



THE ARCHANGEL

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

No. 28

April 2020

The Mystical Body & the Mass

During this time of sacramental abstinence, forced upon us by the outbreak of the coronavirus, it is good to reflect an often neglected truth about Holy Mass.

The Mass is the centre-piece of the Church's devotion and the principle and assurance of its life. Its institution on Holy Thursday allows us, Christ's faithful, to come to the foot of the Cross and make Christ our own propitiatory Victim for our sins and those of mankind.

Thanks to the Mass, each and every ransomed soul can offer in his person and for his own profit Christ the Victim. The Mass is the active offering by the Church of the Victim of Calvary hidden in the transubstantiated bread and wine, and the appropriation of the infinite merits of the Redemption by the priest and by the faithful.

At Mass, it is the Mystical Body that is acting. Christ offers Himself through the ministration of his living members acting not merely in the name or place of Christ, but in His very Person. That is why we are able to approach God's throne with confidence. We know that our offering is most acceptable to God because made by God and worthy of Him.

We must never forget that through baptism we are living members of an organism whose Head is the risen Lord. Just as the actions of the Head become those of its members, so too the action of its members, when in accord with the will of the Head, become the actions of the Head. Christ chose to offer Himself once on Calvary, but He instituted a memorial whereby He might continue His oblation through space and time so that its fruits would be available to all, everywhere.

This memorial - the Holy Sacrifice of the Mass - He gave not only to His apostles but to all the members of His Mystical Body. The Mass is not a new sacrifice different from that of Calvary. It is offered by the same High-Priest, Christ, and it contains the same offering, Christ. It is different only in its mode and man-

ner. The visible Christ now offers Himself invisibly and through the ministration of the members of His Mystical Body.

We must not forget that, as members of Christ's Mystical Body, we are participants of the grace of Jesus Christ, and mystical blood courses through our human veins, raising us to the rank of the divine. We are incorporated into Christ, becoming "one flesh and one spirit" with Him, which is why He bids us to eat and drink of Him.

The Church as Christ's Mystical Body, then, is the offerer of every Mass. She offers through the ministration of priests, who are divinely consecrated agents to act in Her name. Hence, in every sacrifice of the Mass, no matter whether the priest is alone or in the presence of many faithful, it is the Church as one Body which offers through his priestly ministry.

As St. Peter says, the Church is composed of "a holy priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ." (1Pet.2:5). All who are baptized have what theology calls an inchoative priesthood, for they participate in the life and power of Christ, who was Victim and Priest and are united with Him in His act of Redemption. As the Apocalypse says: "He has made us to our God a kingdom and priests."

Fr. Martin D'Arcy, S.J. writes: *"This sublime dignity which belongs to the faithful is not always realised as it should be, for the laity are prone to forget that the Masses which are being celebrated throughout the world are being offered by them as members of the Mystical Body, and the fruit of these Masses is increased or diminished by the degree of holiness they possess."*

It is sad that Catholics are not more aware of their intimate participation in the Mass. The prevalence of the phrase "hear Mass" is an indication how little they appreciate their privilege, for it suggests a service in which they have as little part as an audience listening to an oratorio, and the result is that a congregation is dissociated

from its very life, while the Mass becomes for the slack a Sunday obligation, and for the pious an opportunity of practising their private and favourite devotions. This is not as it should be. And, again, how few Catholics encourage that supernatural sense that they are co-operators in the daily mystery of the altar as it is celebrated in every land and at every hour. Virtue goes out from them, for they are one with that company of the Saints, which continues the Redemption to the end of time. Their lives are supernaturally a perpetual intercession; their strength is that of the Mystical Body, in which abides the spirit of the Redeemer, the glorious Victim. Hence the voice of the Church in the liturgy of the Mass is answered by the unceasing affirmative, Amen, inaudibly spoken in the depths of a soul living in sanctifying grace, and each Christian is invisibly present at the sacrifice of the Victim on earth as he will, in glory, be present at the adoration of the Lamb in heaven."

An appreciation of this truth should make a great difference to our outlook on our present impossibility of attending Mass, especially next week during the sacred Triduum. We should remember that we are supported through the day invisibly by the priestly members of the Mystical Body who offer the sacrifice in the name of every grace-living member of the Church, albeit privately. The priest is never alone in the chapel or at the altar. He comes invisibly flanked by the ranks of the faithful whose offering he presents to God.

That the Mass is the corporate action of the Church is indicated in various passages of the liturgy. The priest speaks in the Canon of the Mass of the gifts which "he offers to God for the Holy Catholic Church,

for the Pope and Bishop of the diocese and for all true believers who keep the Catholic and Apostolic faith." Again, just before the Consecration he asks God to receive the offering which "we thy servants and thy whole household make unto thee," and immediately after the Consecration, the liturgy speaks of the *plebs sancta* - the holy people - in the following terms: "We thy servants, as also thy holy people, do offer unto thy most excellent majesty of thine own gifts bestowed upon us . . ."

