



# THE ARCHANGEL

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

No. 11

September 2018

## Sorrowful Mother

15th Sept. The Seven Sorrows

It seems strange that the Church celebrates the feast of Our Lady of Sorrows. There does not seem much to "celebrate" when it comes to the intense suffering which afflicted Our Blessed Mother's heart and soul. We should be ashamed of such pain, for which we are so much the cause, and we should be glad that the pain is now over.

Yet, there is cause to celebrate. Such celebrations remind us of all that Our Lady went through for our salvation. They give us an example to follow in times of trial. They also teach us the methods God uses to bring souls to great sanctity, in particular, the souls of mothers.

Our Lady's crowning glory is her divine motherhood. Her Seven Sorrows are as seven pearls of great price that adorn that crown and make it all the more precious and beautiful. When she agreed to become the Mother of God, she accepted also all the great honour and proximity with God brings in its train. She knew that her crown would be one of thorns.

Our Lady's sorrows are of a particular nature. They are different from those of her Son. He suffered in His Person. He was hated, persecuted, tortured and murdered. He bore the brunt of sin and died its victim. In a mysterious and mystical way, He had, at least, the satisfaction of knowing that He was diverting divine wrath and suffering away from those He loved: by His wounds we were healed. He could satisfy His love by giving everything He had. When He died, He sighed as if in relief. All was accomplished: "consummatum est!" His mission was done.

It was not given to Our Lady to satisfy her love by offering her life. She was called upon to give up something much more precious: her Son. She was called upon to accompany Him all the way to Calvary and to assist powerless at His demise. More terrible still, she was required to love and pray for those who persecuted her Son. Not only the Jews and the Pharisees, but all of mankind. For we all participate in Our Lord's death by the sins we commit.

There is more: Our Lady was called upon to care for those who murdered her Son, who was her sole Love and unique Care. "Woman, behold thy son." When Our Lord uttered those words, there was created in Our Lady's Most Immaculate Heart a new fountain of solicitude for every member of the human race. She became at that moment our Mother, and her pains were doubled. For she had to witness, powerless, her loved ones killing her Loved One. Her Immaculate Heart became a heart filled with unadulterated sorrow. Thus was it fully configured to Our Lord's Most Sacred Heart, pierced for our sins.

We have here Our Lady's crowning glory. She loved when love became distasteful. She did not push us away. She did not push God away who wished her heart to be crushed, a heart that had loved so freely and, in times past, so delightfully and willingly. The delight was now gone, but the will remained. That is holiness.

Every Catholic mother's heart will be worked by God according to the same pattern. Mothers suffer for those they love, with those they love, at the hands of those they love. Family can be the source of great joy, but also of intense despondency. So it was for Our Lady.

But the equation may be applied to all Christians seeking to be like unto Christ. He will lead them down paths of disappointment, injustice and sadness. In a world of sin, that is what happens. It was His lot in life. It was the lot of His Mother. If we wish to be like Our Lord and Our Lady, it will also be our lot in life. In heaven, where there is no sin, there will be no suffering, only bliss and joy.

Let us be careful of inflicting pain on those we love. That pain is of a particular, life-draining sort. Only God is powerful enough to inflict pain without destroying love. It is not for us to consider ourselves "like unto God."

Rev. John Brucciani, Prior

# Art as Educator

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From time immemorial, the philosopher persecutes the poet, or at least holds him in deepest suspicion. The man of science feels threatened by the artist, feels doomed to irrelevance by someone that holds captive the popular imagination. He suspects the artist a usurper, a rival positioning himself as the de facto educator of the masses. Even Plato succumbed to this prejudice. He insisted the philosopher alone should teach society, for if the philosopher guides man by appealing to reason, the poet manipulates man by appealing to emotion. As such, in view of the common good, Plato thought necessary a strict censorship of art.

Aristotle too tackled the difficulty, but with much more finesse. Rather than buckle to a left-brained bias, he respected the jurisdiction of each discipline. Though not ruling out censorship completely, he maintained that science and art are naturally collaborators, not competitors.

