



THE ARCHANGEL

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No.73

May 2024

Readiness

The month of May is dedicated to our Lady, Mother of God. Whereas Her Son, Jesus, may seem distant and inaccessible by virtue of His divinity, Mary is closer to us because she is one of us, a daughter of Adam, a wife and a mother. Her example is, in some ways, easier to admire and more relevant to our daily lives.

Our Lady was the model of every virtue. Filled with grace from the first moment of her existence, her every thought and action was guided and informed by the divine life of grace and, therefore, holy and meritorious. Theologians say that her merits surpass to an almost infinite degree the sum of merits accumulated by the members of the Mystical Body as a whole. Her sanctity is so great that she is called the « worthy » Mother of God.

Mary's holiness stemmed not only from the graces of her Immaculate Conception, but also from her constant receptivity to every grace that was given to her during the course of her life. Her life was one great symphony of grace: God showered her with His blessings innumerable and she maintained an open heart, ready to receive all, even those that would pierce her heart and cause her pain and sorrow.

Our Lady's was the perfect life. It was not one that was free from frustration, pain and anxiety - in a world of sin, this is no longer possible - but, rather, a life completely and utterly devoted to the accomplishment of God's will. Mary's *fiat* to the archangel Gabriel was the spontaneous echo of a life surrendered long before.

In such conditions of availability and self-offering, our Lady's growth in holiness was unstoppable. The divine life within her went from strength to strength, thus making her not only the worthy Mother of God but also His invaluable helper in His great work of redemption. We owe our salvation as much to Mary as we do to Christ by virtue of Her participation with Him in the plan of redemption.

Our own quest for holiness must follow the same pattern. Sanctity is the result of grace, and grace is God's reaction to a soul open to His divine will. Such openness implies self-surrender and a readiness to live the life He wishes for us, with all its twists and turns, highs and lows, joys and sorrows. When Mary declared her fiat, she was over-shadowed by the Holy Ghost and conceived our Lord in her womb. And Scripture tells us that from within her womb, Christ echoed her fiat with the words: « Behold I come: in the head of the book it is written of me: that I should do thy will, O God. » (Heb. 10:7, quoting Ps.39). Two instances of self-offering that saved the world.

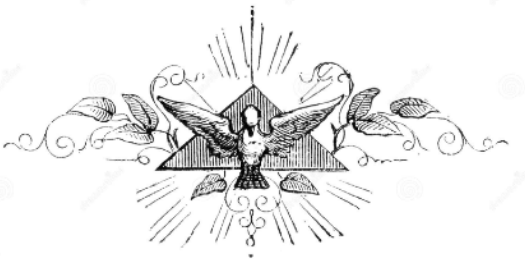
If we are to honour Mary, we must emulate her willingness and eagerness to give ourselves over to God's will with similar generosity. Marian piety is expressed through devotions such as the rosary, the scapular, the five First Saturdays, but at its core it is made up of two simple and, yet, mighty words: *fiat mihi*. Only those with a true devotion to the heavenly Mother are able to speak these words with honesty and readiness.

Fortified by such sentiments, we will be able to endure the vicissitudes of life lived in a world marred by sin. We will be ready to embrace the sacrifices incumbent on souls marked with the seal of baptism. Like our Lady, we will never seek to settle in this world. We will be happy to live a life inspired by Christ's preaching, in particular when He tells us that in order to follow Him, we must be prepared to « sell all we have ». (Mat. 19:21) More challenging still : « He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. » Thus did our Lady surrender her Son to the cross because God so willed it.

If only we could impress upon our children our readiness to emulate Mary as she prays daily: « Be it done unto me according to thy word. » Their salvation depends on it.

Fr John Brucciani, Prior

Come Holy Ghost



Pentecost is a time to reflect on the great difference between the Old and New Testaments. The Old Testament was a covenant that promised God's protection and blessing in exchange for fidelity to the 10 commandments and the Law of Moses. The Mosaic Law was God's means of keeping His people separate and different from the world given over to idolatry and sin. The New and Eternal Testament is a covenant of infinitely greater worth. By it we behold the glory of the Lord with open face, and we are transformed into the same image from glory to glory, as by the Spirit of the Lord (2 Cor 3:18). This transformation is the work of the Holy Ghost, the Paraclete, who comes to us and resides in us, making us worthy participants in God's beatitude.

Through the death, resurrection, and ascension of our Lord Jesus Christ, we have been relieved of the terrible burden of original and personal sin. Christ has made us clean and ready to receive the definitive testimony and seal of God's infinite love. Having purchased us at a great price, God now wishes to take full possession of us and to own us so completely that we become one with Him, sharing in His infinite beatitude. This oneness is accomplished through the mission or sending of the Holy Spirit to the soul, and the consequent indwelling of the Holy Spirit in the soul as in a tabernacle of divine making.

