil: £2650
 Tuition stands presently at £7000 (depending on junior or senior levels). SSPX faithful automatically receive 50% reduction.
 Shortfall on School Fees vs. Operating Costs: £207K
 A means-tested bursary system will soon be in place to help reduce shortfall. Pupil sponsors are more than welcome.



Christmas Letter to Parents

Christmas break offers me time to write to you and to update you on the school's status. Following the change of headmaster, the new challenge of opening the school to girls, the recent Ofsted inspection, and expressed concern in regard to finances, there is anxiety in regard to the school's operational capacity and its mid and long-term future.

Before detailing my thoughts, I would first like to acknowledge and thank those of you, and our staff, who have and continue to devote considerable time, energy and money to St. Michael's School. Without a doubt, the school remains indebted to the selfless sacrifice of many souls who work very hard to alleviate the administrative and teaching burden of educating the children entrusted to us. For three decades, St. Michael's has depended on people's generosity, in time and money. Although it seems to have become a fixture in the SSPX-UK District landscape, its existence still depends on much outside help. We are conscious and grateful to poorly paid staff and parochial volunteers for their efforts in helping St. Michael's to function on a daily basis.

Administrative Challenges

St. Michael's is the fifth school that I have managed, and the seventh at which I have worked. In twenty years of service, I have experienced a marked increase in the challenges that Catholic schools face in order to operate wisely and efficiently. Quite simply put, we are less and less able to follow previous patterns of management which allowed for fewer skilled workers, lighter supervision and limited bureaucracy. Today, schools face a new challenge of having to align themselves with rules and regulations that require awareness and abilities such that we are much less able to rely on goodwill to function. In the health and safety department alone, checks, verifications, expensive certificates and paperwork of all sorts are required on a yearly basis. It is a department that encompasses every aspect of our daily school routine, from Child Safeguarding to Risk Procedures for use of benign cleaning products.

Whereas wealthier institutions are able to hire skilled staff to cope with the increased workload, we have simply integrated the extra labour into current workloads. This gives birth to an atmosphere of improvisation which is unhealthy and ultimately counter-productive. Here lies, I think, the root cause of the recent Ofsted inspection, which defined as inadequate all but the school's teaching proficiency.

An additional concern is in regard to our religious community. With so many things to worry about, from boarding supervision to building maintenance to policy implementation, our priests in particular struggle to balance the primary occupations of their priesthood (prayer, study, preaching and dispensing the sacraments) with their all-encompassing duties of headmaster, house master, teacher, supervisor, office manager, IT-administrator, campus superintendent, decorator, poultry man, etc.. Please forgive your priests if we sometimes seem aloof. We are simply worried about finishing our breviary, anticipating tomorrow's matins and preparing the next sermon or article.

The recent Ofsted inspection highlighted some areas of valid concern. St. Michael's does need to improve its administration in order to keep abreast of current legislation in recruitment and health and safety matters. It also needs to overhaul some of its facilities, not only because the inspector has told us to, but more especially because these are old and broken.

The case, then, is set for a renewed effort to improve in multiple areas. We have already put some IT systems in place that facilitate the form-filling and tracking requirements. We are in the process of writing new Curriculum, Medical, Health and Safety and Data Protection policies. We have heavily revised others. New risk assessments are taking place in regard to electrical, heating appliances, fire, food safety, internet safety, hazardous chemicals, manual handling, school trips, activities, asbestos, use of facilities (room by room), water, workshop machinery, etc.. Some of the more important assessments must be undertaken by professionals, others we are able to do ourselves. Suffice to say that the general fire assessment will be close to £1500 and will require expensive amendments and improvements to different areas.

Infrastructure improvements are also scheduled. The report specifically mentions renovations needed in the bathroom and dormitory areas. These will come with a price attached, which brings me to the topic of finances.

Financial Challenges

As the attached report shows, St. Michael's is operating at a massive deficit. Although it has never broken even since the day it open, the increase in the annual deficit is now alarming. Three reasons, in particular, stand out: the constant need of maintenance of old and newer "economy grade" buildings and installations; the recent opening of classes for girls, which has significantly increased overhead expenses; the scarcity of outside donor giving.

