



# THE ARCHANGEL

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

No. 31

July - August 2020

## Teaching & Learning

During the month of July, we held a very successful boys' camp. The young candidates were relieved to stretch their legs after so many weeks cooped up at home. Seminarian Bernard Bevan and his helpers put on a fine display of activities and games which the boys enjoyed immensely. Each evening they left excited and exhausted.

More importantly, the boys were able to receive 45 minutes of catechism each day. They assisted at Holy Mass before lunch and recited the rosary together with the priests and brothers in the evening before returning home.

This sort of timetable constitutes the perfect holiday routine for young boys. Holidays are just an important part of a child's upbringing as the time he spends at school. Just as rhythm and routine structure their time at school, holidays should also include some unavoidable activities that lend structure and purpose to the day.

Two essential activities that should not be neglected are: catechism and communal prayer, usually in the form of the family rosary. Let us talk a little about catechism.

For those who are not fortunate enough to attend a good, Catholic school, the school holidays offer sufficient opportunity to teach and learn about that which we want our children to hold most dear: our Faith. Often, it is want of time and the fear of stubborn opposition that lead us to neglect setting time apart on a regular basis to talk about the truths of our catechism.

Young children are most comfortable with routine. It is, therefore, important to inculcate in them from an early age certain habits that will make them hopefully more malleable as they grow older. Time set apart and dedicated to teaching them the rudiments of Divine Revelation should be as normal to them as sitting down to supper or going to mass on Sundays.

It is sad that many families do not perceive the importance of helping their children cultivate a relationship with our Lord in the same way as they do in regard to relationships with family members and friends. Only special circumstances would induce a parent to avoid a

grandparent's company, and yet so many children are starved of real knowledge and contact with their Lord and Saviour. Too often, their knowledge of Christ does not go beyond a picture or a statue in the home and some vague references to episodes in the Gospel.

The Church has always insisted on the importance of catechism. In the Acts of the Apostles, when complaints were made in regard to the uneven distribution of alms, Saint Peter instituted the order of deacons to administer the material side of the apostolic ministry. He then declared: "But we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6:4) It is very interesting to note that the Apostles viewed their ministry not in terms of the distribution of the sacraments but in preaching and in prayer, without which preaching is useless.

Some years later, in an effort to appease rival factions in the Corinthian community Saint Paul declares: "Christ sent me not to baptize, but to preach the gospel." (1Cor. 1:17) Saint Paul, too, viewed his vocation primarily as passing on the truths of Divine Revelation rather than bringing the sacraments to the people.

The Church, therefore, sees Her principal purpose as a vociferous witness to the great truths of the faith, principally those summed up in the Apostolic Creed. She is a preaching unit and only once she has preached does she sanctify: "Going therefore, **teach** ye all nations; baptizing them." (Mat. 28:19)

A ready application of this momentous command can immediately be made: the parental duty of catechising a child is equal to that of bringing it to the baptismal font. Both go together. One without the other makes no sense.

Why this insistence on teaching and preaching? It is because knowledge is the condition of understanding, which is the condition of love, without which there can be no friendship with Christ and perseverance in the Faith. It is when we see the whole picture that we marvel and fall to our knees.

May our Lady obtain this grace for us all!

**Fr. John Brucciani, Prior**

# The Ripe Old Fruit of Long-Suffering

Fr. R. Hennick

When reason shows that victory is within reach, we attack; when it deems that, for now, attack is useless, we endure. Initiative-taking and endurance, these are the two fundamental expressions of the cardinal virtue of fortitude (courage). Since we cannot summon such effort on command, we need a particularly corporeal virtue to do so. By fortitude, then, we use our emotion of anger as an instrument to get our body prepared to attack or endure.