These considerations offer scant consolation for the very real sense of loss that the faithful may feel at not being able to attend Holy Mass. We should remain, however, fixed and firm in our Faith which tells us that the invisible world of grace is indeed invisible but no less real. Now is a time to reflect and deepen our Faith by pondering over some of its more abstract truths.

The temporary impossibility of attending Holy Mass does not necessarily impact the spiritual resonance and fruitfulness of Christ's Passion, Death and Resurrection in us. We must go with Faith to the throne of grace, and this you do every time your priests celebrate Holy Mass. We keep you very much in our prayers and intentions at God's altar and beg Him to impart the fruits of the sacrifice to those absent in body but present in spirit.

May the risen Saviour grant you all a greater share than usual in the fruits of His Resurrection.

Fr. John Brucciani, Prior

Christ's Victory in Us

By his death and Resurrection, Christ makes us share in his victory: that of life over death, which is at the same time that of love over sin. "Take courage, I have conquered the world!" (John 16:33).

At the moment of our baptism, we are immersed in the mystery and the reality of the Resurrection. Eternal life enters our lives, destroying original sin. The virtue of charity, by which we will love God in Heaven, is infused in our souls forever, or so we pray.

Baptism, however, does not completely eliminate certain consequences of humanity's first sin. Our intelligence, will, and sensitive faculties struggle to seek their true good. They are still disoriented because no longer unified by their once complete subjection to God. Our intelligence struggles in its search for the truth, our will slides too willingly into self-love, and we are lethargic in our readiness to combat sin.

The question then arises: to what extent is Christ's Resurrection really effective to us and in us? It often happens that our souls are overtaken by a certain weariness in their journey to God: the victory of the good in our lives is tentative at best despite our repeated efforts. The mystery, reality and victory of Christ's Resurrection do not seem to be sufficiently fulfilled in us.

The first response consists in understanding that one day this victory will be full and complete in us. Every person who dies in friendship with God (in the state of grace) experiences the definitive victory of Christ completed in him at the moment of his entry into Heaven. All will be good, pure and true. There will be no more temptation or sin. "We will be like unto Him because we will see Him as He is" (1 John 3:2). St. John's words should nourish our commit-

ment and resolve by increasing our hope and inner strength.

Until this definitive victory is achieved, we should bear in mind the following points, to help understand how the fruits of Christ's Resurrection are at work in the secrecy of our souls.

When we go to confession, we sometimes feel uneasy in the knowledge that we will soon need to return to confess the same faults all over again. Does this not seem to indicate that grace is ineffective in us and that our contrition is false? It does not. The contrition necessary for the sacrament of Penance consists in the desire not to sin again. If we can honestly say that we do not wish to sin again while knowing full well that we will, there is no hypocrisy, but rather humble discernment as to what and how we are. We do not wish to sin, but we know that our weakness will get the better of us again and again. Our Lord anticipated this state of affairs, which is why he gave us a sacrament that may be repeated as often as needed. He asks us only one question: do you wish to sin again? If we can honestly say "no", then we may go in peace, as the priest bids us at the end of our confession.

What about the question of sinful habits? Repeated actions embed themselves in us and shape the will whether for good (virtue) or for evil (vice). A bad habit is difficult to suppress in a single confession: the will first takes hold of itself and inclines itself to good, that is, the sacrament of confession, and then slackens and sin returns. We must remember that, in the case of sinful habits, true repentance consists not in overcoming all subsequent temptations, but in overcoming some of them. By so doing, we gradually weaken and break the habit of sin, slowly allowing personal resolve aided by divine grace to gain a better grip and possession of our soul.

In some cases, the firm resolution not to sin again requires that we take positive action to remove ourselves from persons, places or activities that lead us invariably into sin. Free, unsupervised and untempered access to the internet comes immediately to mind. Removing an occasion of sin may cost us much, but it remains necessary if we wish our Lord to see that we are truly contrite for our sins.

