



# THE ARCHANGEL

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June 2024

## Nos Credidimus Caritati

The month of June is dedicated to the Sacred Heart of Jesus. When our Lord appeared to St Margaret Mary Alacoque in 1673, He revealed to her « the marvels of His Love and the inexplicable secrets of His Sacred Heart. » Our Lord then said to St Margaret Mary: « "My Divine Heart is so inflamed with love for men (...) that, being unable any longer to contain within Itself the flames of Its burning charity, It must needs spread them abroad, and manifest Itself to them (mankind) in order to enrich them with the precious graces of sanctification and salvation necessary to withdraw them from the abyss of perdition. »

Our Lord's most Sacred Heart is thus the emblem and manifestation of His burning love for souls. According to St Margaret Mary's testimony, it is a love of excess which He feels more than all that He suffered during His Passion. Our Lord complained : « If only men would make Me some return for My Love, I should think but little of all I have done for them and would wish, were it possible, to suffer still more. » Alas, our only return is « ingratitude and contempt ».

In his Epistle to the Ephesians, St Paul outlines the tenor of his mission to the Gentiles. He was tasked to reveal to them the unsearchable riches of Christ, and help them comprehend the breadth, length, height, and depth of Christ's love for us. Thus they would be filled unto all the fulness of God, that is, attain to the holiness to which baptism calls us.

According to St Paul, therefore, the comprehension of Christ's love is the highest form of knowledge and understanding that we can acquire. It forms the essence of the beatific vision whereby the soul is inebriated with the vision of God's charity - the love exchanged between the three Divine Persons from which flows that charity which is diffused into our hearts and by which we are able to cry Abba, Father! The beatific vision is the ultimate discovery and realisation of our kinship with God through grace. Our gratitude and joy will be so complete that eternity will seem too short a time to fully enjoy. Every aspiration and desire of the soul will be fulfilled and we will repose in the permanent possession of God's embrace.

Devotion to the Sacred Heart of Jesus is a privileged means of entering into a deeper understanding of God's love for us. He chose to reveal His Heart to us at a time when charity had begun to grow cold. Protestantism and Jansenism had established themselves in Catholic Europe. Men had replaced the millennial notion of Christ, our loving Saviour, Redeemer and Friend with the sombre God of the Old Testament, Sovereign Judge and Lawgiver who satisfies the requirements of His justice by visiting His anger upon Christ. According to the new theories, God desires not so much to be loved as a friend but to be obeyed as a Master, with fear and trembling. Puritanism is a cold, heartless religion.

If we wish to cultivate and increase the life of grace first received at baptism, we must frequently meditate on the mystery of God's love for us. It is a love that caused the incarnation of the second Divine Person. It is a love that sacrifices all, even the dignity of divine Sonship, for its beloved. There is nothing that God will not do to save our souls.

If we are not too superficial or hardened, we cannot but respond in like manner. Every grace that our Lady obtains for us has, ultimately, but one purpose: that we give our lives to God as He gave His life to us. Only then will we begin to enter into the mystery of Christ's Sacred Heart. Unless we do so, our faith will never flourish. It will never become vigorous enough to embrace God's will with all the sacrifices that it entails.

Let us seek to remedy the contempt and ingratitude of so many souls towards God's love by freely offering our lives to Him, that He may do with us what He will. This is the essence of devotion to the Sacred Heart of Jesus. If families cultivate a deep, family devotion to the Sacred Heart, undoubtedly we will see vocations reappear. The pursuit of a vocation is, after all, the natural response of a soul that truly believes in God's love. Hence Archbishop Lefebvre, our founder, chose as his episcopal motto:

*Et nos credidimus caritati - And we believe in love*

*Fr John Brucciani, Prior*

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# Lust, Purity, Sacrifice

The acute shortage of vocations to the priesthood and religious life haunts those who understand the value of the Holy Sacrifice of the Mass and its place in the spiritual life of the Church. The Mass is to the Mystical Body what the heart is to the body. The heart propels the body, imparting life and vigour to all its members. When the heart slows and its action becomes isolated and irregular, the body weakens. It loses its energy and vigour and experiences fatigue and lassitude. The organs malfunction and ...

