



THE ARCHANGEL

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

No. 18

April 2019

Principle and Prudence

Dear Parishioners,

The parish has been deeply affected by the departure of two of our Sister Oblates from the Society of St. Pius X. The Sisters have left because they disagree with the internal government of the Society which they believe is leading its members to compromise in matters of faith and morals. For the foreseeable future they have taken up residence with Fr King, a former priest of the Society, who left for similar reasons.

In these troubled times, we have great need of principle and clarity of mind to navigate wisely through the maze of opinion on how best to uphold the truths of the Faith. Never before has the Church experienced a situation like today. Opinions on how best to ride out the crisis will invariably differ because there is no blueprint that spells out how to react.

We must, therefore, draw not only on the theological virtue of Faith, whereby we assent to the truths of Revelation but also on the infused virtue of prudence, fortified by the gift of the Holy Ghost that we call counsel.

The truths of the Faith are clearly enunciated in the catechism. They are further developed and more coherently expressed in the pronouncements and declarations of Church Councils and the writings of the Church Fathers. These define and clarify for us the content of Divine Revelation, as contained in Scripture and Tradition. There can be no variance of opinion when it comes to divine dogma.

However clear our duties of assent and belief may seem, come what may, God has not clearly revealed to us how we must act, come what may. Revelation does include moral injunctions that spell out norms of behaviour, but these do not always cover the everyday decisions we must make in order to live in conformity with our baptismal vows.

God has therefore given us the infused virtue of prudence. Prudence, fortified by the gift of counsel, allows us to discern the right or the better course in any line of action so that it does not conflict with our great duty of loving and serving God in all things according to our state in life.

As a following article so clearly explains, men and even angels can and do disagree in regards to means to an end. Prudence is not an infallible virtue (unlike Faith). It allows for variance of opinion and even error. One can prudently choose a course of action and still be wrong.

Authority is, therefore, necessary to guide our liberation and, when necessary, to decide on and shepherd us lest we become solitary in our quest for God. As Solomon warns us: "It is better that two should be together, than one: for they have the advantage of their society: Woe to him that is alone, for when he falleth, he hath none to lift him up." (Eccl. 4)

Without authority, the body of believers will invariably fall into a disagreement, sometimes on principle but most frequently on practice. Church history is made up of such contentions. Authority is therefore of paramount importance in the practice of religion.

Today's Church crisis is not only one of Faith but also of authority. The misuse of papal and episcopal authority has brought tremendous confusion to souls. Its misuse is not, however, an excuse to dismiss it as vacuous, unnecessary or in-existent. Prudent subjection to authority remains necessary lest each go his own way and there is none to lift him up when he falls.

Note that subjection to authority should always be prudent. As said above, prudence deals not with principle but with practice. It allows for discussion, for variance of opinion and even disagreement, but, at the end of the day, in a community, someone must have the final say. Superiors are those who decide matters of prudence. As St. Thomas Aquinas says: "Prudence is in the superior after the manner of a mastercraft, but in the subject after the manner of a handicraft." (II-II Qu.47 Art.12)

For the priests and religious of the SSPX, our situation within the bosom of Mother Church requires much vigilance and much prudence on the part of our superiors. They alone possess God's mandate to decide how best to keep the body of members faithful to the rules and statutes to which we have freely subscribed and of which they are guardians. They alone are empowered to decide and to coerce in prudential matters, especially those that pertain to relations with Church authorities.

Prudence and principle are therefore the pivots of good government. Principle alone is insufficient to guide a community. A man of principle is not always wise. It is prudence that makes a good leader.

I write these words not to condemn those who leave our priestly and religious ranks, but to allay the confusion that such departures cause. As the situation in the Church evolves, with on the one hand new scandals that cause pain, and on the other hand a renewed interest or curiosity in Tradition that gives joy, much prudence is necessary to discern how best to keep the SSPX constant and faithful to its rule and statutes while making her apostolate available to greater numbers.

May Passiontide be a time of penance and humble reflection. Our Lord's mission was one of obedience. Our baptismal seal bids us espouse the same vocation. There can be no Catholicism that is not lived in subjection to authority, however unworthy. Our Lord subjected Himself even to Pilate. As the great writer Fr. Edward Leen teaches: obedience is that whereby we accept and profess our status as creatures of God, fashioned and made to be subject and dependent, and to cry with the angels: *Serviam!*

With every wish and prayer for a blessed Passion and Eastertide.

