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Society of St Pius X

The Archangel

QUIS UT DEUS

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No.98 June 2026

Deus Caritas

The month of June is dedicated to the Sacred Heart of Jesus. When our Lord appeared to St Margaret Mary Alacoque in 1673, He revealed to her « the marvels of His Love and the inexplicable secrets of His Sacred Heart. » Our Lord then said to St Margaret Mary: « "My Divine Heart is so inflamed with love for men (…) that, being unable any longer to contain within Itself the flames of Its burning charity, It must needs spread them abroad, and manifest Itself to them (mankind) in order to enrich them with the precious graces of sanctification and salvation necessary to withdraw them from the abyss of perdition. »

Our Lord's most Sacred Heart is thus the emblem and manifestation of His burning love for souls. According to St Margaret Mary's testimony, it is a love of excess which He feels more than all that He suffered during His Passion. Our Lord complained : « If only men would make Me some return for My Love, I should think but little of all I have done for them and would wish, were it possible, to suffer still more. » Alas, our only return is « ingratitude and contempt ».

In his Epistle to the Ephesians, St Paul outlines the tenor of his mission to the Gentiles. He was tasked to reveal to them the unsearchable riches of Christ, and help them comprehend the breadth, length, height, and depth of Christ's love for us. Thus they would be filled unto all the fulness of God, that is, attain to the holiness to which baptism calls us.

According to St Paul, therefore, the comprehension of Christ's love is the highest form of knowledge and understanding that we can acquire. It forms the essence of the beatific vision whereby the soul is inebriated with the vision of God's charity - the love exchanged between the three Divine Persons from which flows that charity which is diffused into our hearts and by which we are able to cry Abba, Father! The beatific vision is the ultimate discovery and realisation of our kinship with God through grace. Our gratitude and joy will be so complete that eternity will seem too short a time to fully enjoy. Every aspiration and desire of the soul will be fulfilled and we will repose in the permanent possession of God's embrace.

Devotion to the Sacred Heart of Jesus is a privileged means of entering into a deeper understanding of God's love for us. He chose to reveal His Heart to us at a time when charity had begun to grow cold. Protestantism and Jansenism had established themselves in Catholic Europe. Men had replaced the millennial notion of Christ, our loving Saviour, Redeemer and Friend with the sombre God of the Old Testament, Sovereign Judge and Lawgiver who satisfies the requirements of His justice by visiting His anger upon Christ. According to the new theories, God desires not so much to be loved as a friend but to be obeyed as a Master, with fear and trembling. Puritanism is a cold, heartless religion.

If we wish to cultivate and increase the life of grace first received at baptism, we must frequently meditate on the mystery of God's love for us. It is a love that caused the incarnation of the second Divine Person. It is a love that sacrifices all, even the dignity of divine Sonship, for its beloved. There is nothing that God will not do to save our souls.

If we are not too superficial or hardened, we cannot but respond in like manner. Every grace that our Lady obtains for us has, ultimately, but one purpose: that we give our lives to God as He gave His life to us. Only then will we begin to enter into the mystery of Christ's Sacred Heart. Unless we do so, our faith will never flourish. It will never become vigorous enough to embrace God's will with all the sacrifices that it entails.

Let us seek to remedy the contempt and ingratitude of so many souls towards God's love by freely offering our lives to Him, that He may do with us what He will. This is the essence of devotion to the Sacred Heart of Jesus. If families cultivate a deep, family devotion to the Sacred Heart, undoubtedly we will see vocations reappear. The pursuit of a vocation is, after all, the natural response of a soul that truly believes in God's love. Hence Archbishop Lefebvre, our founder, chose as his episcopal motto:

Et nos credidimus caritati - And we believe in charity

Fr John Brucciani, Prior

« I will set my tabernacle in the midst of you, and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people. » (Lev. 26:11)

God with us

When God freed the Israelites from bondage, He brought them to Mount Sinai, and there brokered the first divine Covenant that established Abraham's descendants as His special, chosen people. The first covenant, or testament, was built around obedience to the ten commandments and the ritual offering of animal sacrifices in the presence of the Ark of the Covenant.

The Ark was the great sign and symbol of the freshly established covenant. It was a golden chest that contained the tablets of stone upon which were written the commandments, a jar of manna by which God daily fed His people during their forty years in the desert, and the rod of Aaron, the first High Priest.

The Ark was the centre of the one, true religion of that time: Judaism. It marked God's presence among His people. It lay in a cloth tabernacle (later the Temple in Jerusalem) in the place called the « Holy of Holies ». Only the High Priest was allowed to enter the Holy of Holies, once a year, on the feast of the atonement, when he sprinkled the blood of the heifer upon the ark and walls of the Holy of Holies and begged mercy for the people. For the rest, the ark was seen and guarded only by the Cherubim.

