



# THE ARCHANGEL

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

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## God with us

The lockdown continues. Meanwhile ...

God first visited the world when He created Adam and Eve, and infused into their souls the divine life of grace. Thanks to the divine adoption of our first parents, God was present in the created world, walking with Adam in the Garden of Eden. God's presence was mysterious but no less real, as when he called upon Adam and "Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise." (Gen. 3:8)

Sadly, after Adam's sin Eden became a Paradise lost, and our first parents were cast out of Eden, bereft of their divine kinship and company. They lost the state of grace, and God no longer dwelt with His people upon the face of the earth.

God next visited the world when the second Person of the Holy Trinity took human flesh in the womb of the Virgin Mary. Christ's birth was discreet and silent, revealed only to a few shepherds and the three Magi. Thirty years later, our Lord began his three year career of preaching and miracle-making, but no sooner had He begun to build a public profile (to use a modern expression), then was crucified and died. His resurrection was as discreet and quiet as his birth, and very quickly he returned to heaven in the presence of His apostles and a few disciples only. Beyond the boundaries of Palestine, no one knew Who had come and gone.

God finally visited the world on Pentecost Sunday, in the Person of the Holy Ghost, and this time He is here to stay! We often compare the coming of the Second and Third Persons of the Holy Trinity as dissimilar. The first was concrete and manifest, the second was discreet and mysterious. Abbot Vonier writes: "Such is not the original Christian conception. According to apostolic tradition it is Christ who hides after He has accomplished His work here on earth, and it is the Spirit who is made manifest. The Spirit is the true theophany after Christ's Ascension until Christ returns again from heaven in the glory of the Father."

The coming of the Spirit in the New Testament is a most manifest phenomenon, it is in His own Person that He manifests Himself, He does not despatch an-

gels to warn men that He has come. When the Second Person of the Trinity was born in Bethlehem, it was not He but angels who announced the great news: the Christ Child never spoke. A star guided worshippers to the house where dwelt the Mother and the Babe. Angels, again, brought the message of Christ's Resurrection. With the one exception of the fleeting moment of His Transfiguration, the Son of God did not show Himself in His power during His life on earth; His works were His testimony. Very different is the coming of the Spirit; He arrives with glory, with power; there is no lack in the signs of His presence. Nor is it a progressive unveiling - first a concealment, to be followed by partial revelation. On the contrary, the advent of the Spirit is as complete at the first Pentecost as will be the coming of the Son of God in the glory of the Father at the end of the world. We may indeed say that the first coming of the Son and that of the Spirit are opposite in their plans. The Spirit at once shows His fullest measure of presence, whilst the Son begins with a minimum; the fullness of Christ's manifestation is not to be reached till the day on which He will come with power and majesty at the end of the world." (Don Vonier, *The Spirit and the Bride*)

We say, therefore, with full and mighty confidence, that God dwells among His people to this day as He has never done before. We often wonder what it would have been like to have watched our Lord and listened to Him when He preached and laboured in Palestine. Surely our fervor would have been stronger because easier in Christ's sweet company? We only have to look at the disciples to see how wrong this assertion is. It was the Holy Ghost Who unlocked their understanding and empowered them to become Christ's witnesses even unto death. His presence was not one of quiet counsel and silent example, but one of roaring wind and flames of fire. Our Lord attracts souls, but the Holy Ghost transforms them. His coming is the consummation of the initial promises of redemption and salvation. He opens up once more the gates of Eden. Thanks to His outpouring into the souls of the just, man once more walks upon the face of the earth, here to abide until Christ's final coming. We are in good company.

**Fr. John Brucciani, Prior**

# The New Testament and the Holy Ghost

Ordinarily we attribute to the Old Testament the manifestation of God the Father and to New Testament the manifestation of His Only Begotten Son, Jesus Christ. God revealed Himself to our first parents, who walked with Him in the Garden of Paradise. After their downfall, He promised them a Savior who would redeem them from their sins and restore them to divine friendship. He then chose Abraham and made him the father of a great people, to whom he confided the promises of the future Savior. Abraham, Isaac, and Jacob became patriarchs to God's chosen people. He bid Moses to free them from Egypt and bring them into the Promised Land, where they were to adore the One True God and await the coming of the Messiah. God frequently sent prophets to His people, to chastise them and remind them of their vocation as witnesses to the future Messiah. The Old Testament is dedicated to the Father, who prepares the world for the coming of His Son.

