



# THE ARCHANGEL

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

No. 20

June 2019

## Holy Spirit

St. John the Apostle opens the record of Our Lord's great discourse which took place at the Last Supper with these words: "Jesus, knowing that His hour was come, that He should pass out of this world to the Father; having loved His own who were in the world, He loved them unto the end." (Jo.13:1).

Our Lord enters into the main theme of His last and greatest sermon after the departure of Judas. Having announced to His disciples that He will soon depart from this world and return to His Father, He reassures them that He will not leave them orphans: "And I will ask the Father, and He shall give you another Paraclete, that He may abide in you forever. The Spirit of Truth whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him, because He shall abide with you, and He shall be in you." (Jo.14:16-17)

Our Lord then explains to His startled disciples, as they try to grapple with the idea of life without their beloved Master, that it is indeed expedient that He depart from them: "For if I go not, the Paraclete will not come to you; but if I go, I will send Him to you....When He, the Spirit of Truth, is come, He will teach you all truth." (Jo.16:7,13)

Thus our Lord's love becomes definitive and irrevocable. Loving his disciples "unto the end", He reveals to them for the first time the next and final chapter in the story of their redemption. Our Lord's own work will soon be accomplished. Tomorrow He will deliver up His divine life for the ransom of many, and three days later He will confirm to the world His victory over Satan and sin by rising from the dead. Contrary to the apostles' expectations ("Lord, wilt thou at this time restore again the kingdom of Israel?" - Acts 1:6), our Lord does not resume His public life. The Gospels record several sporadic apparitions of our Lord to His apostles and several hundred of His closest followers. Then, merely forty days after the

resurrection, our Lord leaves this world, to return only at the end of time.

Why this sudden and secret departure of our Lord? Does not the aftermath of His resurrection constitute a perfect opportunity to confirm and consolidate the past three years of preaching and miracle-making? Once Israel is converted, our Lord could then turn to the Gentile nations and bring them also to the knowledge and service of His Heavenly Father.

Our Lord departs in order to make way for the Holy Spirit. In God's mysterious designs, it falls to the Holy Spirit to exploit Christ's redemptive mission and bring the Jewish and Gentile worlds to the knowledge, love, and service of our Heavenly Father. Christ's mission was to reconcile man with God and God with man. He offered penance and love in proportion to the pride and depravity of man's sins, and made reparation of such abundance and generosity that mankind is henceforth pleasing in God's eyes, and is become worthy of sanctifying grace. By His death and resurrection, Christ pacified the mutual relations between God and man. Now it falls to the Holy Ghost to sanctify the relationship, by pouring out onto mankind the fruits of Christ's redemption.

Our Lord's most Sacred Heart is ablaze as He speaks of the Paraclete Whom He will send to abide with us, and to be in us. Pentecost is the great crowning event of His redemptive work. It is for this that Christ labored. It is for this that He became incarnate. He has looked forward to this moment from the first moment of His earthly existence. The mission or sending of the Holy Spirit to the souls of men is the full fruit and final bloom of our Lord's earthly work. It is the motive and purpose of all His efforts. Now the moment is come to suffer, die, and rise, and thus make the human race ready and worthy to receive the Holy Spirit.

**Fr. John Brucciani, Prior**

# On Pain and Love

By a former pupil of St. Michael's School

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I recently came across this wonderful meditation. It is written in such a way that every reader can understand and relate to the author's experience. As we prepare for Pentecost, we should remember that the coming of the Holy Spirit is the completion of Christ's mission, but the beginning of our own. Our mission is to allow our Lord to fashion us into His image and likeness. He does so with the tools of pain and love: *"Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy."* (Jn. 16:20)

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**Suffering** is naturally distasteful to us, we try to avoid it and lessen it when it comes our way. We see it as a bad thing, and in the natural sense that's true. It brings us sadness, pain, grief. We rightly console others when they suffer, so it's normal to console ourselves.

There is no one person in the world who does not experience suffering to some degree. For many of us that burden may be a light one, or at least an average one, normal life with its twists and turns. Others may be given great and long-lasting sufferings. Suffering can be mental, physical or emotional, and it can be big or small, but one thing is sure, it is universally felt.

The Catholic faith is filled with concepts that turn our current social perspectives on their head - the old "He who is first shall be last" idea! Those who appear most successful and loved in the world are often at the greatest disadvantage when approaching God. Those who try so hard to soften their lives and gauge their success against how little suffering they have, are never going to be truly happy because they can never control when suffering may come their way. And come their way it will, in some manner.

Perhaps we should think about how to be happy rather than how to avoid suffering? We can't avoid suffering, but we can be happy.

As with many things that are set in opposition within the Catholic faith, many see suffering in the wrong light. Suffering allows us to share in Christ's crucifixion, to share in carrying His cross. Instead of weeping along the way like the women of Jerusalem, we press forward and put our hands on His cross and attempt to carry that dead weight with Him. Why would we do that? Because He is our brother. Because we love Him (not the carried away, emotionally charged modern feeling of love, but love through the alignment of our will with His). Because we gain graces that will help us to grow closer to Him, which will help us to view our suffering in a different light, to realise we can turn our suffering into grace, that suffering and happiness are not exclusive of each other.