God's Presence in His Creatures

Our catechism teaches us that God is present in every creature by His creative and sustaining power. He both creates and maintains in existence every creature, from the speck of dust to the mightiest angel. Nothing escapes God's sustaining action. As the cause is present in the effect it produces, and remains present as long as the effect is active, so God is present in His creation. Were God to withdraw His presence from a creature, the creature would not simply die but cease to exist. God's creative and conserving power therefore renders Him present to all of creation, even to the damned in hell.

Furthermore, God's abiding presence in creatures (in the sense just explained) admits degrees. It varies according to the creature's perfection. God is more

present and active in a living flower than He is in an inanimate rock. His presence intensifies when we come to the animal world, and more so when we speak of the spiritual world of angels and men.

Now, man is endowed with the spiritual faculty of knowing and loving. He is a rational being. St. Thomas Aquinas tells us that in rational beings, because of their powers of knowing and loving, God can become present in them in another and special way. He is not present simply by His creative and sustaining power and activity, as in the rest of creation, but in a way that is unique to rational creatures. In these: "God is present as an object known and loved is present in the being that knows and loves the object, i.e. as a thing known in the knower and a thing loved in the lover." (I-Qu.43, art.3)

We are now on the threshold of the magnificent revelation and accomplishment of the New Testament. It is easy to understand how something known is in the knower, and something loved is in the lover. A thing known is present in us by means of an idea or concept through which we connect with the thing itself. A person loved is present in us so much so that we sometimes become intoxicated by the sweetness of love reciprocated. Is not the beloved in the heart of every lover?

God's Special Presence in the Souls of the Just

St. Thomas continues: "Because a creature endowed with intelligence can, in the exercise of its activities of knowing and loving, attain to and gain God Himself in the reality of His own nature and personality, it follows that instead of saying that God is in such beings, we say rather that He dwells in them as in His temple." (I-Qu.43, art.3) St. Thomas speaks here of the supernatural knowledge and love of God that comes to us through grace and the infused theological virtues of faith and charity. These virtues elevate and empower our minds and hearts so that they are able to elicit acts above the ordinary course of nature. By them our knowledge and our love is able to reach into the very heart of the Godhead.

Now, when we know and love an ordinary person, he becomes present to us by thought and affection. But with God it is different. **When we know and love God, He becomes present to us not only in thought and affection, but verily, really and truly,**

or, in theological terms, substantially. This is because by the supernatural knowledge and the supernatural love we have of God (that comes of knowing Him through faith and charity), we share in the knowledge and the love God has of Himself. And the knowledge and love God has of Himself, is God Himself, for His self-knowledge is the Divine Word, and His self-love is the Holy Spirit. Thus, by knowing and loving God as He is in Himself, through infused faith and charity, “we attain to and gain God Himself in the reality of His own nature and personality” and it follows that God dwells in us as in His temple.

This explanation falls flat in the face of the otherwise incredible truth (were it not revealed to us by our Lord) that God comes to us and dwells within us substantially by the supernatural knowledge and love we have of Him. It is the primary effect of supernatural grace that empowers us to reach out, attain to, and lay personal claim to God as our own Divine Guest who resides in our soul. “If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and make Our abode with him.” (Jo.14:23) St. Elizabeth of the Trinity concludes simply: “The Father is in you; the Son is in you; the Holy Spirit is in you.”

The Effect of Sanctifying Grace

It is important to distinguish between the different forms of knowledge and love that man exercises in regard to the divine. A pagan philosopher, through the natural exercise of his intelligence, is able to conclude that God exists, and that He is all-good, almighty, and the first cause and last end of all things. The philosopher thus knows God, but his knowledge is of a purely natural kind and comes from a study of nature which postulates a first mover and a first cause. Like Plato, the philosopher may love the one, true God that he sees and hears reflected and echoed throughout creation, but it is a love that, however noble, is purely human. Thus the philosopher’s knowledge and love do not attain to God, but embrace only God as seen and admired in creation. Even to the mightiest of human minds, God remains a hidden God of Whom we know only that He is without defect (perfect) and without limit (omnipotent).

However, if the philosopher comes in contact with divine revelation, and embraces it as indeed coming from God who can neither deceive nor be deceived, his knowledge is elevated above the natural powers of the human mind and rests not in an image or

concept of God as reflected in the created order, but in God Himself. Such knowledge is of an infinitely higher order than knowledge acquired through observation and reasoning. It comes of the mind’s assent to truth revealed by God rather than worked out by the mind itself. The mind rests not with its own idea or understanding of God, but with God Who reveals Himself to us.

Such assent can only come about through the infused virtue of faith that accompanies the gift of sanctifying grace. The soul is ennobled and enabled by the new life it receives, a life that elevates it to the rank of the divine and makes it share in God’s own life. As God, then, is His own life, so too He becomes the life of the soul, by His Holy Spirit that He sends there to dwell and to reign. Along with faith that enables the soul to commune in the very knowledge God has of Himself, the soul receives, in receiving the Holy Spirit, holy love or the gift of charity whereby it loves God to the point of making Him its supreme good. Such love delights God, and provokes in God the same out-pouring of the Holy Spirit. God is to the soul what the soul is to God, and both become intimately present to each other, united in an eternal exchange of knowledge and love. Theologians say that when the soul is elevated to the supernatural life of grace, the Holy Spirit becomes the soul’s life principal, acting upon it in the supernatural sphere just as the soul moves the body in the natural sphere.