Fr. John Brucciani

The Wise Advice of a Father

Mr. & Mrs. D. Barry of Edinburgh have kindly shared a brilliant letter written by his great-grandfather, John Barry, to his grandfather Peter Barry.

Edinburgh, 6 February 1939

My dear Peter,

Your Mother tells me you have begun to consider what you mean to be. That's all to the good. No-one can settle that except yourself, but there are some points that may help you to decide.

First of all you have not been sent here to make money, or to have a good time. You are here in order to serve God. So consider first of all the careers which are 100% the service of God. Only if you are convinced that you can't manage one of these are you justified in thinking of something lower down the ladder.

The 100% jobs are the priesthood (the monastic life, the foreign missions and other particular vocations). So consider these carefully first of all.

If you are sure none of these are for you, there are the jobs that come next, say 75% service of God - teaching, doctor, etc., where a man is devoting his energies to the care of other men. If he decides to be one of these, all right. But if he decides on one of these for the chances of a brilliant career or a good income, all wrong. Lower still - business; banker; civil servant - where a man does a certain small amount of work for other men (giving employment, or administering other people's affairs, keeping order, etc.) and that also can be done for God, but even then it is so little that it means giving a lot of spare time to direct service of God if you are not to find yourself empty-handed at the finish.

Then, the 100% no service jobs (stockbroker, bookmaker, etc.) where an awful lot of spare time service must surely be needed, because these are purely selfish jobs, containing no direct service, and not even any indirect service in the shape of work done for other men.

The decision must be yours. We have no wish and no right to influence you, because it is you, and not we, who have to live your life, and whatever career you choose, you will in the normal course be still at it 30 years after your mother and I have gone elsewhere and have no further interest in the matter. So to choose a career to please us would be very foolish:

Choose it to please God and for no other purpose. Which means, choose as high as you can. There's no loss of humility in that. You can't even be a decent stockbroker unless God helps you, and the more you try to do to serve Him, the more you will need, and get.

Please consider these few points during Lent. Think often about them and pray to be told your job by Easter. And remember that at present your job is to work hard and pass exams. If you do your utmost to do well the job that lies immediately at hand, that is the best apprenticeship and preparation for a better job.

If you want to ask any questions or further details about any particular job, out with it. We'll help you all we can.

God bless you, Father



St. Gemma Galgani

This beautiful saint was born near the town of Lucca, Tuscany in 1878. She seems to have reached the age of reason by age 2, and her excellent mother, Aurelia, recognising a chosen soul, started to teach her how to meditate. She especially developed a love for Jesus and His Passion which was never to leave her. She discovered the awful and mystical significance of the Holy Mass.

Gemma's love for Our Lord and her great desire to be united with Him in all things runs as a constant theme through the book. She had the great consolation of receiving the sacraments of Confirmation and Holy Communion at an early age, but these joys were tempered by crosses like the loss of her excellent mother, and a year of spiritual dryness.

A pious aunt took the place of her mother and continued to encourage her at prayers and spiritual practices. She was sent to school with the nuns of St. Zita where she made excellent progress spiritually and academically.

When she left school her father would have her go to university, but she chose to stay at home and take the place of her mother. Her father died in 1897 and the family were left in dire straits. Gemma was adopted by another family with 11 children. She had mystical experiences. The cross was never far away though, and Jesus afflicted her corporally when she developed a dangerous spine disease. The doctors pronounced her life despaired of, but it was suddenly cured after a novena of prayer to St Gabriel of Our Lady of Sorrows. Doctors were completely mystified but declared a complete cure.

Gemma had long wished to enter a Passionist convent, but the authorities were apparently not satisfied that her cure was permanent and she was refused for the second time in her life. Gemma as usual accepted the decision as God's will and decided to stay at home, saying that Our Lord would have a Passionist habit waiting for her at the gates of Paradise.