There is no need to dwell on the first two reasons, as they are unavoidable and must be faced. Point three, however, needs some development.

We have now launched a district campaign to raise regular funds for St. Michael's. We hope that the pretty photos, the letter and many family prayers to St. Philomena will bring down heavenly manna in the form of pounds sterling! However, Operation Philomena should also be the opportunity for a more fundamental examination of conscience in regard to how much we value the work accomplished at St. Michael's.

Reading the life of Cardinal von Galen, the "Bishop - Lion of Munster," who resisted the Nazi regime throughout WW2, it is striking to read with what force he called upon his flock to support his efforts to resist the pagan onslaught of National Socialism. There is a remarkable similarity between his struggle and our own. The Nazi regime waged war on Catholic schools in various ways, by either closing them or seeking to impose pagan ideas and ideals throughout State-

mandated curricula. Cardinal von Galen called upon his flock to risk their very lives in order to preserve the souls of their children.

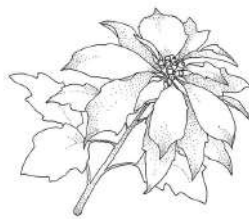
Although I would not dare to compare myself to von Galen, his example and that of his people serve as an example of the attitude and readiness for sacrifice that should be ours.

In the face of so many graces received, especially in these times of ignorance or sacramental starvation, we should be in search of every opportunity by which we can help restore some order to the moral chaos around us. In the present circumstances, financial relief to St. Michael's School is a very concrete means of lessening some of the effects of Satan's war against children.

Some of us have been called by grace to consecrate our lives to the betterment of your children. Priests and religious readily embrace lives of discomfort, worry and separation from familiar surroundings in order to do their bit. We live in poorly equipped accommodation, with dysfunctional installations and rooms and furniture in need of renovation and repair. We hope and pray that this can serve as an example of the sort of Christ-like sacrifices that are required to preserve innocence and save souls.

As parents, you have already accepted much sacrifice and deprivation in order to send your children to school. I would ask you, however, to examine by what means you might be able to sacrifice further in order to help the school fulfil its task. Are we ready today to practice poverty similar to previous generations whose parents clothed, fed and maintained the religious organisations that taught their children? In return, I can only promise you God's blessings and the assurance of many long hours of labour and effort to try and make the school more efficient. Enough said.

Memorial Poinsettias - Christmastide



Mass of the Circumcision

On the Feast of the Circumcision, Octave Day of Christmas, Holy Mass was offered for and in memory of the following souls. Many thanks for your kind offering.

Robert and Josephine Jackson	Veronica Brucciani
T., A., L. Jackson	Pauline Coward
James and Kitty McLaughlin	Edward Straton
Hyacinth and Marjorie Morris	Peter James Dean
Edward and Elise Barton-Lister	John Heath
Geneviève, Marcelle, Alfred Pazat	Carlyn Jacobs
Mr. & Mrs. Bernard McLaughlin	Ron and Margery Delafield
Victor and Ronnie Blyth	Hector and Eileen Morley
Percy and Sadie Moore	Keith Batten
Ronald Warwick	Tommy McKernan
Michael O'Connor	Mrs. V. Dean
Doreen and James Driscoll	Mrs. M. Dean
Leonine O'Conor	Slavka Prtenjara
Kay Derham	Jim and Joan Cranshaw
Ted and Mary Wiggins	Mr. and Mrs. Pazat de Lys
Margaret Evans	Mr. and Mrs. Beaucoudray
Alfred and Veronica Williams	Ronald Warwick
Rosie and Roger St. John	Patricia Grimer
Otto and Rosaleen Hansen	Vincent Grimer
Ralph and Vivien Blatchford	Eileen Bernard
Martin and Margaret Donlon	Thelma and Jacks Simmos
Margaret-Ann Brucciani	

Received the Sacrament of Baptism in 2017 - Deo Gratias!

Anthony Joseph Chevier, 15th April
 Jacintha Marie Flynn, 27th May
 Maximilian Dzwomkowski, 4th June
 Matthew Christopher Tyler, 17th June
 Elissa Beth Blyth, 20th August
 Austin Mathens Heath, 10th Sept.
 Edward Joseph Iago, 1st Oct.
 Sarah Marie Blyth, 22nd Oct.
 Joshua Blaise Moore, 23rd Nov.
 Kaylee Ann Denke, 26th Nov.
 Helena Elise Gulliver, 10th Dec.
 Katherine Alexandra Flynn, 10th Dec.