Whatever our state and efforts

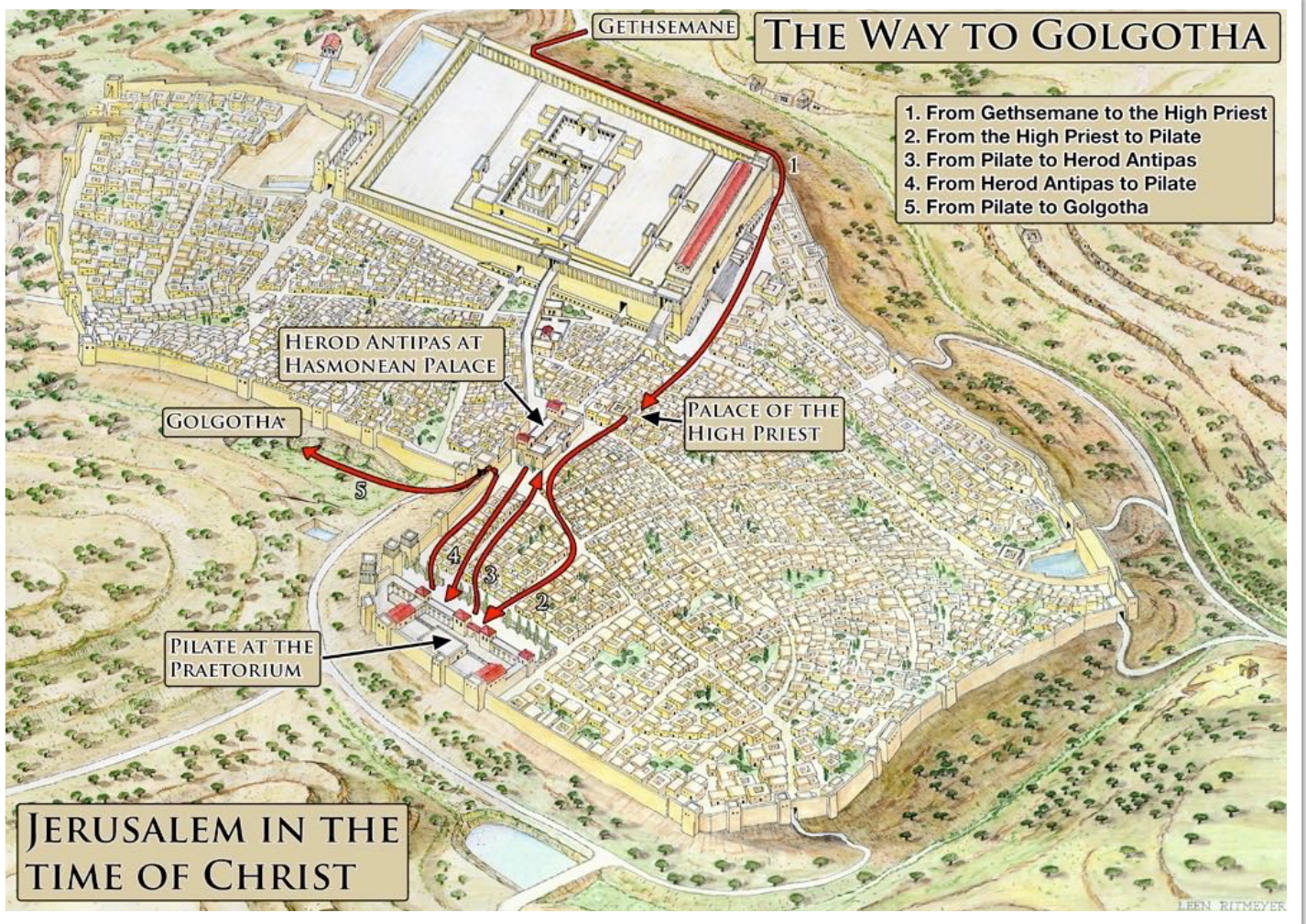
at spiritual perfection, we should be aware that we will always have matter for confession. Even the saints were guilty of faults. The book of Proverbs tells us that the just sin seven times a day. (Proverbs 24:16).

We should note that just as the avoidance of adultery is not the ultimate goal of marriage, the fight against sin is not the ultimate goal of the Christian life! Fighting for the absence of something is a dismal prospect. On the contrary, the healthiest and most successful way of defeating sin is to desire and to strive for an ever-greater increase in divine charity. Saint Therese of the Child Jesus says that the radiant presence of grace, or charity, in a soul erases venial sin: "To live in Love is to banish all fear / All memory of past faults / Of my sins I see no imprint / In an instant Love has burnt away all..." (Poem No. 17).

The presence of divine grace produces a reflection of God in the souls. As one man said when he described his meeting with the Curé of Ars: "I saw God in a man".

Despite fatigue, imperfections, trials and small faults, we must never forget that the divine light of grace is active within our souls, slowly burning away the dross and shaping us into reflections of our resurrected Lord. We must have a strong faith in the power of charity. Although temptation may often defeat us, each return to our Lord in the sacrament of confession is a magnificent victory that brings us closer to the final victory won by Christ on Easter morning. He first shared the fruits of His victory with us on our baptismal day, and they will be ours for all eternity if we but keep a sound and solid faith in the power of Christ's Resurrection come what may. *





I see the figure of a man, whether young or old I cannot tell. He may be fifty or He may be thirty. Sometimes He looks one, sometimes the other. There is something inexpressible about His face which I cannot solve. Perhaps, as He bears all burdens, He bears that of old age too. But so it is His face is at once most venerable, yet most child-like, most calm, most sweet, most modest, beaming with sanctity and with loving-kindness. His eyes rivet me and move my heart. His breath is all fragrant, and transports me out of myself. Oh, I will look upon that face forever, and will not cease.