It was at this time that Gemma received the great external sign of Our Lords favour, the Stigmata. She had constantly asked Our Lord for the privilege of suffering with him. She had all five wounds that developed every Thursday evening, and then shed copious blood until Friday at 3pm and by Saturday had healed completely.

Gemma's short life was wonderfully holy, full of ecstasies and visions, but also heroic mortification, crosses, and attacks by the devil. It ended with one of those mysterious illnesses which had been among the trials vouchsafed for her perfecting. A form of tuberculosis was diagnosed and, though she suffered intensely, she continued to meditate on the Passion. She received the last sacraments and, with a look of seraphic joy, passed away to be forever with her one great Love, in the year 1903. Her feast day is 11th April.

The Life of St. Gemma Galgani, by Her Spiritual Director, Ven. Fr. Germanus, C.P.

From St. Mary's Book Depot, Tan Books, £18.80

All for Jesus

The Easy Ways of Divine Love

Many ordinary Catholics, not religious, would like to improve their spiritual life. They might start an aesthetic book that talks about the classical purgative, illuminative, and unitive ways in Christian spirituality, but before long are likely to lay it aside as too high.

Father Faber's book, 'All for Jesus' might be just what they need. This book is suited to ordinary devout Catholics. It aims to lead those who have to do with the world to love Our Lord Jesus Christ more by suggesting devotions that are attractive and will also tend to raise their fervour and sensible sweetness in practical religion and its duties. He does not insist on mortification, although this is necessary for ordinary Catholics to avoid mortal sin.

Jesus belongs to us. He has loved each one of us for all eternity with a love so intense that we are incapable of its measure. The proof of this is to be found by considering all He has done for us in His Passion. He did not need to suffer so much to redeem us. One drop of His precious blood would have sufficed. But He wished to show His great love for us by shedding all of His blood accompanied with sufferings that were extreme. Fr. Faber demonstrates that the treasures of grace that Jesus won by his Life and Passion are unlimited, and ours for the asking. We can offer these treasures to God as our own.

Fr. Faber suggest easy practices to gain graces by prayers of thanksgiving, praise, intercession, and other efficacious ways of accumulating treasures that can be applied to the Souls in Purgatory or for those in the Church militant. As the eternal love of Jesus for us sinks in, one realises that all of these easy practices lead to ever more love for Jesus and His Holy Mother, and for the greater glory of God.

All for Jesus, by Frederick William Faber,

Tan Books, available from St. Mary's Bookstore, £14.95

The Terms of Society

Man is social. Though rarely disputed, the statement's full truth is rarely fathomed. Most would take "social" to mean "sociable", but the sense here is "societal". The statement captures an essential property of man, not a given trait of his temperament. Even if not particularly sociable, a man remains societal. He may not relish company, but he requires it all the same.

Self-sufficiency, absolutely speaking, is but a pretence. The man who has no need of society "because he is sufficient for himself, must be either a beast or a god" (Aristotle, *Politics*). That is to say, an "un-societal" man cannot exist. Whether it be the basic family unit, the village, or the full-fledged polity, community circumscribes man's very being. And his pursuit of perfection requires as much. By merging into society, man draws from its symbiotic riches. By cooperating with others, he opens new channels to the goods he so desperately needs.

Private and Common Goods

Were these goods entirely material, Thomas Hobbes would be correct: each individual "enters into a social body entirely with a view to his private advantage" (Berquist, "Common Good and Private Good"). Material goods are ipso facto *private* goods: they may be divided among people but never wholly shared. If one eats a piece of pie, for example, another cannot eat this same piece.

But Hobbes is wrong. The ladder of goods ascends to the spiritual, and the goods grow in extension the higher the rung. For they can be more easily shared when removed from matter. Knowledge, virtue, God—these dwindle not in distribution. They are *common* goods (Ashley, *The Way Toward Wisdom*).