However, although the New Testament begins with our Lord's incarnation, and details the various stages of Christ's salvific mission, this second part of the story of God's dealings with mankind is not primarily about Jesus Christ. It is first and foremost about the great "mission" of the Holy Ghost, the Paraclete and Consoler that both Father and Son send into the world to take up residence in the soul of man.

The New Testament is therefore attributed to the Holy Ghost. It is the time that witnesses and chronicles His activity in the world of men.

The early Church was vividly aware of the abiding presence of the Holy Ghost Who is sent by the Father and the Son to the justified soul to take up residence and to dwell there as a Divine Guest. St. Paul's warning to the Ephesians: "Grieve not the Holy Ghost!" (Eph.4:30) is but one of the many references made by all the Epistle writers (Peter, Paul, John, Jude) in regard to the presence of a Divine Envoy who abides in their new converts and makes them what they have become: adopted children of God and heirs to a divine inheritance.

Sadly, we have lost much knowledge and understanding of this last and most exciting chapter in the story of our redemption. Christians today know very little about the Holy Ghost. As Leo XIII wrote in his encyclical *Divinum Illud Munus* in 1897: "Perhaps it would not be impossible even in our era, to come across Catholic Christians, who, if questioned, as were the proselytes of old by the Apostle, whether or

not they had received the Holy Ghost, would answer in the same words: 'We have not so much as heard whether there be a Holy Ghost.'" (Acts 19:2)

Without knowledge of the Holy Ghost and of His wondrous workings in the souls of the just, it is impossible for us to understand the meaning and import of what Christ has done for us. We remain blind to the driving motive and purpose of His incarnation. In fact, without proper knowledge of the Holy Ghost and His action in the soul, our understanding of redemption is little better than that of Luther and Calvin, for whom redemption is nothing more than the non-imputation of sin.

St. Paul remonstrates with his beloved Corinthians who are guilty of behavior unbecoming of Christians: "Know you not that you are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?" (1Cor.6:19) Indeed, we are no longer our own. Ransomed by Christ from death and damnation, we now belong to God. Our whole outlook and conduct is henceforth defined by the great truth of our deification by grace and our new status as adopted sons of God, "and if sons, heirs also; heirs indeed of God and joint heirs with Christ." (Rom.8:17).

It is through knowledge of the Holy Ghost that we are able to accede to a full understanding of our redemption and thereby to apprehend the true meaning of the new covenant that God has brokered with mankind. Through and by the Holy Ghost, every Christian is raised to a dignity previously unimagined, and equipped to live and to act in harmony and in a manner worthy of it. The New Testament is the story not of God becoming man, but of man becoming God. And this is effected by the loving activity of the Holy Ghost who is sent to us in order to take up residence in souls made worthy of Him, by Him. 🕊



# “Outside the Church there is no Salvation”

To better understand this imposing Catholic dogma, we must first clarify terms. We can limit ourselves to the two that present considerable difficulty: “Church” (*Ecclesiam*) and “outside” (*extra*). Neither’s meaning is self-evident, as the Apostles themselves came to appreciate (see Lk. 9:49). Can we really apply the dogma’s apparent rigour to the complicated religious terrain of real life?

Let us begin with “Church”. We must ground the above formula in an unassailable principle of Revelation: outside Christ there is no salvation (see Acts 4:12). The entire mystery of the Church “lies in the equation and convertibility of these two terms: Christ and the Church. . . . Outside the Church there is no salvation, really means nothing else than: outside Christ there is no salvation.” (Clerissac, *The Mystery of the Church*) The identification of Christ and His Church is a Tradition extending from St. Paul (see 1 Cor. 12:27 and Col. 1:18) to modern popes (see Pius XII, *Mystici Corporis*). By employing this analogy, then, the formula appears less imposing; nay, it appears necessary.

There are three factors “which together constitute a man as a true member of [Christ]”, i.e., a member of His Mystical Body (cf. Fenton, “Our Lord’s Presence in the Catholic Church”). They are as follows: “[p]rofession of the true Faith, communion in the Sacraments (beginning with water baptism), and union with the Pope and hierarchy.” (Salza & Siscoe, *True or False Pope?*) These external conditions met, Catholic membership obtains.