Psychologists have studied anger extensively, and it is known that the hormone adrenalin is excreted to produce the bodily changes required for anger. Whatever its preconditions, this “fighting spirit” is palpable indeed and needs harnessing. We are all familiar with the stratagems to this purpose, from “assertiveness training” on the one hand to ways of “dealing with stress” on the other (cf. Ashley, *Living the Truth in Love*).

Train we must, but we Catholics are not interested in a mere refinement of behaviour. Our behaviour ought to truly express a supernatural agency, that is, the infused virtues received at baptism and corresponding gifts of the Holy Ghost. Our actions should be rooted in the workings of sanctifying grace. Only then will our behaviour surpass the best of human effort.

As regards fortitude, ours is a supernatural virtue. If it looks materially identical to its natural counterpart, it nevertheless functions on an infinitely higher plane. It feeds on human application, certainly; but its growth consists in cooperation with grace. And proof of mature growth subsists in characteristic behaviour, namely, the fruits of the Holy Ghost. Fr. Royo Marín writes:

When the soul corresponds with docility to the interior movement of the Holy Ghost, it produces acts of exquisite virtue which can be compared to the fruit of a tree. Not all the acts which proceed from grace have the characteristic of fruits, but only those which are mature and exquisite and possess a certain suavity or sweetness (*The Theology of Christian Perfection*).

The particular fruits wrought in our soul from intense acts of the virtue and gift of fortitude are—in St. Paul’s enumeration (Gal. 5:22–23)—patience and long-suffering (sometimes “longanimity”). The two pertain to the endurance aspect of fortitude, which is “certainly the more difficult, and requires the greater courage. Veterans of war often say that life in the trenches or a fox-hole is harder to take than ‘going over the top’ in active combat.” (Ashley) These fruits do differ slightly, however: whereas patience endures by resisting present evils, long-suffering endures on account of the hoped-for good despite its long way off. Thus, animated as it is by hope, long-suffering bolsters patience, for it is much more difficult to resist present evils through seemingly endless want of relief (cf. II-II, q. 136, a. 5).

Whether directly or indirectly, 2020’s quarantine has provoked many responses, anger being a notable one. As we approach a respite, we Catholics ought to take stock of the situation before us. The lockdown is but a precedent teeming with uncomfortable implications. We need no longer imagine a political landscape that demands long-suffering on our part. Therefore, if we have failed to channel our aggression this time around, let us renew our hope in Providence. Our Lord assures us that nothing can snatch us out of the hand of His Father (see Jn. 10:29). Salvation might feel a long way off to us, but by long-suffering we traverse the gap with an eagerness of anticipation. For though this fruit of the Holy Ghost is produced last on the tree of fortitude, we receive it with the fullest enjoyment (cf. John of St. Thomas, *The Gifts of the Holy Spirit*). ❖

## PLEASE DO NOT FORGET YOUR SUNDAY COLLECTION!

Account name: **BURGHCLERE PRIORY**

Sort Code: **16-26-18**

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IBAN: GB41RBOS16261810191331

**Holy Mass continues to be offered for  
the members of the parish every  
Sunday and Holy Day**

# The Assumption of Our Lady

The feast of the Assumption commemorates the spiritual and physical departure of the mother of Jesus Christ from the earth, when both her soul and her body were taken into the presence of God.

Pope Pius XII confirmed the already ancient belief in our Lady's assumption when he defined it formally as a dogma of Catholic faith in 1950. Invoking papal infallibility, the pope proclaimed: "The Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

The Apostolic Constitution "Munificentissimus Deus" (Most Bountiful God), which defined the dogma, explained the doctrine of the Church on the end of our Lady's earthly career and detailed the long-standing traditions by which the Church has celebrated the Assumption throughout its history.

