



THE ARCHANGEL

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No.71

March 2024

The first Quarant'Ore Devotion, held just before Ash Wednesday, was a wonderful occasion of liturgical beauty and parish fervour. It offered worthy honour and praise to our Lord in His Eucharistic presence. The Blessed Sacrament was exposed and installed on a specially constructed throne surrounded by many candles. For forty consecutive hours people came to adore and pray. It felt very much like a divinely appointed state visit with the King holding court and His subjects coming to pay homage.

The choir surpassed itself yet again. The sacristans and altar servers worked hard to provide for the ceremonies. The parish was very much alive and active in the new church setting. This is the least we can do in return for God's generosity. The advertising said that we were endeavouring to build a worthy edifice for the Holy Sacrifice. Now that the church is busy with devotion of the finest quality and fervour, it is evident that we, the parish, can credit ourselves with little. It is our Lord Himself who deserves all the credit. He has given us the new church and provided all the talent required to make it function liturgically. It is fitting, therefore, that we make it echo as much as we can with the praise and glory of His holy name.

On 3rd March, Fr David Sherry, the new district superior of the Society of St Pius X, will be coming to celebrate mass. He will give a talk in the afternoon, followed by Vespers and Benediction. Fr Sherry replaces Fr Robert Brucciani to whom we owe so much for his tireless work that resulted in (among many other things) a new church for St Michael's Parish.

We will also be singing Vespers and Benediction on Palm Sunday, after a planned « Holy Week Oratorio » that offers an opportunity for the wider public to discover both the serene beauty of the Holy Week liturgy and the story of our Lord's Passion.

In the old days, attendance at Sunday afternoon or evening services was seen as a continuation of the morning's obligations. Sunday was called the Lord's Day and the whole day was dedicated to Him. While Mother Church only requires attendance at Holy Mass, it is a shame when we restrict our Sunday obligation to a mere hour or two in the morning and devote the rest of His day to ourselves. Distance may make it difficult for us to return to church, but we should give our Saviour a little more time with some spiritual reading or some other devotion. After all, He looks after us all week long. Should we not, then, grant Him a little more than what covers the material fulfilment of our Sunday precept.

Holy Week is fast on its way. Our parish is one of the few in the world that is able to host the full splendour of the Holy Week liturgy. Holy Week offers us the chance of a mini-retreat. The long hours of morning Tenebrae provide generous material for meditation and prayer. Watching at the altar of repose gives us the chance to keep company with our lonely Lord. The vigil helps us penetrate the great Paschal mystery of our Lord's victory over death and our own resurrection to the new life of sanctifying grace. If we can obtain time off work, our souls will be all the better for it.

Exceptionally, there will be only one mass on Sunday 7th April, due to the shortage of priests and replacements as far away as Ireland and South Korea! Mass will be at 08:00 only, to give time to the priest to rush off to Woking in time for 10:30 mass. After such a beautiful and liturgically bounteous Holy Week, we are all happy for the minimal inconvenience.

May God grant us all a rich and spiritually rewarding Lent and Eastertide.

Fr John Brucciani, Prior.

The irresistible attraction of the Cross

Most of us have often wondered at the implacable justice of God who required the death of His only begotten Son, Jesus Christ, in payment for the sins of mankind. How does this tally with the idea of God, our loving and forgiving Father?

St. Thomas tells us that God loved Christ not only more than the whole human race, but more than the entire created universe! God thus willed for Jesus a greater good than He wills for any creature, by giving Him a name "above all names."

Christ, God-incarnate, was both Son of God and Son of Man. He united in His divine Person both divine and human natures. He was true God and true man.

As man, Christ was destined by His heavenly Father to the highest destiny: to sit at the right hand of the Father, to judge the living and the dead. Yet, Christ as man had first to earn such august elevation. It is as if the human nature that He assumed had to be made worthy to share in the glory of Christ's divinity, more so because Christ, although sinless, was nevertheless the new Adam, the leader, and representative of a sinful race.

Our heavenly Father, therefore, imparted to His only begotten Son the mission of redeeming mankind and conquering forever Satan and sin. The chosen instrument whereby Christ would accomplish His mission was the cross and all the suffering and terror that comes with it. How else would we understand God's great love for us and His horror of sin?

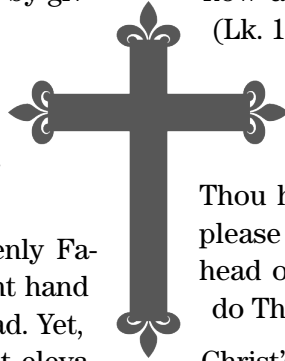
From the first instant of its creation and union with the body formed of Mary's virginal womb, the holy soul of Christ received a fullness of grace in proportion to its closeness to God. Christ's soul was united to the Word of God through the hypostatic union, and no tighter or closer union can be conceived. Christ's plenitude of grace is such, therefore, that our Lady's becomes insignificant in comparison.