Even so, the dogma never frames this membership as indiscriminately productive of salvation. Membership is not sufficient. Its sole purpose is sanctification, which is the essence of salvation. It is arranged to foster participation in the divine life, which is realized in the possession of sanctifying grace and everything redounding to it: “[t]he theological virtues of faith, hope, and charity, as well as . . . the other gifts of the Holy Ghost which dwell in a man’s soul.” (*Ibid.*) Hence, in the language of the catechism, a Catholic without sanctifying grace is a “dead” member.

So if membership is not sufficient for salvation, is it necessary for salvation? In other words, are non-Catholics necessarily “outside” the Church and, therefore, inevitably condemned? As a rule, sanctification is begun, preserved, and promoted inside the strict institutional structure of the Catholic Church. That said, God abandons no one “who has not first culpably rejected” His aid (White, *The Light of Christ*). And one may be faithful to this aid without an explicit awareness of whither it leads, viz., the Church. Catholic Tradition has labelled this phenomenon “baptism of desire”. It consists, writes Abp. Lefebvre,

*in doing the will of God. God knows all men and He knows that amongst Protestants, Muslims, Buddhists and in the whole of humanity there are men of good will. They receive the grace of baptism without knowing it, but in an effective way. In this way they become part of the Church. The error consists in thinking that they are saved by their religion. They are saved in their religion but not by it. (Open Letter to Confused Catholics)*

Baptism of desire does not bestow Church membership, but it does somehow incorporate these privileged non-members into the Mystical Body. These individuals become—in the phrase of the Archbishop—“part of the Church.” They are no longer “outside” but “joined to” the Church. It must be so. For the notion of men living the life of grace “outside of Christ’s kingdom is, according to God’s own revealed teaching, something like the idea of a square circle, a mere combination of utterly incompatible elements.” (Fenton, “The Theological Proof for the Necessity of the Catholic Church: Part III”)

Grateful as we are for the possibility, we are not to entertain a “good hope” for the salvation of non-Catholics (see Pius IX, *Quanto Conficiamur*). Living estranged from the Catholic Church is something contrary to the expressed will of God. Regardless of its subtlety, a proper understanding of the dogmatic formula acknowledges their desperate situation all the same. These unfortunate souls are among those “in whose favour the missionary charity of Catholics must be exercised.” (Fenton, “The Theological Proof for the Necessity of the Catholic Church: Part II”)

## The Day of Wreaths

In central Europe, and also in France, Corpus Christi Day is the "Day of Wreaths" (*Kranzeltag*) and of huge bouquets of flowers borne on the top of wooden poles (*Prangtag*). Wreaths and bouquets of exquisite flowers in various colors are attached to flags and banners, to houses, and to the arches of green boughs that span the streets. The clergy and altar boys wear little wreaths on their left arms in the procession; girls carry wreaths on their heads. Even the monstrance containing the Blessed Sacrament is adorned with a wreath of choice flowers on Corpus Christi Day. In Poland these wreaths are blessed by the priest on the eve of the feast day. After the solemnities people decorate their homes with them. Some are suspended on the walls of the houses or affixed to doors and windows. Others are put up in gardens, fields, and pastures, with a prayer for protection and blessing upon the growing harvest.

## Color the Flower Wreath:



## Fruit of the Holy Ghost Word Search

There are 12 fruits of the Holy Ghost. Can you find them all?

A R S Y I Q T Y A Y K H R L H  
 W U E S W B T L T T I M H O Y  
 U C Y U E S X I R I N P Y R L  
 L Y L J E N S R R R D H B T U  
 S G T D O O L U T A N F J N D  
 M F O I R H Z U J H E J I O P  
 U M R E T F Y V F C S M F C Q  
 T V N A P S A P M H S V P F Y  
 P E A C E A A M B R T Z Z L U  
 G D Z F V U T H P U B I Q E Z  
 E O M R L O X I C C K L A S J  
 X S Q G E N T L E N E S S F O  
 S S E N D O O G Z N J M L E O  
 A K P I W P E G A N C O S H M  
 R U L A J A D E N T P E Y W M

## Number Puzzle

Find the missing number.