When Moses established the first tabernacle to house the Ark and set the Ark in the Holy of Holies, Scripture tells us that: « The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it. Nor could Moses enter the tabernacle …, so thick the cloud that spread all about it, so radiant was the Lord's majesty. » (Deut.40:32-33)

Later, when Solomon built the first Temple in Jerusalem and placed the Ark therein: « a cloud filled the house of the Lord, and the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. » (3Kings 8:11)

So much power, majesty and glory for what was nothing more than a sign and symbol of God's spiritual presence among His people! Jews would travel from all over Israel, and, later, from all over the world to visit the Temple where God dwelt with His own. It was the dream of every Jew of the diaspora to visit. The Holy of Holies was the place where heaven and earth met, the only place on earth where the forgiveness of sin could be obtained. It was Israel's pride and glory, and its final destruction, in AD70, marked the official cessation of the first covenant.

In place of the Jews, God chose a new people for Himself: the Gentiles. Henceforth, it is among them that He dwells, but this time in a new and more perfect way that pertains to the new covenant.

In the New Testament, God's presence is not merely spiritual. It is sacramental. In every tabernacle where the Blessed Sacrament resides. God is truly and substantially present, as He was in Galilee, in Judea, in company with His apostles. We see and touch Him just as verily as those who reached out to touch the hem of His garment and obtain healing. We rest our head upon His breast just as St John leant upon His bosom at the Last Supper and felt the loving incandescence of our Lord's Most Sacred Heart.

In this New Testament, established at the Last Supper and on Calvary, God makes us His own by giving Himself to us in the Blessed Sacrament of the Eucharist. We eat of His body and drink of His blood, and we become united to Him. Our Lord is not *physically* present in the consecrated species. If this were the case, Holy Communion would be a form of cannibalism. Rather, our Lord is *sacramentally* present. It is a mode of being unique to the New Testament, specially invented for the sacramental system that Christ established for the transference of His merits to our souls. Christ's sacramental presence is, in some ways, stronger and more efficacious than His physical presence. Whilst our Lord was on earth, the gospels reveal that the apostles were often fearful and dispirited. But once He had physically left them, He « returned » and remained sacramentally with them, and, in the strength of this new presence, they conquered the world.

The Corpus Christi procession is one time of the year when we carry Christ in a public procession. It is a traditional ritual that reminds us of our status as « pilgrims and strangers » in this world, journeying through life in company with our Lord as He leads us to our heavenly home. It is also a Royal Progress whereby the King of Kings visits His subjects and lands.

As we carry our Lord in procession, let us heed the acclamations recorded in today's sequence: *« Praise thy Saviour, O Sion! praise thy Guide and Shepherd, in hymns and canticles. As much as thou hast power, so also dare; for He is above all praise, nor canst thou praise Him enough.»*

Neat and Tidy, Not Pretentious!

Uniforms come with clear expectations, whether for work, school, or formal occasions. Casual dress, however, is different. Expectations have largely disappeared and, with them a shared understanding of what it means to present oneself decently in public.

Today, appearance is often neglected for the sake of comfort, or overemphasised for the sake of attraction. A walk through any town centre or airport makes this plain. Sadly, this has led to a curious reaction: when someone makes even a modest effort to look presentable —wearing a shirt, well-cut trousers, polished shoes, and neatly combed hair— the person is quickly labelled "posh," "snobbish," or "upper-class," often with negative intent.

This confusion is worth addressing. Dressing neatly and tidily is not pretentious. The misunderstanding lies in our mistaking simple decency for pride. Casual dress once meant relaxed but orderly; today it often means careless. This shift reflects not merely a change in fashion, but a broader loss of shared standards.

Saint Thomas Aquinas teaches that we wear clothes for three reasons: to protect ourselves from the weather, to preserve modesty, and to reveal something about ourselves (II–II, q.169, a.1). For Catholics, this third reason deserves particular attention. Our exterior should reflect, at least in some measure, who we are interiorly: men and women created by God, redeemed by Christ, and called to holiness.

As a point of interest, many men favour a deliberately dishevelled style: long, baggy trousers, a logo-emblazoned T-shirt and conspicuous trainers, crowned by a striking haircut. One might see in such hairstyles, whether long or short, echoes of past fashions, sometimes reminiscent of a medieval peasant, or even of Shakespeare's *Henry V* as portrayed by Kenneth Branagh. Whatever the choice of look, most fashions come and go without any clear reference to beauty or order.

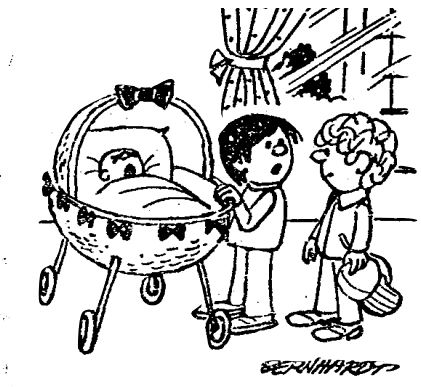
Of course, maintaining an orderly appearance does not guarantee interior virtue. It can be motivated by vanity or a desire to impress, and in that case it becomes hollow. Yet one who is a Temple of the Holy Ghost, or at the very least marked by baptism as a member of the Church, ought to let this dignity show outwardly. Not ostentatiously, not expensively, but with care and restraint.