Loving Christ doesn't take away suffering; in fact the opposite happens. Christ tries his tools in the fire before he uses them, and the devil hates those who love Christ and His Mother, so suffering will not leave you

because of your faith and resignation. What happens is that the cross becomes sweet, the load feels lighter, we are consoled in our spirit and at peace in our hearts. Hope replaces despair, love replaces hate, peace replaces anguish. You still suffer, but you suffer with lightness of heart rather than darkness of soul.

This all sounds very glib. I am not saying that this makes suffering easy! Don't confuse the message - suffering isn't easy. But as we reach to help share Christ's cross, He in turn reaches out to help us carry ours. And He will never be outdone in generosity of heart. However little we offer up of our suffering, we gain tenfold the worth of our effort in peace.

I am not at the stage of wanting to suffer, that is a level of sanctity way above where I am. I am with all the other souls struggling at the back of the crowd. I don't desire to suffer, but I pray for the desire to suffer. Holy Mary will bring me there eventually, in her good time. She knows about suffering. She was there, at the foot of the cross as the last drops of blood fell from Her Son's side. She watched him carry a cross on His lacerated shoulder, His skin hanging in rags, flesh bare and stinging, feet stumbling on stones, knees crushed by the weight of the cross as He fell. She saw the soldiers drive the nails deep into his wrists and feet, saw Him raised on the cross and hanging there, dying slowly from pain, loss of blood and asphyxia. He was her son. To even contemplate watching that happen to my sons is unthinkable. But she not only watched it, she willed it, knowing it was God's will, despite the sword piercing her heart at every lash and every step.

Holy Mary and Christ know suffering above all that we can ever experience, and they will help us, they will never fail us. Every act in Christ's life was a lesson for us, from his humble birth, to his hidden obedience to His parents, to His preaching; and His passion and death were His greatest act, His act of redemption, and holds for us the greatest lessons. His suffering gave us life, and our suffering unites us to Him in order to obtain it.

It is worth remembering as well that God will never send us suffering without the graces necessary to bear it. We are still free, as always, to accept or reject those graces. But if suffering is in our path regardless, then to

reject it, to say no to it, to fight it, does not take the suffering away; it simply increases our sorrow and anger. If it is in our path, turning it to a source of grace and merit makes it profitable to us rather than a useless horrible thing. But asking for God's help through Mary's hands is the start of it. We must ask for their help.

It is hard to suffer with resignation and offer it to God if we do not keep our eyes on the goal. We need to try to remember that this life isn't 'it'. It doesn't end here, in fact it scarcely starts here, this is a pilgrimage to something far greater. Liken it to the baby in the womb. Babies think that's it, that's the sum of life, and then they are born and the real world opens up around them. We are the same, we are here such a short time and often forget that this is only a journey. We are destined to leave here and were never meant to be here for long, only long enough to give our yes or no to God's offer of redemption, a short few years of proving ourselves. Make sure you say yes to Him. If you can't say yes, pray for the spirit to say yes. Embrace life, good, bad and indifferent, for God, because whether you are happy or sad, on top of the world or suffering, it is God's will for you right now. Turn it into gold.

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## The Life of Father De Smet, S. J.



Apostle of the Rocky Mountains, 1801 – 1873  
By Fr. E. Laveille, S. J.

For those with a taste for Catholic Adventure this book will rank very high on their list of outstanding missionary stories. Fr. Pierre De Smet is prominent in the U.S. history of the American Indians. He was trusted by them more than any other white man. He was “more powerful than an army” at a huge treaty conference of U. S. officials and the Western Indian nations near Laramie in 1851. He was the chief negotiator at another conference with the Sioux nation in 1868. He was invited to the White House in 1867 to a conference with the Indians.

As a young Belgian seminarian, Pierre had a solid rather than brilliant intellect. By contrast, in recreation time he was in his element. He was immensely strong, and excelled in all sporting pursuits. He had an adventurous nature and loved travelling and the open air. In fact, he seemed highly qualified for the missionary life, so that when Fr. Charles Nerinckx returned to Belgium from America to raise funds for the missions, he attracted Pierre De Smet and four

other seminarians to join the Jesuit novitiate. Eventually Fr. Nerinckx returned to America with a small band of postulants. Pierre, with the rest, agreed to go without saying goodbye to his family – a heroic resolution, since it was certain to have been met with an absolute refusal. Pierre perhaps did not realise the great sacrifice and suffering his loss was to his family. Nevertheless, his single minded, well-thought-out vocation, for him outweighed all other considerations. After he began his apostleship, through numerous letters to friends, which they published, he became the best-known missionary in the world, and even met Pope Gregory XVI in private audience, and many of the most famous people of his time.