## Optical Illusion

Can you see the dove in this picture?



The answer is 2. How?  $7 \times 6 = 42$ ,  $9 \times 9 = 81$ ,  $5 \times 3 = 15$ ,  $6 \times 2 = 12$ .

**PLEASE DO NOT FORGET YOUR SUNDAY COLLECTION!**

Account name: **BURGHCLERE PRIORY**  
 Sort Code: **16-26-18**  
 Account number: **10191331**  
 BIC: RBOSGB2L  
 IBAN: GB41RBOS16261810191331

**Holy Mass continues to be offered for the members of the parish every Sunday and Holy Day**

**WHEN WILL CHURCHES OPEN AGAIN?**

We currently have no idea! The re-opening of churches will be decided by the government. Meanwhile, you can sign the Parliament petition to open up our churches for their essential business of glorifying God and saving souls.

[Petition: Permission to enter places of Worship in England U.K.](#)

**How to receive the Holy Ghost**

So-called spiritual gurus of every age promote techniques by which a person becomes “spiritual.” Contrast this to the perennial wisdom of Saint Francis. One acquires the Holy Ghost, says Saint Francis, not by techniques but by simple consistency in penance, prayer, alms, purity, and charity. Such persons will gain the Holy Ghost “permanently.” Is this not that for which we long? Here are Saint Francis’ words on the subject:

*Furthermore, let us produce worthy fruits of penance. Let us also love our neighbors as ourselves. Let us have charity and humility. Let us give alms because these cleanse our souls from the stains of sin. Men lose all the material things they leave behind them in this world, but they carry with them the reward of their charity and the alms they give. For these they will receive from the Lord the reward and recompense they deserve. We must not be wise and prudent according to the flesh. Rather we must be simple, humble and pure. We should never desire to be over others. Instead, we ought to be servants who are submissive to every human being for God’s sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. He will permanently dwell in them. They will be the Father’s children who do his work. They are the spouses, brothers and mothers of our Lord Jesus Christ.*

	Liturgical Calendar June 2020	SMS
	<a href="#">All masses live-streamed @ SSPX Great Britain</a>	
1	Monday in the Octave of Pentecost	7:15
2	Tuesday in the Octave of Pentecost	7:15
3	Ember Wednesday (fasting, abstinence for 3rd order)	7:15
4	Thursday in the Octave of Pentecost	7:15
5	Ember Friday (fasting, abstinence for 3rd order)	7:15
6	Ember Saturday (fasting, abstinence for 3rd order)	7:15
7	<b>Trinity Sunday</b>	
		9:00 Sung
		18:00 Benediction
8	Feria (Mass of the 1st Sunday after Pentecost)	7:15
9	Feria	7:15
10	St. Margaret of Scotland, Queen & Widow	7:15
11	<b>Corpus Christi</b>	7:15
12	St. John of San Fecundo, Confessor	7:15
13	St. Anthony of Padua, Confessor & Doctor	7:15
14	<b>IInd Sunday after Pentecost</b>	
		9:00 Sung
		18:00 Benediction
15	Fera	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	<b>The Most Sacred Heart of Jesus</b>	7:15
20	Saturday of Our Lady	7:15
21	<b>IIIrd Sunday after Pentecost</b>	
		9:00 Sung
		18:00 Benediction
22	St. Paulinus of Nola, Bishop & Confessor	7:15
23	Vigil of the Nativity of St. John the Baptist	7:15
24	<b>Nativity of St. John the Baptist</b>	7:15
25	St. William, Abbot	7:15
26	Ss John & Paul, Martyrs	7:15
27	Our Lady of Perpetual Help	7:15
28	<b>IVth Sunday after Pentecost</b>	
		9:00 Sung
		18:00 Benediction
29	<b>Ss Peter and Paul, Apostles (Holy Day)</b>	7:15
30	Commemoration of St. Paul, Apostle	7:15
1	The Most Precious Blood of Our Lord Jesus Christ	7:15

St Margaret Mary Alacoque once asked which saint besides the Immaculate Mary in Heaven was the closest and most devoted to the Sacred Heart of Christ our Lord. God revealed that it was Saint Francis. St Maximilian Kolbe concluded from this that Francis is the closest to the Sacred Heart because he is the saint most like the Blessed Virgin Mary.