It is small wonder that, at a time when priests are few and Holy Mass is rare, the Mystical Body of Christ experiences decline. The flow of grace is weak and irregular and souls become starved. Many fall away. Others become limp and listless, dragging their feet and contenting themselves with a child's portion of service and prayer. Acedia is to the soul what premature old age is to the body.

A spiritually starved organism struggles to keep infection at bay. Impurity has always been a deadly virus to the soul, but today it has taken on a strength never seen before. Lust and impurity permeate every aspect of our lives, and our wills, no longer irrigated by a strong blood flow of grace, struggle to resist temptation.

There is no doubt that impurity is the chief destroyer of vocations. Once a candidate has contracted a habit of impurity, he or she is unable to pursue a life of frequent contact with the sacraments for fear of sacrilege. The sheer volume of sexual content available for consumption and the ease whereby it may be obtained means that many souls succumb to their base instincts.

When confronted with sexual addiction, confessors will insist on certain preliminaries to absolution. Souls must fly the occasion of sin. They must use technical devices sparingly, avoiding, where possible, those that give easy and secretive access to impure material. They should work and recreate in public spaces, set up filters and agree to some degree of accountability to another person. Indeed, these rules apply to all of us. Woe to the parent whose child is able to explore places of vice through unmonitored devices: « It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalise one of these little ones. » (Luke 17:2) One allows not by way of permission, but by lack of supervision.

However, the most sophisticated safeguards against impurity can only serve as a prop to purity. They do not cure a soul of sexual addiction. Addiction is a serious illness which takes time to cure. Treatment is necessary which will only be

successful if carried out over time and with determined regularity.

The virtue of purity should not be equated to the absence of impurity. Rather, it is the off-shoot of a more generic virtue, chastity, which develops and is maintained only in certain conditions. Briefly put, chastity may only be acquired through holiness.

Too often, souls will focus on avoiding occasions of impurity while missing the bigger picture. The bigger picture is growth in Christ or holiness. Only a sustained desire and effort at real holiness can undermine and eventually eradicate sexual addiction.

The great error of many souls is mediocrity. We wish to save our souls but we do so in a negative fashion. We tell ourselves and we teach our children that we must avoid this and be wary of that, that we should have frequent recourse to confession and keep good company. We believe that such resolutions will safeguard us against the onslaught of temptation and sin.

Christ did not conquer sin by merely avoiding it. His triumph was not in flight but in self-renunciation. Satan had no hold on Him because His will was irrevocably fixed on the will of His heavenly Father: « 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)

These words should echo in every baptised soul. They make up the principal ingredient of holiness: self-offering. They flow from the deep understanding that our lives are not our own but God's. We have been enrolled in His service and henceforth His will dictates our own.

This is what we must believe and put into practice. New vocations will arise only where there is chastity and chastity comes only with holiness. We may conclude, therefore, that the fundamental cause of impurity and the consequent loss of vocations lies in the weakness in the spiritual life. Personal sanctity is the only remedy for change.

We readily point to the doctrinal and liturgical revolution of recent decades as the principal cause of priestly penury and apostasy in the Catholic Church. And yet, graced as we are with the traditional forms of belief and worship, we too suffer from apostasy and priestly penury. Except for an hour or two on a Sunday, our lives are indistinguishable from those who do not believe in the primacy of divine grace, on which our minds should forever be focused.