Once one recognizes a good to be common, and not private, there are two natural consequences:

"One of these is that one orders oneself to the good, rather than the good to oneself. Wonder, reverence, and dedication naturally result from recognizing that one is exceeded, in some cases infinitely, by the

good one desires. . . . The other natural consequence is that one sees oneself as part of a whole. [A] common good is [a] good of a whole, of which one is a part, and one pursues it and enjoys it as part of that whole." (Berquist, "Common Good and Private Good")

The Common Good

While the selfish pursuit of common goods is nonsensical, the solitary pursuit is futile. Like private goods, their acquisition requires the coordinated efforts of society—but even more so. Social harmony is the *sine qua non* of man's perfectibility. It offers him common goods hitherto inaccessible. And the more orderly the society, the more easily accessible they become. So this peaceful state of affairs is itself a good, and a good embracing all others. It is uniquely common, as it is immediately shared with every member of society. In brief, it is *the* common good and ultimate aim of society as such. It is, in fact, what God principally intends in creating man. God, Who is the highest common Good, intends to communicate Himself by means of this common good, this peace, to its aspiring beneficiaries.

Hence the common good is better than any man taken by himself (see Aquinas, *SCG* II, 45). Man is ordered to it, is called to serve it. He must be prepared to neglect his private good—even expose himself to the danger of death—to preserve or increase this universal good. This disposition alone gives him the right relation to society (Aquinas, *De Virtutibus*, 2.2 c).

That said, the common good is not totalitarian. It is not some quasi-individual (like "the nation" or "humanity", considered in the abstract) to whose advantage everyone else is ordered. Such an arrangement would be the common good in name only. To repeat, the true common good orders everyone to his own personal perfection, but a perfection that he can only have in community (Waldstein, "The Good, the Highest Good, and the Common Good").

Authority

In any case, how is the common good engineered in practice? Surely the members of the community in question must agree to a set of concrete goals and policies. The difficulty: there is no one set way. The common good can be achieved in a variety of ways. All practical matters “are surrounded with contingencies that make it impossible to demonstrate the necessity of any given prudential judgment” (McMorrow, “Authority”, *NCE*). St. Thomas says that even the good angels can honestly disagree on these matters (*ST I*, q. 113, a. 8)!

Unanimity is impossible within this deliberative haze. As a result, because the group process is contentious by nature, authority alone can coordinate the efforts of many. To authority belongs the power to elect a particular path to the common good. Yet whence this power?

All authority is from God (Rom. 13:1). He is the Author of man and his social implications, which summon authority: “the author of a thing is the author also of the thing’s necessary adjuncts” (Grenier, *Thomistic Philosophy*). Human hierarchy, therefore, is not a tragic necessity but is positively authorized from on high.

Whatever the society, authority must rest in a specific, unchallenged party. Only a clear delineation of jurisdiction can abate other claims to rule. These conditions met, any would-be claimant must be willing to submit for the sake of peace. An honest member of society “loves his subordination to the common good of peace. He finds his dignity in obeying his rulers for the sake of a good in which both he and they share” (Waldstein, “Integralism and the Logic of the Cross”).

Opposition

Nevertheless, on occasion, resistance to authority is necessary. For instance, if an authority imperils the common good by disrupting the worship of God, opposing such a self-contradictory manoeuvre helps to reassert peace—that is, true peace. For authority is in function of the common good, and the common good is in function of its divine Guarantor. An authority cannot redefine the terms of society.

Be that as it may, the burden of proof is in favour of authority; the common good demands as much. Disobedience is groundless unless an authority clearly undermines the community’s only path to God—the principles of faith and morality. A subor-

dinate cannot discern this state of emergency within his quibbles over expediency. These may justify his subjective misgivings, but nothing more. And he ought to tread lightly, lest he disguise his bad faith with high-minded justifications. How easily aimless resistance devolves into wholesale rebellion!

The subversive, by rebelling against authority, plays both the misfit and the unwary masochist. He reechoes the battle cry of the Proto-revolutionary, “*Non serviam!*”, and awaits a like fate. Lucifer felt his dignity insulted by the invitation to participate in the common good—a possession not exclusively his (Waldstein, “Integralism and the Logic of the Cross”). He thus asserted himself to spite the divine society, and excommunicated himself in the process. Yet he too could not shake his societal urge. To this day, he recruits others into his rebellion, his own tyrannical pseudo-society.