Christians are called to live *in* the world but not be *of* the world. This inevitably means being "marked out," not by extravagance, but by seriousness and order. A modest attention to dress can often speak more eloquently than words about one's values, interests, and ideals, and ultimately about one's faith.

Recent trends such as the so-called "Gent Z" movement show a reaction against the slovenliness of modern fashion, with a return to older styles. While understandable, this reaction can sometimes go too far, placing excessive importance on appearance and expense. As Catholics, we are not reacting against modernity, nor are we chasing nostalgia. We are simply upholding a perennial truth: the exterior should be in harmony with the interior.

We live in our own time and culture. We do not dress like Victorians or medieval knights. But we should wear the clothes of our time well—properly fitted, clean, and modest—and we should reject what is commonly accepted today yet clearly offends Christian modesty or basic orderliness.

Finally, this principle should not apply only to Sunday Mass. While we need not wear our "Sunday best" every day, there is a danger in appearing devout one day a week and careless for the rest of the week. A little more attention to our dress and general appearance every day can be a subtle but effective witness, both to the world and to ourselves, of who we are and to Whom we belong.



"My mother said he was sent from heaven.
They must have wanted some peace and quiet."

Please pray for **Fr Joseph Dreher** who died suddenly on Whit Monday, 25th May. He was 61 years of age.

Fr Dreher was prior and headmaster here at St Michael's from 1998 to 2004. His funeral will be on Wednesday 3rd June. We will celebrate a Requiem Mass for him at the main altar at 7:15am on that day.

Canterbury Pilgrimage

10-12th July 2026

For Vocations &
Conversion of England

https://fsspx.uk/en/events/canterbury-pilgrimage-2026-56925

Corpus Christi Procession

Sunday, 7th June

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

PETALS NEEDED. PLEASE BRING THE AFTER-NOON BEFORE OR ON THE DAY.

Summer Fair – Sat. 13th

JUNE

1	St. Angela Merici, Virgin	7:15
2	Feria of the 1st Sunday after Pentecost	7:15
3	Feria	7:15
4	**Corpus Christi**	7:15 / 19:00
5	St. Boniface, Bp, M. **1st Fri HHour 6PM**	7:15 / 19:00
6	St. Norbert, Bp & Conf. **1st Sat**	7:30 / 12:00
7	**Second Sunday after Pentecost**	7:30, 10:00
	Corpus Xti Procession after sung mass	No benediction
8	Feria	7:15
9	Feria	7:15
10	St. Margaret of Scotland, Queen & Widow	7:15
11	St. Barnabas, Apostle	7:15
12	**Sacred Heart of Jesus - HHour 6PM**	7:15 / 19:00
13	St. Anthony of Padua - ***(Summer Fair)***	7:30 / 12:00
14	**Third Sunday after Pentecost**	7:30, 10:00
		17:00 Benediction
15	Feria	7:15
16	Feria	7:15
17	St. Gregory Barbarigo, Bishop & Conf	7:15
18	St. Ephrem of Syria, Deacon & Doctor	7:15
19	St. Juliana Falconieri, Virgin	7:15
20	Saturday of Our Lady	7:30 / 12:00
21	**Fourth Sunday after Pentecost**	7:30, 10:00
		17:00 Benediction
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 and Paul, Martyrs	7:15
27	**Our Lady of Perpetual Succour**	7:30 / 12:00
28	**Fifth Sunday after Pentecost**	7:30, 10:00
		17:00 Benediction
29	**Ss Peter and Paul, Apostles (HOLY DAY)**	7:15 / 19:00
30	Commemoration of Saint Paul, Apostle	7:15
1	**The Most Precious Blood**	7:15

Sanctuary Lamp in Memory

Request that a sanctuary lamp burn in memory of a loved one or in thanksgiving for graces received.

Holy Mass is celebrated for those remembered and their donors each first Wednesday of the month.

	Main Altar	Our Lady	Sacred Heart	St Joseph	St Philomena	St Anthony
May 31		Private Intention	Private Intention	In thanksgiving	Martine Brost	In thanksgiving
June 7	Fr J. Dreher RIP	Private Intention SS	Suffering Souls	Private Intention	Forgotten Holy Souls	Private Intention KS
June 14	Private Intention KS	Private Intention KS	Private Intention JM	Fathers of the parish	St Michaels	Lapsed Catholics
June 21	Private Intention EB		Joanna Radwanska		St Michaels	Private Intention MJ
June 28			Martinez Family		St Michaels	

£10 for one 7 day lamp (Sun. - Sat.) | Cheques to the order of SSPX, Burghclere Priory | Or pay with card (machine in narthex)