If science educates the mind, art educates the heart. Science seeks knowledge about the world, and art seeks to enjoy that knowledge, to enjoy it through imitation. Art is exactly that: an imitation of nature, a reinterpretation of the world. The art of singing, for instance, imitates the human voice; poetry, our speech; the play, our action; etc. The artist, then, resents neither the scientist nor his domain. Is not imitation the sincerest form of flattery? More often than not, the scientist misconstrues this complimentary gesture because he knows not the artist's language—the language of imitation.

The artist strives to reimagine the world we have grown so accustomed to; therefore, he necessarily invokes the unconventional to excite our attention. He references nature but must somehow differentiate his work from it. For the mere reproduction of nature is not art. Indeed, the more closely a work of art approximates this reproduction, to that degree it ceases to be art. Rather, the artist creatively filters reality, embellishing some aspects thereof while leaving others aside. Like the scientist, the artist employs his special language so as to remain faithful to his vocation.

Whereas the scientist's phraseology is precise, the artist deals in a certain ambiguity. The scientist, jealously guarding the static meanings within his nomenclature, communicates univocally. Hence he can safely progress to well defined conclusions. The artist, instead, communicates analogically. Abandoning the arid denotation of science, he embraces connotation; his imitation is evocative, expressive, suggestive. The artist aims to arouse not so much man's mind but his imagination and affections.

The Greeks believed art purifies the passions, it brings about "catharsis". Though difficult to describe, we all have experienced this sense of transportation. Art has a power to settle our pent up anxieties and arouse noble emotions hitherto dormant. It encourages contemplation in the process. While the wise man can launch himself into contemplation at will, art can impart—if only for a moment—a similar gaze to its audience. Ultimately, art is dispositive: it empowers man for contemplation, better prepares him for science. Attracted by style, man more easily ponders substance. Who can take exception to that? Certainly not the philosopher.

As the emotional life of man is ordered to his intellectual life, art is, in itself, ordered to contemplation. Herein lies the distinction between high and low art whereby we can better appreciate Plato's reactionary stance.

Any responsible guardian sees plainly the degrading effects an overexposure to tasteless art has on the impressionable. Rather than elevate its beholder, it excites what is more animal in him, plunging him ever more deeply in the flesh. Its overwrought stimulation hampers intellectual activity; it induces sentimentality, if not full blown sensuality. It makes contemplation an intolerable bore. Played out on a grand scale, societal manipulation is unavoidable. Thus is fulfilled Plato's fear.

While the civil censorship of art is a slippery slope, the purveyors of such low art do—without question—damage society. Regardless, the life of virtue obviously implies self-censorship; it likewise implies that we surround ourselves with beauty to assist our contemplation.

In every age, Holy Mother Church proposes her own works of art to counteract the debased tastes of the world. In her sacraments and sacramentals, she has united the loftiest theology with the most fitting symbolism. This beautiful reconciliation is exemplified, above all, in the Traditional Mass, where the human priest imitates the divine Priest: the unbloody sacrifice renews and (literally) makes palatable for us the bloody sacrifice. Notwithstanding our brutish ways, the Church calls us to attend this ceaseless work of art. We need only revive our faith and approach the altar in cathartic wonder.



# Bric-a-brac

## First Blessings

When a priest celebrates his First Mass after ordination, it is an opportunity for the faithful in attendance to gain a plenary indulgence if all the usual conditions are met (these conditions are listed here). Holy Mother Church updated this tradition by granting a plenary indulgence to all first Masses the priest celebrates. The additional first Masses are sometimes called Masses of Thanksgiving.

Although not a plenary indulgence, an additional grace may be gained from receiving the first blessing of a newly ordained priest. First blessings are customarily given when first Masses are celebrated, but they may be given up to a full year after ordination.

There is no set prayer for first blessings in the *Rituale Romanum*. One common form of blessing is as follows: "Per impositionem manuum mearum sacerdotium ... May, through the imposition of my hands and upon the intercession of Holy Mary Mother of God, St. Joseph, Sts. N. (patron saint) and N. (of the priest's choosing), the blessing of the Almighty God, the Father, the Son and the Holy Spirit, come upon thee and remain with thee forever. Amen."