Every instance of rebellion follows the same playbook: the dissenter, taking up his position, rallies others to his precarious cause. He befriends, then agitates the impressionable, pitting them against authority. Having spurned the cause of unity, the newfound faction attempts to organize, but its disciples’ only bond is an indeterminate hatred of the common good. They continue on, groping about for societal goods they have long since renounced. Inevitably, the increasingly desperate faction unravels. It disintegrates into smaller factions *in perpetuum* until its adherents are indissolubly alone for eternity.

So goes the destiny of self-sufficiency. ◆

Palm Sunday



EASTER CRAFTS, CHOCOLATE EGGS AND CAKES

For sale after Mass

Fundraising for St. Michael's School

Christ's Thirst for the Cross

Most of us have often wondered at the implacable justice of God who required the death of His only begotten Son, Jesus Christ, in payment for the sins of mankind. How does this tally with the idea of God, our loving and forgiving Father?

St. Thomas tells us that God loved Christ not only more than the whole human race, but more than the entire created universe! God thus willed for Jesus a greater good than He wills for any creature, by giving Him a name "above all names."

Christ, God-incarnate, was both Son of God and Son of Man. He united in His divine Person both divine and human natures. He was true God and true man.

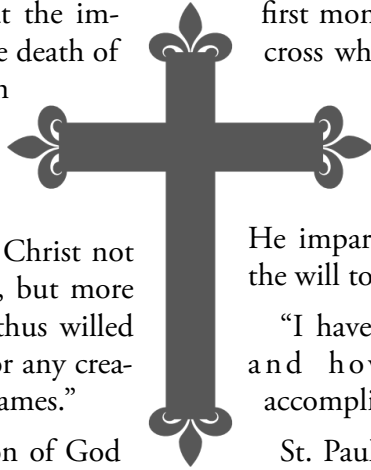
As man, Christ was destined by His heavenly Father to the highest destiny: to sit at the right hand of the Father, to judge the living and the dead. Yet, Christ as man had first to earn such august elevation. It is as if the human nature that He assumed had to be made worthy to share in the glory of Christ's divinity, more so because Christ, although sinless, was nevertheless the new Adam, the leader, and representative of a sinful race.

Our heavenly Father, therefore, imparted to His only begotten Son the mission of redeeming mankind and conquering forever Satan and sin. The chosen instrument whereby Christ would accomplish His mission was the cross and all the suffering and terror that comes with it. How else would we understand God's great love for us and His horror of sin?

From the first instant of its creation and union with the body formed of Mary's virginal womb, the holy soul of Christ received a fullness of grace in proportion to its closeness to God. Christ's soul was united to the Word of God through the hypostatic union, and no tighter or closer union can be conceived. Christ's plenitude of grace is such, therefore, that our Lady's becomes insignificant in comparison.

Now, all grace given to man draws man into union with God by illuminating his mind and strengthening the will, so that in all things, he sees and operates according to God's will, and exclaims with St. Paul: "I live, now not I, but Christ liveth in me." (Gal.2:20)

The fullness of grace in Christ, therefore, molded His human mind and will into a perfect understanding and perfect submission to His Father's plan and purpose for mankind. Theologians teach that as soon as Christ received the plenitude of grace (at the very



first moment of His existence), He was drawn to the cross which was the chosen means of accomplishing His Father's plan for mankind. St. Thomas

Aquinas says that God the Father did indeed deliver up Christ to the passion, in the sense that by the infusion of charity that He imparted to Christ's soul, He inspired Him with the will to suffer for us. (III, q.47, a.3)

"I have a baptism wherewith I am to be baptized: and how am I straightened until it be accomplished?" (Lk. 12,50)

St. Paul tells us: "Wherefore when He cometh into the world, He saith: Sacrifice and oblation Thou wouldest not: but a body Thou hast fitted to Me: Holocausts for sin did not please Thee. Then said I: Behold I come: in the head of the book it is written of Me: that I should do Thy will, O God." (Heb.10:5-7)

Christ's fullness of grace urges Him toward the end of His redemptive mission. Even the indescribable anguish before the impending horrors of the cross could not weaken Christ's desire to satisfy the will of His Father and the needs of His beloved people, mankind. Grace urged Christ with vehemence to the fulfillment of His mission of priest and victim. At the last, He will breathe a sigh of relief and triumph: *Consummatum est*.