The constitution cites testimonies from the early Church fathers and describes the history of theological research and reflection on the many Biblical passages which are seen as indicating that Mary was assumed into heaven following her death. For example, the fullness of grace ascribed to Mary by the angel Gabriel at the time of the annunciation and the traditional attribution of the passage in Genesis to her ("*I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.*"), each indicate that Mary "was exempted from the fourfold curse that had been laid upon Eve." (e.g. bodily death and corruption)

Also, the commandment to honour one's parents was seen to imply that even our Lord had a duty of care for Mary's body after her death. As Saint Francis de Sales writes: "What son would not bring his mother back to life and would not bring her into paradise after her death if he could?" (cf. #35).

Finally, just as the glorious resurrection of Christ was an essential part and the final sign of his victory of sin and death, it was fitting that the struggle which was shared by Mary, who stood at the foot of the cross as co-redemptrix, should be brought to a close by the glorification of her virginal body in its assumption to heaven. (#

Although the bodily assumption of Mary is not explicitly recorded in Scripture, Catholic tradition identifies her with the "*woman clothed with the sun*" in the 12th chapter of the Apocalypse. The passage calls the woman's appearance "*a great sign*" which "*appeared in heaven,*" indicating that she is the mother of the Messiah and Saviour, having *the moon under her feet, and on her*

*head a crown of twelve stars.*" Accordingly, Catholic iconography of the Western tradition often depicts the Virgin Mary's assumption into heaven in this manner.

Eastern Christians have also traditionally held Mary's assumption into heaven as an essential component of their faith. Pius XII cited several early Byzantine liturgical texts, as well as the eighth-century Arab Christian theologian St. John of Damascus, in his own authoritative definition of her assumption.

"It was fitting," St. John of Damascus wrote in a sermon on the assumption, "that she, who had kept her virginity intact in childbirth, should keep her own body free from all corruption even after death," and "that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles."

In Eastern Christian tradition, the feast of the assumption is typically known as the Dormition (falling asleep) of Mary. Eastern Catholic celebration of the Dormition is preceded by a two-week period of fasting which is similar to Lent. Pius XII mentions this same fasting period as belonging to the traditional patrimony of Western Christians as well.

Pope Pius XII concludes his Apostolic Constitution as follows. The language is delightfully refreshing.

"Since the universal Church, within which dwells the Spirit of Truth who infallibly directs it toward an ever more perfect knowledge of the revealed truths, has expressed its own belief many times over the course of the centuries, and since the bishops of the entire world are almost unanimously petitioning that the truth of the bodily Assumption of the Blessed Virgin Mary into heaven should be defined as a dogma of divine and Catholic faith--this truth which is based on the Sacred Writings, which is thoroughly rooted in the minds of the faithful, which has been approved in ecclesiastical worship from the most remote times, which is completely in harmony with the other revealed truths, and which has been expounded and explained magnificently in the work, the science, and the wisdom of the theologians - we believe that the moment appointed in the plan of divine providence for the solemn proclamation of this outstanding privilege of the Virgin Mary has already arrived." (#42)

"It is forbidden to any man to change this, our declaration, pronouncement, and definition or, by rash attempt, to oppose and counter it. If any man should presume to make such an attempt, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul." (#47) ✨

# Prayer Request

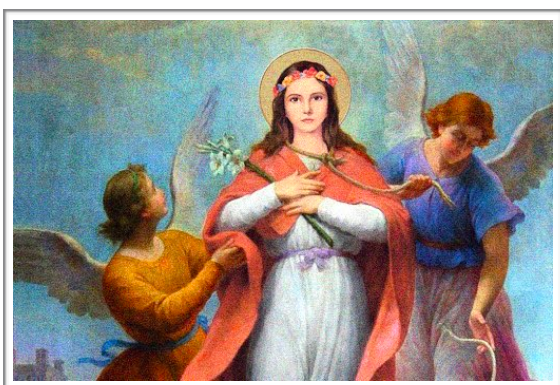
The school summer newsletter is now available. The school year has been a challenging one for all schools and families, due to the recent lockdown. Thanks to divine protection, we have weathered well these trying times.