Christmas Truce, 1914

Christmas Truce, remembering that past

On November 1, 1914, Pope Benedict XV published his first papal encyclical calling for the nations of Europe to end the horrible conflict that had been raging from the first months of his pontificate.

“On every side the dread phantom of war holds sway... The combatants are the greatest and wealthiest nations of the earth; what wonder, then, if...they strive to destroy one another with refinements of horror.... Who would imagine as we see them thus filled with hatred of one another, that they are all of one common stock, all of the same nature, all members of the same human society? Who would recognise brothers, whose Father is in Heaven?” – Pope Benedict XV, Encyclical *Ad Beatissimi Apostolorum*

By this reminder, the Vicar of Christ pleaded with his children to restore peace and Christian concord. With the greatest clarity, he attacked the root of the evil that was tearing apart Europe, a higher, deeper evil found in the very rebellion of Satan.

“Ever since the precepts and practices of Christian wisdom ceased to be observed in the ruling of states, it followed that, as they contained the peace and stability of institutions, the very foundations of states necessarily began to be shaken. ... Thus we see the absence from the relation of men of mutual love with their fellow men; the authority of rulers is held in contempt; injustice reigns in relations between the classes of society; the striving for transient and perishable things is so keen, that men have lost sight of the other and more worthy goods they have to obtain.”

The Pope begged again a month later on December 7 that “the guns may fall silent at least upon the night the angels sang.” Whether in response to this impassioned appeal from the heart of the father of Christians or merely from a certain religious spirit that had not yet been fully extinguished, on Christmas Eve, 1914, the night when transcendent love became Incarnate, the most remarkable event in modern history took place. There came forth a brief shining moment of humanity in which the coldness of that winter, made more bitter by the hatred and lack of affection of man towards his brother, gave way to a chorus of joy and remembrance of the birth of the Saviour of the world. A seemingly divine hand restrained the furies of war and a moment of peace came, as evidenced by the letter of a British soldier recounting the event:

“What an extraordinary effect Christmas has on the world. Peace and goodwill among men during peacetime one can quite understand, but peace and goodwill among men who have been murdering one another for the past five months is incredible, and if I had not seen for myself the effects of Christmas on these two lines of trenches I should never have believed them. All day yesterday the German snipers were busy...When darkness fell, all firing ceased.

The Germans sang and shouted and cheered, and we sang and cheered. We called Merry Christmas across to one another. The German lines were lit up with huge flares and we could see each other plainly. A few hours before we were jolly careful to keep our heads below the parapet and now we were sitting on it, throwing cigarettes and tobacco to our enemies who wandered out into the middle of the lines. In some places, we are only about 100 yards from them and we kept up conversation all night.”

Indeed one German said, speaking to an English soldier: “But you are of the same religion as us and today is the day of peace! It is really a great triumph for the Church. It is a great hope for future peace when two great nations hating each other as foes have seldom hated, one side vowing eternal hate and vengeance and setting their venom to music, should on Christmas day and for all that the word implies, lay down their arms, exchange smokes and wish each other happiness.”

Up and down the front came similar reports. On Christmas Day, and even days after, soldiers from both sides sung carols together, traded gifts, and gave time to each other to bury their dead and care for the wounded. According to some accounts, even football matches took place in no-man’s land! None of these unofficial actions were promoted or sanctioned from higher-up. General staffs on both sides worked quickly to quell the impromptu armistice. Men who had broken the rules were punished. They and their political leaders wanted war, not peace.

This description of the world in 1914 is particularly significant today:

“Never perhaps was there more talking about the brotherhood of men than there is today; in fact, men do not hesitate to proclaim that striving after brotherhood is one of the greatest gifts of modern civilisation, ignoring the teaching of the Gospel, and setting aside the work of Christ and of His Church. But in reality never was there less brotherly activity amongst men than at the present moment. Race hatred has reached its climax; peoples are more divided by jealousies than by frontiers; within one and the same nation, within the same city there rages the burning envy of class against class; and amongst individuals, it is self-love which is the supreme law overruling everything.”