Our Lord's thought and desires were, therefore, ever turning to His impending sacrifice. "I am the Good Shepherd.... As the Father knoweth Me, and I know the Father; and I lay down My life for My sheep.... This commandment I have received from My Father." (Jo. 10:14-18) Our Lord knows that His sacrifice involved being nailed to a cross: "And I, if I be lifted up from the earth, will draw all things to Myself. (Jn.12:32) St. John tells us that Christ is here signifying by what death He was to die. Thus our Lord admonishes us: "If any man will come after Me, let Him deny himself and take up his cross daily and follow Me." (Lk.9:23)

Our Lord's body and soul were perfectly fashioned and perfectly sanctified in view of the redemption of mankind, which, by divine decree, embraced the cross and all that went with it. God the Son assumed human nature in order to offer it up as priest and victim for the sins of the world. The fullness of grace in His soul (of which we have all received) disposed Him for the perfect accomplishment of His mission and acted as a magnet, drawing Him to the cross and making Him desire it ardently for our salvation. 🐣

The Weight of the Cross

Fr. Louis Chardon, a Dominican theologian of the 17th century, writes in his book *The Cross of Jesus* that the fullness of grace in Christ does not simply incline Him to the cross, but also acts as the principle of two forces or weights, which pull our Lord in contrary directions.

On the one hand, the fullness of grace in our Lord is the happy consequence of the union of His human nature with the divine. Included in those graces is that of the beatific vision. Through His union with the uncreated Word of God, our Lord enjoyed in His humanity the vision of God's essence.

On the other hand, the fullness of grace in our Lord, as previously described, acted as a magnet, drawing Him to the cross and making Him desire it ardently for our salvation. The same grace that brought our Lord so much joy also brought Him in contact with the horrors of sin, rebellion, suffering, and death.

Fr. Chardon describes these two forces that pull our Lord in opposite directions as a "double excess", which transformed our Lord's life into one great and continuous martyrdom. On one side the weight of His glory raised Him up to joyous communion with God. On the other side, the weight of the cross pressed Him down in merciless anticipation of pending guilt and suffering.

Far from alleviating the burden, our Lord's divinity actually made the accomplishment of His mission more difficult. Full of grace, Christ revels in the eternal joy of the elect. He is the happiest man alive, full of vitality and love. Yet the same grace pushes Him to renounce beatific joy and embrace, instead, the most efficient means of accomplishing God's will in our regard, which is the pain and sorrow of His passion.

Christ's transfiguration on Mount Tabor illustrates this double excess. His face shone as the sun, and His garments became white as snow. Christ's humanity, bathed in the grace of hypostatic union, was, as it were, ravished by His divinity and vibrated with emotion and ecstasy, just like the spouse who tastes for the first time the delights of the nuptial chamber.

Yet, all the while Christ spoke with Moses and Elias of His pending passion. He then pulled Himself away from His manifest glory and descended the mountain, His face turned toward Calvary. He would not allow His spirit to rest in the joy of divine union. By sheer force of love, He preferred the pain of the cross to the joy of the beatific vision. Christ loved the cross more than He loved the vision of God.

Such preference, the consequence of the plenitude of grace in our Lord, became in itself another source of sorrow. Our Lord knows only too well what He must give up in exchange for the cross. He is the image of the Father, the splendor of His glory, and the reflection of His majesty, and because of this, He must offer Himself up to pain and death. God must die because man has sinned. Our Lord feels the infinite injustice of this necessity with the full force of His divine soul. And yet grace inclines Him to follow the path traced by His Father.

The perfection of Christ's humanity made him dread the pending pain and anguish that He would experience. His sensitivity to fear, affliction, sadness, and anxiety were tantamount. Our Lord was like a mother awaiting a painful childbirth, to whom the doctors announce that the child will be stillborn. Thus, the moment of our Lord's deliverance will be none other than His death.

That death might come to a humanity united to the divinity and vivified by a beatified soul is a calamity without description. Our Lord's last agony was the most terrible experienced in human history. His soul clung to His body, and both belonged to the uncreated Word. The separation of one from the other implied more torment than any and every death before and since. Was not our Lord's life worth more than the lives of every member of the human race put together? And yet He was to deliver up this life in pain and sorrow.