The faithful kneel at the communion rail to receive the blessing. Upon receiving it, the faithful kiss the palms of the newly ordained priest in recognition of the sacred character of his priesthood and of the hands that now hold the Eucharist and confer the sacraments.

## Bitter Zeal

Bitter zeal is a spirit that is particular to beginners in the spiritual life, or to those who live apart from the world. They pass the most severe and exacting judgements on their neighbor, lacking compassion and sympathy for the neighbor's weakness. Thus they easily accuse the neighbor of malicious intentions where there is only a bad upbringing or ignorance. (*Mgr. M. Lefebvre, Spiritual Conferences*)

## CAMPUS RENOVATIONS

Grateful thanks to all those who have helped out over the summer, especially to the very generous and efficient female hands who have made such a difference to the dormitory areas. Holy mass will be said for you all.

## The demons are legion

"The devils inhabit and infest our world; they meddle with our lives and assault us continuously, forcefully, incessantly. Although degraded, their angelic nature remains vastly superior to ours; hence they know what motivates and moves us, and thus they play with us. God allows them to play and plague us, for our merit and for His greater glory.

The devils act on our senses and toy with our imagination. They fill our minds with pride, envy and anxiety. They deal out just enough favors and hardships to lead us into sin, afflicting the just, rewarding sinners and always seeking to move souls away from the supernatural.

In their defense, Christians receive a steady stream of powerful and continuous graces. Grace is always available through prayer and the Sacraments, thanks to the aid of our guardian angels and priests. To conquer the temptations of the devil, we only have to will it with all our might. God's infinite mercy will do the rest."

*Mgr Alain de Boismenu (1870-1953)*

Mgr de Boismenu was apostolic delegate to the missions of Papua New Guinea, north of Australia. His story is incredible. Consecrated bishop at 29 years of age, he labored for 48 years in arguably the hardest mission territory ever, where priests survived on average 5 or so years before succumbing to illness and disease.

Mgr de Boismenu was a deeply religious man, a born leader and close friend to all his missionary priests and religious. He evangelized one of the most demon-riddled territories of the globe, battling against pagans practices (for example, child sacrifice) and superstitions whilst withstanding physical assaults from the devil, similar to those we read about in the lives of St John Vianney and St John Bosco.

He was a first rate bushman and adventurer. Deeply religious, he was also renowned for his compassion, humor and general matter-of-fact approach to holiness. Generosity and dedication to the task at hand were his favorite tools of sanctity. His episcopal motto read: "That they know Thee" (Jo.17,3).

## Humor

A preacher says to his colleague: "Yesterday at Mass I gave a powerful sermon on the rich helping the poor." "Did you convince anyone?" - "I convinced the poor."

A little boy was listening to a long and excessively boring sermon in church. Suddenly the red sanctuary lamp caught his eye. Tugging his father's sleeve, he pointed and said, "Daddy, when the light turns green, can we go?"