Today is an age of saints. Saints are those who love the cross and never seek to evade it or accommodate its demands to personnel preference. « He that taketh not up his cross, and followeth me,

is not worthy of me. » (Matt. 10:38) Saints do not merely carry their cross, but they follow Christ as He carries His. Where? To a place of sacrifice. Sacrifice is His goal, His weapon and His victory. Only in sacrifice is there to be found holiness, from which chastity and vocations will flow. ❧

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## Vocation initiatives

**O**ur Lord told us to « *Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.* » (Mt.9:38) New vocations depend on prayer. We propose, therefore, to establish a dedicated moment of prayer by a dedicated portion of the parish, namely, **fathers of families**.

On the first Sunday of each month, in addition to the second collection for seminaries, all fathers and grandfathers are invited, at the end of mass, to present themselves at the communion rail and to pray together as follows:

*Ant. Why stand ye all the day idle, go ye into my vineyard?*

*V. Ask the Lord of the harvest.*

*R. That He send labourers into his vineyard.*

### **Let us pray**

**O** God, who desireth not the death of the sinner, but rather that he be converted and live; through the intercession of blessed Mary ever Virgin and of all the saints, grant us labourers for thy Church, to spend and consume themselves for souls in union with Christ the Sovereign High Priest. Through the same Jesus Christ, our Lord.

**T**hrough the sacred mysteries of redemption, send, O Lord, labourers into thy harvest, and spare thy people. Eternal Word incarnate, Redeemer of the human race, convert all souls to thyself, since for them Thou wast obedient even to the death of the Cross. To this end, raise up vocations in our youth and give them the strength of will to pursue and persevere in their calling.

**H**oly Spirit, Fount of wisdom and divine love, impart Your knowledge, understanding, and counsel to our youth, that they may know the vocation wherein they can

*best serve God. Give them the courage and strength to follow God's holy will. Guide their uncertain steps, strengthen their resolutions, shield their chastity, fashion their minds, conquer their hearts, and lead them to the vineyard where they may labour and love in God's holy service.*

**Q**ueen of the Apostles, guide parents in the exercise of their duties, that our families may become fertile ground where priestly and religious vocations may form and grow. We consecrate to you our children, that they may choose their state of life wisely and give themselves, if it be God's will, to the Church and to souls.

*O Mary, conceived without sin,  
pray for us who have recourse to thee.*

*Mother of the Sovereign High Priest,  
grant us holy priests.*

*Queen of the clergy, pray for us.*

**A**dditionally, **holy cards are available in the repository** (for free) for all children and youngsters to encourage them to ask God's guidance as they prepare to choose their state in life. The prayer card reads as follows:

### PRAYER TO CHOOSE WISELY MY STATE IN LIFE

**O** my God, Thou who art the God of wisdom and good counsel, who reads in my heart a sincere desire to please Thee alone and to choose the state of life in conformity with Thy holy will ; by the intercession of the most holy Virgin, my Mother, and of my Patron Saints, grant me the grace to know what state of life I ought to choose, and to embrace it when known, so that I seek only to increase Thy glory, to work out my salvation and to deserve the heavenly reward which Thou hast promised to those who do Thy holy will. Amen.

*(300 Days, Pius X, May 6, 1905)*

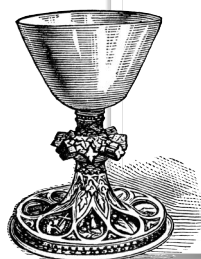
*O Lord, grant us priests.*

*O Lord, grant us holy priests.*

*O Lord, grant us many holy priests.*

*O Lord, grant us many religious vocations.*

*St Pius X, pray for us.*





St Michael's School

29<sup>th</sup> June - SS Peter & Paul

(Holy Day)

**S**olemn  
High Mass  
10:30

**S**ummer  
Fair  
12:00

*BBQ, Refreshments*

*Cake Competition (adults & children)*

*Fun, Games,*

*Raffle*

*Cadet Parade*

*Volunteers Needed*  
[pta@sanctusmichael.com](mailto:pta@sanctusmichael.com)

*A wonderful family day out!*

## Notice for Children

Dear children, congratulations to those who have successfully achieved *Potty Training, Level 1*. We are proud of you.

