



THE ARCHANGEL

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

No. 41

June 2021

Dear Parishioners,

Last month I promised more information about the New Church Project which is already underway, and which, God willing, will provide a worthy setting for the celebration of the Divine Liturgy and more space for those who come to attend.

We have launched a website that provides drawings and information about the project. The website will be regularly updated as the project progresses. It will satisfy, we hope, the interest and curiosity of those who have long prayed and hoped for a church at St. Michael's and who wish to give their support. We hope, also, that the website will generate interest beyond the boundaries of the parish community that has grown up around the school.

To my knowledge, the church will be the first in Great Britain in over fifty years to be built exclusively for the celebration of the Tridentine liturgy. It will stand, therefore, as a modest monument to the stubborn perseverance of Catholics who refuse to acquiesce in the face of the spiritual and liturgical harm and havoc that has plagued the Church for decades. The website contains photos of the early years at St. Michael's, Highclere, where mass was celebrated either in the private house chapel, or outside in the garden, or in the local village hall. Soon, with prayers, effort, sacrifice and God's benevolence, we will finally come to rest in an edifice worthy of that treasure we hold: the Holy Sacrifice of the Mass. What a journey!

The church will also stand in testimony to the selfless effort and dedication of all those who have laboured at St. Michael's School. It is the school that has brought faithful and families to expensive Hampshire. The development and consolidation of St. Michael's School over the past decade is the reason why we are able, today, to look to the organisation and provision



www.stmichaelarchangel.co.uk

of pastoral care for the community that has formed around the school.

We hope that the new church will serve as a rallying point for Catholics in search of solid spiritual sustenance. The school has given birth to and nurtured the parish community and, God willing, the parish will, in turn, continue to nurture and support the school. The concourse will be one of mutual enrichment and encouragement.

Mr Thomas Cullen has been engaged by the SSPX as manager of the entire project from start to finish.

Mr Cullen brings with him good experience in project management and construction and a perfect understanding of parish needs as well as dynamics.

At the present time we are in the pre-application stage of the project, which brings us into contact with the local planning authority, the Burghclere Parish Council and local residents. This process allows us to prepare the planning application so that it has the best chance of obtaining permission.

God willing and all things well, construction will commence in June 2022, to be completed by June 2023. I invite you all to pray the novena prayer to St. Joseph that will shortly be distributed. St. Joseph's national shrine is located at St. Michael's Abbey in Farnborough - just nextdoor! We hope to organise a pilgrimage to the shrine at a later date to pray to both St. Joseph and St. Michael for this great undertaking!

Finally, the following article reminds us that although it is good to build a worthy home for our Lord, we must not forget to maintain and embellish the temple of our soul as a worthy temple of the Holy Ghost.

Fr. John Brucciani, prior

God Within

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 is purely human, however noble. 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)*

The Rochester to Canterbury Pilgrimage 23 - 25 July



For vocations and the conversion of
England



- Scan the QR code to register
- Discounts for registration before 29th June
- More info: canterburypilgrimageuk@gmail.com



BAPTISMS 2021

1. Clementine Finch
2. William Coward
3. Raphael Baggs
4. Olivia Miles
5. Esmé Moore
6. Hugh Bevan
7. Phoenix Kolbe Di Napoli
8. Samuel Hall

There were 10 baptisms in 2020, 12 in 2019

Deo Gratias!



Liturgical Calendar and Mass Times - June

1	St. Angela Merici, Virgin	7:15
2	Feria	7:15
3	Corpus Christi - Holy Hour 16-19:00	7:15, 9:00, 19:00
4	St. Francis Caracciolo, Conf -1st Fri - Holy Hour 18:00	7:15 / 19:00
5	St. Boniface, Bishop & Martyr - 1st Sat.	7:30 / 12:00
6	Second Sunday after Pentecost	7:30
		9:00, 11:00 17:00
		18:00 Benediction
7	Feria	7:15
8	Feria	7:15
9	Feria	7:15
10	St. Margaret of Scotland, Queen & Widow	7:15
11	The Most Sacred Heart of Jesus	7:15 / 19:00
12	St. John of San Fecundo, Confessor	7:30 / 12:00
13	Third Sunday after Pentecost	7:30
		9:00, 11:00 17:00
		18:00 Benediction
14	St. Basil the Great, Bishop, Confessor & Doctor	7:15
15	Feria	7:15
16	Feria	7:15
17	St. Gregory Barbarigo, Bishop & Confessor	7:15
18	St. Ephrem of Syria, Deacon, Confessor & Doctor	7:15
19	St. Julia Falconieri, Virgin	7:30 / 12:00
20	Fourth Sunday after Pentecost	7:30
		9:00, 11:00 17:00
		18:00 Benediction
21	St. Aloysius Gonzaga, Confessor	7:15
22	St. Paulinus of Nola, Bishop & Confessor	7:15
23	Vigil of the Nativity of St. John the Baptist	7:15
24	Nativity of St. John the Baptist	7:15
25	St. William, Abbot	7:15
26	Ss John & Paul, Martyrs	7:30 / 12:00
27	Fifth Sunday after Pentecost	7:30
		9:00, 17:00
		18:00 Benediction
28	Vigil of Saints Peter and Paul	7:15
29	Ss Peter and Paul, Apostles	6:30, 7:30, 19:00
30	Commemoration of St. Paul, Apostle	7:15
1	The Most Precious Blood of Our Lord Jesus Christ	7:15

**5th Precept: Providing
for the needs of the
Church**

*Maintenance and upkeep of
priests and priory*



*For alms deliver from all sin, and from death, and will
not suffer the soul to go into darkness.*

MASS ATTENDANCE REMAINS REGULATED.

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/>