The book describes his early years in America and his increased activities among the many Indian tribes. They came to trust ‘Black Robe’ like no other. Eight times he returned to Europe to raise funds and beg supplies for the Indians. He travelled through the wilderness of America in summer and winter, always under obedience. By his own estimates he travelled over 260,000 miles in his missionary journeys. He used every means of conveyance, as well as traveling on foot, braving hardships and often going without food for days.

In 1842 a Flathead Indian Chief spoke to him as follows: « Black Robe, welcome to our country. Long have we desired to see you and be enlightened by your words. Our fathers worshipped the earth and the sun. I remember distinctly the day we first heard of the one true God. Since then it is to Him we have addressed our prayers and supplications, and yet we are much to be pitied. We do not know the teachings of the Great Spirit, and we sit in darkness. But now I hope you have come to bring us light. I have finished. Speak, black Robe! Every ear is open and eager to hear your words. »

The book is replete with many equally powerful passages. The author, Fr. E. Laveille, S. J. quotes extensively from Fr. De Smet's letters, and he is a master storyteller with a powerful story to tell. Worn out from his labours, Fr. De Smet spent his few waning years at the Jesuit Province of St. Louis.

The book is filled with adventures, descriptions of the Indians, their needs, their faith, their paganism, their willingness to convert, their being corrupted and betrayed by the white man, and much more. Here is a biography that is a refreshing change from the modern madness of ecumenism. For many an Indian, Fr. De Smet brought the means of salvation and true charity, the pearl of great price. What a story!

**The Life of Father De Smet, S.J.** by Fr. E. Laveille, S.J.  
**Tan Publications**

**WEEKLY CONFESSIONS**

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

**CHAPEL CLEANING  
VOLUNTEERS NEEDED.**

**CONTACT**

[katsudlow@gmail.com](mailto:katsudlow@gmail.com)

**BENEDICTION & ROSARY**

Sunday 18:00



**CORPUS CHRISTI**

*Thursday, 20th June*

**10:00 Sung Mass followed by procession of the Blessed Sacrament.**



*PETALS NEEDED. PLEASE BRING THE  
AFTERNOON BEFORE OR ON THE DAY.*

**First Mass**  
of the newly ordained  
**Rev. Father Rupert Bevan**  
Sat. 6th July. 10:30am

followed by **SAINT MICHAEL'S SCHOOL**

**SUMMER FAIR**  
FUN BEGINS 1PM

Bouncy Castle - BBQ  
Raffle. Refreshments  
Fun and Games

[pta@sanctusmichael.com](mailto:pta@sanctusmichael.com)  
St. Michael's School - Harts Lane - Burghclere - R20 9JW

	Liturgical Calendar June 2019	Masses
1	St. Angela Merici, Virgin (1st Saturday)	7:30 / 12:00
2	Sunday after the Ascension	7:30 Low
		9:00 Low
		18:00 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	Feria (1st Fri - Holy Hour 6pm)	7:15 / 19:00
8	Vigil of Pentecost - 1st cl.	7:30 / 12:00
9	Pentecost Sunday	7:30 Low
	11:00 Conference Fr. Thomas: Can we still be saints today?	9:00 Sung
		18:00 Benediction
10	Monday in the Octave of Pentecost	7:15
11	Tuesday in the Octave of Pentecost	7:15
12	Ember Wednesday (fasting, abstinence for 3rd order)	7:15
13	Thursday in the Octave of Pentecost	7:15
14	Ember Friday (fasting, abstinence for 3rd order)	7:15
15	Ember Saturday (fasting, abstinence for 3rd order)	7:30 / 12:00
16	Trinity Sunday	7:30 Low
		9:00 Sung
		18:00 Benediction
17	St. Gregory Barbarigo, Bishop & Confessor	7:15
18	St. Ephrem of Syria, Deacon, Confessor & Doctor	7:15
19	St. Julia of Falconieri, Virgin	7:15
20	Corpus Christi (procession after 10:00 mass)	7:15/10:00/19:00
21	St. Aloysius Gonzaga, Confessor	7:15
22	St. Paulinus of Nola, Bishop & Confessor	7:30 / 12:00
23	Second Sunday after Pentecost	7:30 Low
		9:00 Sung
		18:00 Benediction
24	Nativity of St. John the Baptist - 1st cl.	7:15
25	St. William, Abbot	7:15
26	Ss John & Paul, Martyrs	7:15
27	Our Lady of Perpetual Help	7:15
28	The Most Sacred Heart of Jesus - Holy Hour 6pm	7:15 / 19:00 (sung)
29	Ss Peter and Paul, Apostles - Holy Day of Obligation	7:30 / 12:00
30	Third Sunday after Pentecost	7:30 Low
		9:00 Low
		18:00 Benediction
1	The Most Precious Blood - 1st cl.	7:15
2	Visitation of the Blessed Virgin Mary	7:15 / 19:00

**CANTERBURY PILGRIMAGE**

*Weekend 26th - 28th July*

**Praying for Vocations!**

**Discounts for early inscriptions!**



**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.