*Level 2 Potty Training* requires you not only to carry out your duties in the appropriate setting, **but also at the appropriate time**, in particular before visiting persons and places where it would be untimely or rude or difficult to practise your newly acquired skills.

The Holy Sacrifice of the Mass during which we adore our Saviour and Redeemer as He offers Himself to His heavenly Father in reparation for our sins is not the right moment to think of visiting the toilet. Out of respect for Jesus, you should only attend to your toilet duties before or after mass. You are advised to choose both options if the sermon is unduly long.

In order to evaluate if you are ready to attempt the Level 2 Potty Training certification, try watching a cartoon or film at home and see if you are able to sit tight until the end. If so, then you most certainly at Level 2 standard.

*Training tip:* ask your parents to remind you before mass if you need to visit the beautiful new toilet block. Ask them to insist and to test your resolve by taking you there anyway. We sometimes think we don't want to go, but quite soon afterwards we realise that nature sometimes plays tricks on us and we need to go.

Don't worry, accidents can happen. We have specially designed the church floor to withstand all sorts of spillages and we have a cleaning cupboard packed with mops and buckets to make the evidence of any accident disappear in a jiffy. So, be warned - if you are unwilling to pass Level 2, everyone will know about it.

NB. You won't be able to make your First Holy Communion if you have not passed Level 2.

All our pupils have passed Level 2. At the weekly school mass, no child ever needs to visit the WC. We are proud of them.

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

1	St. Angela Merici, Virgin	1st Sat.	7:30/12:00
2	<b>Second Sunday after Pentecost</b>		7:30, 9:00
	Procession Blessed Sacrament		10:15
	<i>2nd Collection for Vocations</i>		No Benediction
3	Feria		7:15
4	St. Francis Caracciolo, Confessor		7:15
5	St. Boniface, Bishop & Martyr		7:15
6	St. Norbert, Bishop & Confessor		7:15
7	<b>Sacred Heart of Jesus - Holy H 18h</b>		7:15 / 19:00
8	Saturday of Our Lady		7:30/12:00
9	<b>Third Sunday after Pentecost</b>		7:30, 9:00
			18:00 Benediction
10	St. Margaret of Scotland		7:15
11	St. Barnabas, Apostle		7:15
12	St. John of San Fecundo, Confessor		7:15
13	St. Anthony of Padua, Conf & Dr		7:15
14	St. Basil the Great, Bp, Conf & Dr		7:15
15	Saturday of Our Lady		7:30/12:00
16	<b>Fourth Sunday after Pentecost</b>		7:30, 9:00
			18:00 Benediction
17	St. Gregory Barbarigo, Bp & Conf		7:15
18	St. Ephrem of Syria, Doctor		7:15
19	St. Julia Falconieri, Virgin		7:15
20	St. Jerome Emiliani, Confessor		7:15
21	Feria		7:15
22	St. Paulinus of Nola, Bp & Conf		7:30/12:00
23	<b>Fifth Sunday after Pentecost</b>		7:30, 9:00
			18:00 Benediction
24	<b>Nativity of St. John the Baptist</b>		7:15
25	St. William, Abbot		7:15
26	Ss John and Paul, Martyrs		7:15
27	Our Lady of Perpetual Help		7:15
28	Vigil of Saints Peter and Paul		7:15
29	<b>Ss Peter &amp; Paul, Ap. (Holy Day, Fair)</b>		7:30/ <b>10:30</b>
30	<b>Sixth Sunday after Pentecost</b>		7:30, 9:00
			18:00 Benediction
1	<b>The Precious Blood</b>		7:15 / 19:00

**Sat. 22nd June - 09:00 - 16:00**

**Catholic Bros Work Day**  
**BBQ lunch included.**

**Bring tools + beer.**

Please help us keep up with  
grounds and maintenance.



[Sign up here](#)