Now, all grace given to man draws man into union with God by illuminating his mind and strengthening the will, so that in all things, he sees and operates according to God's will, and exclaims with St. Paul: "I live, now not I, but Christ liveth in me." (Gal.2:20)

The fullness of grace in Christ, therefore, moulded His human mind and will into a perfect understanding and perfect submission to His Father's plan and purpose for mankind. Theologians teach that as soon as Christ received the plenitude of grace (at the very first moment of His existence), He was

drawn to the cross which was the chosen means of accomplishing His Father's plan for mankind. St. Thomas Aquinas says that God the Father did indeed deliver up Christ to the passion, in the sense that by the infusion of charity that He imparted to Christ's soul, He inspired Him with the will to suffer for us. (III, q.47, a.3)

"I have a baptism wherewith I am to be baptised: and how am I straightened until it be accomplished?" (Lk. 12,50)



St. Paul tells us: "Wherefore when He cometh into the world, He saith: Sacrifice and oblation Thou wouldest not: but a body Thou hast fitted to Me: Holocausts for sin did not please Thee. Then said I: Behold I come: in the head of the book it is written of Me: that I should do Thy will, O God." (Heb.10:5-7)

Christ's fullness of grace urges Him toward the end of His redemptive mission. Even the indescribable anguish before the impending horrors of the cross could not weaken Christ's desire to satisfy the will of His Father and the needs of His beloved people, mankind. Grace urged Christ with vehemence to the fulfilment of His mission of priest and victim. At the last, He will breathe a sigh of relief and triumph: Consummatum est.

Our Lord's thought and desires were, therefore, ever turning to His impending sacrifice. "I am the Good Shepherd... As the Father knoweth Me, and I know the Father; and I lay down My life for My sheep... This commandment I have received from My Father." (Jo.10:14-18) Our Lord knows that His sacrifice involved being nailed to a cross: "And I, if I be lifted up from the earth, will draw all things to Myself." (Jn.12:32) St. John tells us that Christ is here signifying by what death He was to die. Thus our Lord admonishes us: "If any man will come after Me, let Him deny himself and take up his cross daily and follow Me." (Lk.9:23)

Our Lord's body and soul were perfectly fashioned and perfectly sanctified in view of the redemption of mankind, which, by divine decree, embraced the cross and all that went with it. God the Son assumed human nature in order to offer it up as priest and victim for the sins of the world. The fullness of grace in His soul (of which we have all received) disposed Him for the perfect accomplishment of His mission and acted as a magnet, drawing Him to the cross and making Him desire it ardently for our salvation.✠

Teaching Children the Spirit of Poverty

These days, financial hardship is all too common for many families. However, families do not need to experience hardship to benefit from the first beatitude: “Blessed are the poor in spirit”.

When poverty is practised as a virtue, we become less attached to what we have and less envious of those who have more. How, then, can we help our children to acquire the spirit of poverty? Here are some suggestions to help us practise the virtue of poverty in our everyday lives.

Poverty in food: do not throw leftovers away, rather, disguise them cleverly in some recipe or transform them into a tasty soup. Snack time can be a slice of bread with jam. Biscuits and cake can become treats reserved for Sunday only.

Poverty in dress: clothes can be repaired rather than replaced. Outgrown garments can be passed down to younger siblings. Older children need not expect new clothes, second-hand sales between families can provide for their needs. Wardrobe contents can be limited to what is necessary, no one needs a dozen variants of the same item of clothing.

Poverty in school stationery: children do not need a new pencil case, a new book bag or new coloured pencils every year. Come September, check old exercise books and use the leftover pages as rough paper. Rather than buying designer lunch boxes, keep them plain and simple.

Poverty in presents: instead of costly toys, a simpler item can be of greater value because homemade by Mum or Dad, such as a kite, or doll. Useful items can also be given as presents, such as a new item of clothing, a new book bag, or new bedding.

“The poor man is careful”: the above advice can only be put into practice once a child has understood how to be careful with his belongings, making sure that he does not lose or damage them. Children should understand that replacing lost or broken items adds to the parental burden of providing for the family. Belongings should be clearly marked so they are not lost at school. If lost, the child should earn a replacement “by the sweat of his brow”.. Sunday clothes are not for tree climbing. Broken toys are repaired rather than abandoned. Lost belongings are paid for through

Thrift is not avarice. A child should have their material needs met. Miserliness creates misery rather than virtue. However, we must remember that the possession of material goods is not the purpose of

life because they do not procure happiness. The spirit of poverty bids us to prefer simplicity and modesty to indulgence and luxury. Every child should understand that what he receives is not something he is entitled to, but something for which he must be grateful. Entitlement is the enemy of poverty.