Sanctifying grace is thus the key to the indwelling of the Holy Ghost in the soul of the just. Grace is God’s greatest gift to man, and of such worth that it surpasses in value the entire good of all of creation. St. Thomas tells us that the bestowal of grace upon a single soul is an act far superior to the creation of the universe. The world was made to serve as a worthy tabernacle for man. The sanctified soul is made worthy to serve as God’s own tabernacle. In our Lord’s own words: “If you knew the gift of God...” (Jo.4:10)*

CORPUS CHRISTI

Sunday, 2nd June

**9:00 Sung Mass followed by procession
of the Blessed Sacrament.**

PETALS NEEDED.

PLEASE BRING ON THE DAY.



Monday 6th May
May Procession

10:30 Solemn High Mass

Parish picnic

14:30 Procession + Benediction



Retreats, Conferences

**St Saviour's,
Bristol**



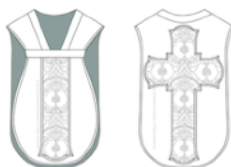
- Jun 3-8: Woman's Ignatian
- Jun 21-23: Priestly Vocations Discernment
- Aug 5-10: Men's Ignatian
- Aug 16-18: YRC Conferences
- Sep 16-21: Woman's Ignatian
- Oct 7-12: Men's Ignatian

We have begun a long awaited project of renovating and replacing old and worn vestments with new creations. Individual vestments and solemn mass sets (matching chasuble, dalmatics, + humeral veil) are needed. Two new violet vestments are already in use, made by a parishioner, using the finest fabrics available (£250/m). Only the finest is good enough for Holy Mass.

Work is underway for a third vestment in white silk with coloured inlay. We then plan a new solemn white set which will be the one of the most beautiful and subtle you will ever see.

We also plan to purchase less expensive dalmatics to go with chasubles that we already have, thus saving on time and expense (violet and green dalmatics are so rarely used.)

If you would like to participate in this worthy project, please mark your donations « For new vestments ».



Liturgical Calendar - May 2024
Confessions before Saturday and Sunday
Masses & during 1st Friday Holy Hour.

1	St. Joseph the Workman	7:15 / 19:00
2	St. Athanasius, Bishop, Confessor & Doctor	7:15
3	Finding of the Cross 1st Fri. Holy Hour 6pm	7:15 / 19:00
4	St. Monica, Widow 1st Sat.	7:30 / 12:00
5	Fifth Sunday after Easter	7:30, 9:00
	<i>2nd Collection for Vocations</i>	18:00 Benediction
6	St. John Before the Latin Gate	7:30/10:30
	May Procession + Benediction 14:30	
7	St. Stanislaus, Bishop & Martyr, Rogations	7:15
8	Vigil of the Ascension, Rogations	7:15
9	The Ascension of the Lord (Holy Day)	7:15 / 19:00
10	St. Antoninus, Bishop & Confessor	7:15
11	Ss Philip & James, Apostles	7:30 / 12:00
12	Sunday after the Ascension	7:30, 9:00
		18:00 Benediction
13	St. Robert Bellarmine, Bp, Conf & Dr	7:15
14	Feria after Ascension	7:15
15	St. Jean Baptiste de la Salle, Conf	7:15
16	St. Ubald, Bishop & Confessor	7:15
17	St. Paschal Baylon, Confessor	7:15
18	Vigil of Pentecost	7:30 / 12:00
19	Pentecost Sunday	7:30, 9:00
		18:00 Benediction
20	Octave of Pentecost	7:15
21	Octave of Pentecost	7:15
22	Ember Wednesday of Pentecost	7:15
23	Octave of Pentecost	7:15
24	Ember Friday of Pentecost	7:15
25	Ember Saturday of Pentecost	7:30 / 12:00
26	Trinity Sunday	7:30, 9:00
27		18:00 Benediction
27	St. Bede the Venerable, Conf & Dr	7:30
28	St. Augustine of Canterbury, Bp & Conf	7:30
29	St. Mary Magdalene de Pazzi, Virgin	7:30
30	Corpus Christi	7:30 / 19:00
31	The Queenship of Mary	7:30

SUNDAY COLLECTION - Set up your standing order Ref. « Sunday coll. »

Account name:
BURGHCLERE PRIORY
Society of St Pius X
Sort Code: 16-26-18
Account number: 10191331



Remember: GIFT AID!



1st June 2024

**FAMILY
CEILIDH**

**ECCHINSWELL VILLAGE HALL,
5 - 9PM**

(Bookings open 5th May)