Why such considerations? Fr. Chardon writes: *"A reverential consideration of Christ's energetic and insatiable longing for the cross gives us a great deal of light on His disposition of crosses among those souls who belong to Him by the bonds of grace. . . . We understand, too, that the more closely souls are united to His spirit, the greater the obligation they contract to suffer. . . . It would be a disorder in grace and against the laws of love for delicately bred members to be united to a head pierced with thorns. . . . The same grace that has its universal source in Christ sanctifies His members. His grace as head is communicated to Him for the purpose of His office. Consequently, He contracted the loving obligation to suffer. Of necessity, then, grace produces the same propensity in predestined souls."*

Our Lady, too, was full of grace. Her suffering, in union with her Son, was sufficient to redeem the human race. May she help us to embrace our portion of the cross that comes with the grace of baptism. ♣

WEEKLY CONFESSIONS

- Saturday: 11:00
- 1st Friday during Holy Hour
- Sunday before Masses

BENEDICTION & ROSARY

Sunday 18:00

CHAPEL CLEANING - VOLUNTEERS NEEDED.**SATURDAYS - 2:30 PM****SPRING CLEAN FOR EASTER****WED. 17TH APRIL 10:00 AM**

✠ Holy Triduum ✠

APRIL 18: HOLY THURSDAY

- 9:00 a.m. Tenebrae
 6:00 p.m. Confessions
 7:00 p.m. Sung Mass and Adoration until midnight.

APRIL 19: GOOD FRIDAY

Fasting and Abstinence

- 9:00 a.m. Tenebrae
 1:00 p.m. Confessions
 2:00 p.m. Stations of the Cross
 3:00 p.m. Mass of the Pre-Sanctified

APRIL 20: HOLY SATURDAY

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

APRIL 21: EASTER SUNDAY

- 9:00 a.m. Sung Mass

	Liturgical Calendar April 2019	<u>SMS</u>
1	Feria of Lent	7:15
2	Feria of Lent	7:15
3	Feria of Lent	7:15
4	Feria of Lent	7:15
5	Feria of Lent - 1st Fri - Holy Hour 6:00 PM	7:15 / 19:00
6	Feria of Lent - 1st Saturday	7:30 / 12:00
7	Passion Sunday	7:30 Low
		9:00 Low
		18:00 Benediction
8	Monday of Passion Week	7:15
9	Tuesday of Passion Week	7:15
10	Wednesday of Passion Week	7:15
11	Thursday of Passion Week	7:15
12	OL of Compassion Holy Hour 6:00 PM	7:15 / 19:00
13	Saturday of Passion Week	7:30 / 12:00
14	Palm Sunday Procession + Mass	7:30 Low
		9:00 Sung
		18:00 Benediction
15	Monday in Holy Week	7:15 / 19:00
16	Tuesday in Holy Week	7:15 / 19:00
17	Wednesday in Holy Week	7:15 / 19:00
18	Holy Thursday	See schedule
19	Good Friday Day of Fasting	See schedule
20	Holy Saturday	See schedule
21	EASTER SUNDAY	7:30 Low
		9:00 Sung
		18:00 Benediction
22	Easter Monday	8:00 / 12:00
23	Easter Tuesday	8:00
24	Easter Wednesday	8:00
25	Easter Thursday	7:15
26	Easter Friday	7:15
27	Easter Saturday	7:30 / 12:00
28	Low Sunday	7:30 Low
		9:00 Low
		18:00 Benediction
29	St. Peter of Verona, Martyr	7:15
30	St. Catherine of Siena, Virgin	7:15
1st	St. Joseph the Workman	7:15 / 19:00

Holy Week Preparations

We are looking for some kind volunteers to help with Holy Week preparations:

- Clean the dining hall floor and prepare for altar of repose.
- Set up altar of repose
- Prepare flowers for altar of repose
- Wash altar cloths
- Wash altar linens
- Shine candelabra



Rosary for St. Michael's School

Thanks to parents' initiative, the holy rosary will be recited between Masses each Sunday for the protection and welfare of St. Michael's School. This extra spiritual help comes at a time when State intervention seeks to erode the fundamental parental right to their children's education.

Evening benediction and rosary will continue as usual.