**WEEKLY CONFESSIONS**

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

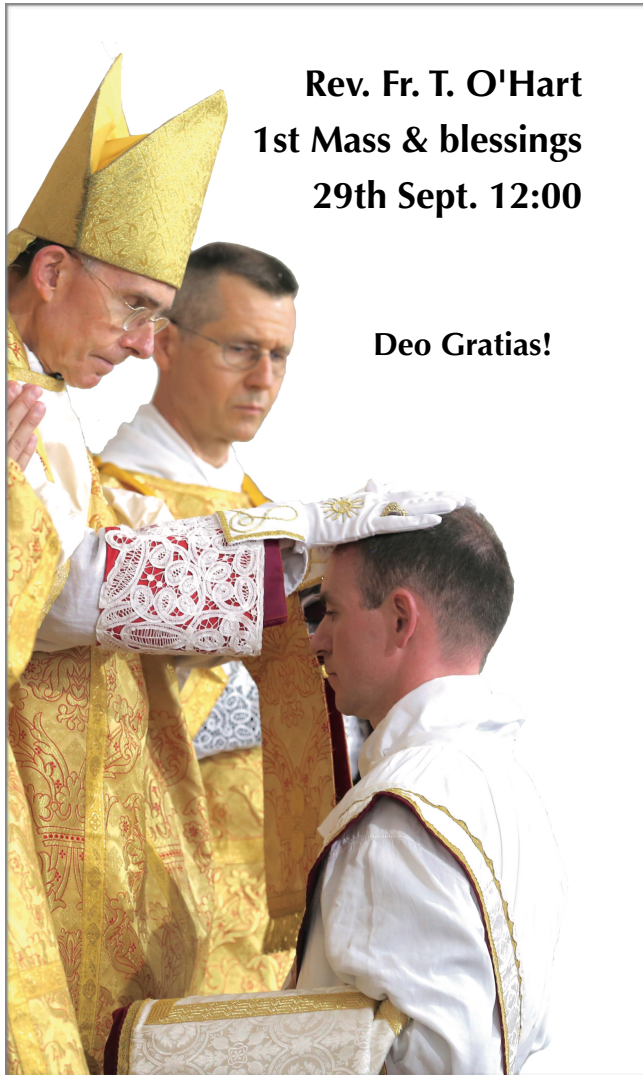
**BENEDICTION & ROSARY**

Sunday 18:00

**CHAPEL CLEANING - VOLUNTEERS NEEDED.**

WHATSAPP 07443 657280

CLEANING DATES = 14th Sept. and 28th Sept.



*Fr. Thomas O'Hart is a former pupil of St. Michael's, and our new Housemaster.*

**MILITIA IMMACULATA - Local co-ordinator required.** A volunteer is sought to take ownership of the Militia Immaculata corner at the School as soon as possible. The wages are zilch, but the pension is out of this world. The duties are very light, requiring nothing more than a few minutes attendance at the M.I. corner after each Mass in order to:

1. hand out Miraculous Medals and flyers to the faithful for distribution to anyone who will accept them
2. encourage the purchase of any books about the M.I. and the Immaculata
3. enlighten non-Knights about where to find more information and how to be enrolled

	Liturgical Calendar September 2018	SMS
1	Saturday of Our Lady	7:30 / 12:00
2	<b>15th Sunday after Pentecost</b>	7:30 Low
		9:00 Sung
		18:00 Benediction
3	St. Pius X, Pope & Confessor	8:00 am
4	Feria	8:00 am
5	St. Lawrence Justinian, Bishop & Confessor	8:00 am
6	Feria	8:00 am
7	Feria - 1st Fri - Holy Hour 6:00 PM	<b>8:00 / 19:00</b>
8	Nativity of the Blessed Virgin Mary	7:30 / 12:00
9	<b>16th Sunday after Pentecost</b>	7:30 Low
		9:00 Sung
		18:00 Benediction
10	St. Nicholas of Tolentino, Confessor	7:15 am
11	Feria	7:15 am
12	Most Holy Name of Mary	7:15 am
13	Feria	7:15 am
14	Exaltation of the Holy Cross	7:15 am
15	<b>Seven Sorrows of the Blessed Virgin Mary</b>	<b>7:30 / 12:00 (sung)</b>
16	<b>17th Sunday after Pentecost</b>	7:30 Low
		9:00 Low
		17:30 Vespers/Benediction
17	Stigmata of St. Francis	7:15 am
18	St. Joseph of Cupertino, Confessor	7:15 am
19	Ember Wednesday	7:15 am
20	Feria	7:15 am
21	St. Matthew, Apostle & Evangelist	7:15 am
22	Ember Saturday	7:30 / 12:00
23	<b>18th Sunday after Pentecost</b>	7:30 Low
		9:00 Sung
		17:30 Vespers/Benediction
24	Our Lady of Ransom	7:15 am
25	Feria	7:15 am
26	Ss Jean Brebeuf, Isaac Jogues and Comp. Mart.	7:15 am
27	Ss Cosmas and Damian, Martyrs	7:15 am
28	St. Wenceslaus, Duke & Martyr	7:15 am
29	<b>St. Michael the Archangel (Fr. O'Hart 1st Mass &amp; blessings at 12:00)</b>	<b>7:30 / 12:00 (sung)</b>
30	<b>19th Sunday after Pentecost</b>	7:30 Low
		9:00 Low
		17:30 Vespers/Benediction

Experience has shown that Our Lady showers her graces upon all who help in the growth of her apostolate.