As a concrete means of practising detachment, children should learn to share. Our belongings are there to serve others! They should share presents and treats. Children become generous when they are given a supernatural motive. They may take some money out of their piggy bank to give to charity.

Teaching a child the art of thrift and care helps him to mature. When Pauline, her older sister, sought to speak with St Theresa of the Child Jesus during study time at school, the younger sister answered: “We must not waste our time, it is Mama and Papa’s money!”

Thrift allows children to taste the simple joys in life such as a small change of routine, a little gift, an outing or a picnic. Spoilt, over-indulged children do not recognise such things as anything special because they always get what they want. Only the poor in spirit understand that their true wealth is in heaven.

By the Sisters of the Society of St Pius X

✠ Holy Triduum ✠

28th March: HOLY THURSDAY

9:00 a.m. Tenebrae

7:00 p.m. Sung Mass and Adoration until midnight.

GOOD FRIDAY

Fasting and Abstinence

9:00 a.m. Tenebrae

1:00 p.m. Confessions

2:00 p.m. Stations of the Cross

3:00 p.m. Mass of the Pre-Sanctified

HOLY SATURDAY

09:00 Tenebrae

21:00 - 21:45: Confessions

22:00 Paschal Vigil

March 31: EASTER SUNDAY

7:30, 9:00 Holy Mass



**- 16th March -
Pilgrimage to the National
Shrine of St Joseph
at Farnborough Abbey**

In thanksgiving for the new church.

10:30 Solemn High Mass at St Michael's.

15:00 : RDV at the abbey shrine & recitation of the rosary.

280 Farnborough Rd, Farnborough, GU14 7NQ

**Sunday 3rd March
St Michael's School**

Meet Fr David Sherry

*New SSPX District Superior
for Great Britain and Ireland.*



16:00 Talk, followed by tea and cake

17:30: Vespers + Benediction (no rosary)

LENTEN REMINDERS

- **Fasting + abstinence:** *Ash Wed & Good Friday, under pain of mortal sin.*
- **Abstinence every Friday,** *under pain of mortal sin. (As per Episcopal Conf. 2011).*
- **Fasting** = *one meal and two collations*
- **Abstinence** = *no meat, but small quantities of condiments, broth, etc. allowed.*
- **Fasting binds from 18-60 excluded. Abstinence from 14 onwards**
The mentally/physically sick, pregnant and nursing mothers are dispensed from these obligations.

**PRECEPTS OF THE CHURCH,
binding under pain of mortal sin**

1. *You shall attend Mass on Sundays and on holy days and rest from servile labour.*
2. *You shall confess your sins at least once a year.*
3. ***You shall receive the sacrament of the Eucharist at least during the Easter season.***
4. *You shall observe the days of fasting and abstinence established by the Church.*
5. *You shall help to provide for the needs of the Church.*

*Don't forget your **Easter duties:** Confession & communion before Good Shepherd Sunday*

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

1	Lenten Feria	1st Fri. - Holy Hour 6pm	7:15/19:00
2	Lenten Feria	- 1st Sat.	7:30/12:00
3	Third Sunday of Lent		7:30, 9:00
	<i>2nd Collection for District Seminary Fund</i>		
	Conference Fr Sherry 16:00		17:30 Vespers
4	Feria of Lent		7:15
5	Feria of Lent		7:15
6	Feria of Lent		7:15
7	St Thomas Aquinas, patron of schools		7:15
8	Feria of Lent		7:15
9	Feria of Lent		7:30 / 12:00
10	Fourth Sunday of Lent (Lætäre)		7:30, 9:00
			18:00 Benediction
11	Feria of Lent		7:15
12	Feria of Lent		7:15
13	Feria of Lent		7:15
14	Feria of Lent		7:15
15	Feria of Lent		7:15
16	Feria of Lent (Solemnity of St Joseph)		10:30 only
17	Passion Sunday		7:30, 9:00
			18:00 Benediction
18	Feria of Passiontide		7:15
19	St. Joseph, Spouse of the Blessed Virgin Mary		7:15 / 19:00
20	Feria of Passiontide		7:15
21	Feria of Passiontide		7:15
22	Our Lady of Compassion (Holy Hour 6pm)		7:15 / 19:00
23	Feria of Passiontide		7:30 / 12:00
24	Palm Sunday		7:30, 9:00
	Blessing of Palms at 9:00		
	16:00 Oratorio. 18:00 Vespers+Benediction		18:00 Vespers
25	Monday of Holy Week		7:15
26	Tuesday of Holy Week		<u>7:00</u>
27	Wednesday of Holy Week		<u>7:00</u>
28	Maundy Thursday (Tenebrae 09:00)		19:00 + Adoration
29	Good Friday (Day of Fasting, Tenebrae 09:00)		15:00
30	Holy Saturday (Tenebrae 09:00)		22:00 Vigil
31	Easter Sunday		7:30, 9:00
			No benediction
1	Easter Monday		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!