I would like to encourage all the parish to include in their family prayers the novena prayer to Saint Philomena. Prayer cards are available in the repository. She has already obtained many graces over the past years, in particular in the finance department, which has allowed us to better stabilise finances and carry out many urgent repairs. The graces we ask for at the present time are her continued protection in the face of ever-growing government control and ... more pupils! We have plenty of space left in the primary and secondary schools. More children means more souls to whom our Lord can reveal Himself and give Himself through the prayers and sacraments received while at school.

In his book on St. Philomena, Fr. O'Sullivan writes: "Teachers would do well to place their schools under her protection and erect her statue in a place where the children can easily visit it and adorn it with offerings of flowers, lamps and candles."

"Countless times she saved the schools where she is thus honoured from the relentless attacks of anti-clerical officials, whose sole aim is to destroy religious influence in every shape and form. But her power is manifested in diverse other ways as well. She brings novices to convents in which the numbers are insufficient, teachers to schools where they are required; she finds means of support for those whose financial resources are small and not infrequently fills their schools with pupils. It is no less noticeable that the health of the children rapidly improves wherever the little Wonder-worker is honoured."

Thank you for your prayers and your children's prayers. The school is so important to the Church's apostolate. We wish that as many children as possible be able to benefit from the tremendous miracle of grace that it represents in these troubled times.



	Liturgical Calendar August 2020	Masses
1	Saturday of our Lady (1st Saturday)	7:30 / 12:00
2	<b>Ninth Sunday after Pentecost</b>	6:30, 7:30
	Bookings available via digital noticeboard	9:00, <del>11:00</del> , 17:00
		18:00 Benediction
3	Feria	7:15
4	St. Dominic, Confessor	7:15
5	Dedication of the Basilica of St. Mary Major	7:15
6	The Transfiguration of Our Lord	7:15
7	St. Cajetan, Confessor - <b>1st Friday, Holy Hour 6pm</b>	7:15 only
8	St. John Mary Vianney, Confessor	7:30 / 12:00
9	<b>Tenth Sunday after Pentecost</b>	6:30, 7:30
		9:00, <del>11:00</del> , 17:00
		18:00 Benediction
10	St. Laurence, Deacon and Martyr	7:15
11	Feria	7:15
12	St. Clare, Virgin	7:15
13	Feria	7:15
14	Vigil of the Assumption	7:15
15	The Assumption of the Blessed Virgin Mary	7:30 / 9:00 / 12:00
16	<b>Eleventh Sunday after Pentecost</b>	6:30, 7:30
		9:00, <del>11:00</del> , 17:00
		18:00 Benediction
17	St. Hyacinth, Confessor	7:15
18	Feria	7:15
19	St. John Eudes, Confessor	7:15
20	St. Bernard of Clairvaux, Abbot & Doctor	7:15
21	St. Jane Frances de Chantal, Widow	7:15
22	The Immaculate Heart of the Blessed Virgin Mary	7:30 / 12:00
23	<b>Twelfth Sunday after Pentecost</b>	6:30, 7:30
		9:00, 11:00, 17:00
		18:00 Benediction
24	St. Bartholomew, Apostle	7:15
25	St. Louis IX, King & Confessor	7:15
26	Feria	7:15
27	St. Joseph Calasance, Confessor	7:15
28	St. Augustine, Bishop, Confessor & Doctor	7:15
29	Beheading of St. John the Baptist	7:30 / 12:00
30	<b>Thirteenth Sunday after Pentecost</b>	7:30;9:00
		<i>More masses may be announced</i>
		18:00 Benediction
31	St. Raymond Nonnatus, Confessor	7:15

Please note - due to priest shortage, we are unable to offer as many masses as we would like on Sundays, since we also have to cover other venues. Please use the noticeboard booking system to ensure that everyone is spread out across all the masses. Please also observe as best possible the hygiene requirements of these strange times, out of respect for others.

<https://noticeboard.sanctusmichael.com/stmichaels/>