Please contact Howard Toon at [mi@fsspx.uk](mailto:mi@fsspx.uk) for further information.





Dear Friends of St. Michael's School,

The summer months have been very busy, but it has been busi-ness of a different sort. The quiet tidiness of the Hampshire countryside offers a welcome change to the noisy and sometimes mischievous exuberance of girls and boys spilling out of cars and vans each morning and racing, chatting, laughing and scrambling to class. However, due to many renovation projects that have taken place over the summer, the campus has remained busy, at least for the workers and the community. It takes an entire summer holiday to prepare for a new school year.

As announced in the last Operation Philomena Newsletter, St. Michael's has undertaken substantial renovations to its interiors. The dormitory has been long due for an overhaul. The bathrooms have been stripped to the bare walls and installed afresh with better quality units and fittings. Leaking showers, damp and mould are now resolved.

The dormitories and private student rooms themselves have received new carpets and fresh paint. We have removed and replaced the broken furniture (there are some wonderful second-hand bargains to be had), repaired the torn curtains and made the building more welcoming and homelier. I have a mind to move the priests into student accommodation, and the students into the priests' accommodation. That would be right justice, but a little harsh on the students.

We have also painted the refectory and installed cladding on the lower walls, strong enough to withstand a hundred pairs of hands that somehow wipe themselves all over the wall after consuming a sticky dessert.

We continue to replace the often broken and energy inefficient lighting with the new LED technology.

We have replaced a section of the chapel roof, which has been leaking for the past six months.

Finally, we have installed a dozen fire doors here and there, and continue the never-ending scramble to stay abreast of health and safety regulations. St. Michael's remains abuzz with activity all year round!

None of this would be possible without the wonderful support that you have shown. Since our last June newsletter, we have received 256 donations totalling £31,087 (including the regular monthly donations). There was one large donation of £10 000, and many others, ranging from £10 to £1000. In total, since the launch of Operation Philomena in December

2017, we have registered £77, 002! This is wonderful news, not only for the much-needed support it brings but also because we asked St. Philomena (and continue to do so) to provide £10 000/month. Shame on me to have wondered if this great patron would honour our request.

The grace of your generosity comes at a crucial time for St. Michael's. Having undergone two major Ofsted inspections, we prepare for a third that has been announced for October-November. The inspections highlighted the dilapidated state of the boarders' living quarters, and other areas of the campus, which is why we have been so hard at work to bring the school up to the ever-increasing standards of security and "child welfare", as it is called.

We continue to rely on your faithful support. As our world becomes more secular, our little school provides vital help to families, giving them an alternative to state schools whose atmosphere is so destructive to the purity of soul and body. Please continue to pray for us and to support us with alms. St. Philomena will bless all those who rally to any cause she adopts. She has certainly adopted St. Michael's School and its families, many of whom require financial aid in order to gain a place at the school. They rely on us, and we rely on you. Please remember us often.

Every First Friday mass is offered for all friend and benefactors. Few or many, each beneficiary receives as many graces as if the mass was offered for you alone. Alms-giving is a good investment, with heavenly returns and retirement benefits that last an eternity.

With our grateful and fervent prayers,

**The priests of St. Michael's School**



If you have not signed up to Operation Philomena, now's the time! Standing orders presently total £3200/month. Standing orders allow us to budget more effectively. They are a wonderful help to our mission of educating youth. 3 cups of coffee/month could be the price of a child's soul.

**"Whatsoever you do for the least of these, you do to Me." (Mat.25:40)**