In the darkness of a post-Christian world where the true faith is beset by so many attacks, the example of “the Christmas Truce” proves how in the darkest times of humanity, Our Lord, “who maketh the sun to rise upon the good and the bad” never ceases to call his children to peace and unity as brethren and sons of God through Christ, the “first-born amongst many brethren.” It is a message of hope from the God of Peace, the true hope of humanity, who announces to us the great fruit of His coming: “Et in terra, pax hominibus.” - **BJH**

Liturgical Calendar January 2018		<u>SMS</u>
1	Circumcision of Our Lord	7:30/9:00/12:00
	<i>Holy Hour 10:45 to welcome New Year</i>	
2	Holy Name of Jesus	8:00 am
3	Feria	8:00 am
4	Feria	8:00 am
5	Feria 1st Fri. - Holy Hour 19:30pm	8:00 / 19:00
6	Epiphany of our Lord - Holy Day	7:30 / 12:00 (sung)
	The Holy Family	7:30 Low
		9:00 Sung
7		18:00 Benediction
8	Feria (Mass of First Sunday after Epiphany)	7:15 am
9	Feria	7:15 am
10	Feria	7:15 am
11	Feria	7:15 am
12	Feria	7:15 am
13	Commemoration of the Baptism of the Lord	7:30 / 12:00
	Second Sunday after Epiphany	7:30 Low
	White Flower Appeal - SPUC. 2nd collection	9:00 Low
14		17:30 Vespers/Benediction
15	St. Paul, the First Hermit, Confessor	7:15 am
16	St. Marcellus I, Pope & Martyr	7:15 am
17	St. Anthony, Abbot	7:15 am
18	Feria	7:15 am
19	Feria	7:15 am
20	Ss Fabian, Pope, & Sebastian, Martyrs	7:30 / 12:00
	Third Sunday after Epiphany	7:30 Low
		9:00 Sung
21		17:30 Vespers/Benediction
22	Ss. Vincent & Anastasius, Martyrs	7:15 am
23	St. Raymond of Peñafort	7:15 am
24	St. Timothy, Bishop & Martyr	7:15 am
25	Conversion of St. Paul	7:15 am
26	St. Polycarp, Bishop & Martyr	7:15 am
27	St. John Chrysostom, Bishop, Conf. & Doct.	7:30 / 12:00
	Septuagesima Sunday	7:30 Low
	Exeat WE	9:00 Low
28		17:30 Vespers/Benediction
29	St. Francis de Sales, Bishop, Conf. & Doct.	7:15 am
30	St. Martina, Virgin & Martyr	7:15 am
31	St. John Bosco, Confessor	7:15 am

Weekly Confessions

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

Benediction, Rosary

Sunday 6:00 **p.m.**

Eucharistic Crusade

January intention:

For the Consolation of our Lord's Most Sacred Heart

Chapel Cleaning

Contact WhatsApp group at 07443 657280.

Holy Hour 1st Friday after evening Mass



Society for the **Protection** of Unborn Children

WHITE FLOWER APPEAL

On **Sunday 14th January** there will be a special collection for the SPUC. The annual White Flower Appeal is a major source of income for the SPUC, and an opportunity to help fight what is, in effect, Satan's own ritual sacrifice. Abortion truly is a religious question, hence the demonstrations of irrational, quasi-mystical hysteria whenever challenged.

Please be generous to those who fight the ugly fight for the unborn.

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.

Inquire at the School Office or Purchase after Sunday Mass

A group of boys spent an afternoon collecting apples from neighbouring gardens and orchards. The fruit has been pressed and we have 200 bottles of delicious, 100% organic, straight-from-the-press, no-additives, super-healthy, scrumptious

APPLE JUICE for sale!

1 75cl bottle = £5

2 for £10

3 for £15

5 for £20

MUCH BETTER THAN TESCO'S, AND ALL FOR A GOOD CAUSE!

The priests and sisters of Saint Michael's School and Priory thank you all for your gifts of prayers and goods, often left at the door in an anonymous fashion. We are truly grateful and promise you many prayers during this New Year of our Lord, 2018.