And I see suddenly someone come to Him, and raise his hand and sharply strike Him on that heavenly face. It is a hard hand, the hand of a rude man, and perhaps has iron upon it. It could not be so sudden as to take Him by surprise who knows all things past and future, and He shows no sign of resentment, remaining calm and grave as before, but the expression of His face is marred; a great weal arises, and in a little time that all-gracious

Face is hid from me by the effects of this indignity, as if a cloud came over It.

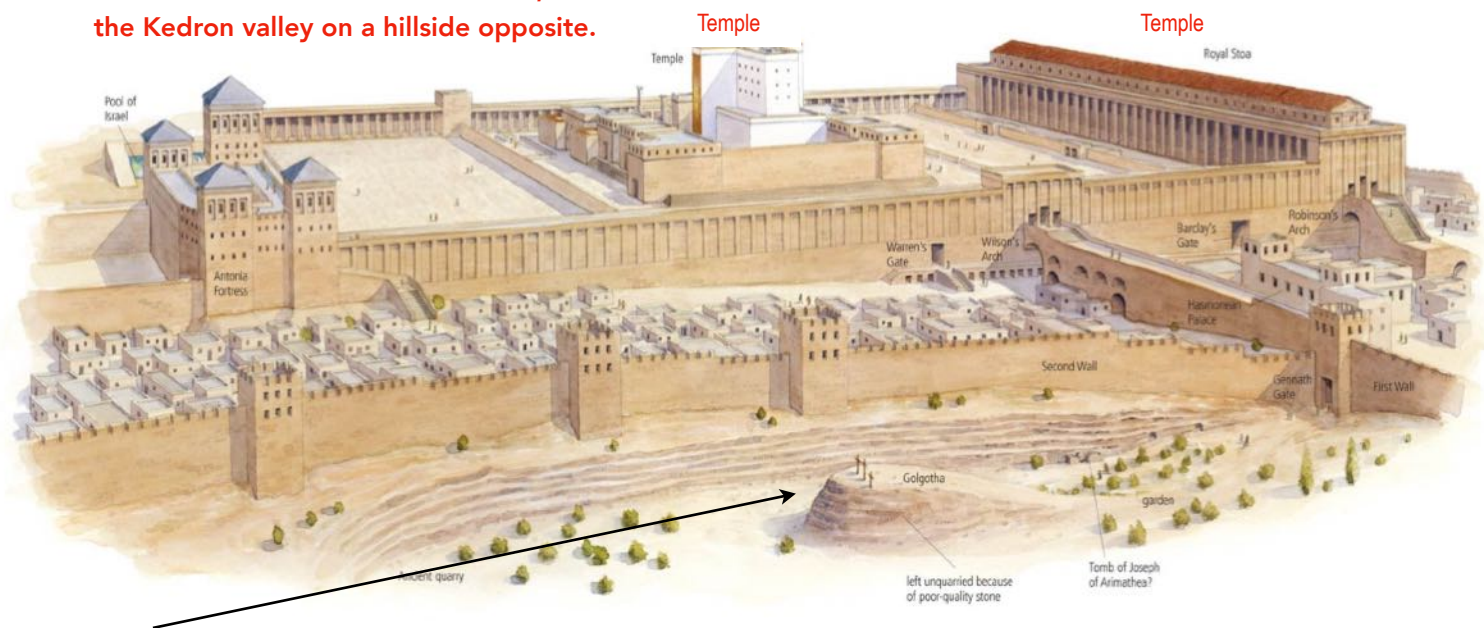
A hand was lifted up against the Face of Christ. Whose hand was that? My conscience tells me: "thou art the man". I trust it is not so with me now. But, O my soul, contemplate the awful fact. Fancy Christ before thee, and fancy thyself lifting up thy hand and striking Him! Thou wilt say, "It is impossible: I could not do so". Yes, thou hast done so. When thou didst sin wilfully, then thou hast done so. He is beyond pain now: still thou hast struck Him, and had it been in the days of His flesh, He would have felt pain. Turn back in memory, and recollect the time, the day, the hour, when by wilful mortal sin, by scoffing at sacred things, or by profaneness, or by dark hatred of this thy Brother, or by acts of impurity, or by deliberate rejection of God's voice, or in any other devilish way known to thee, thou hast struck the All-holy One.

Cardinal Newman

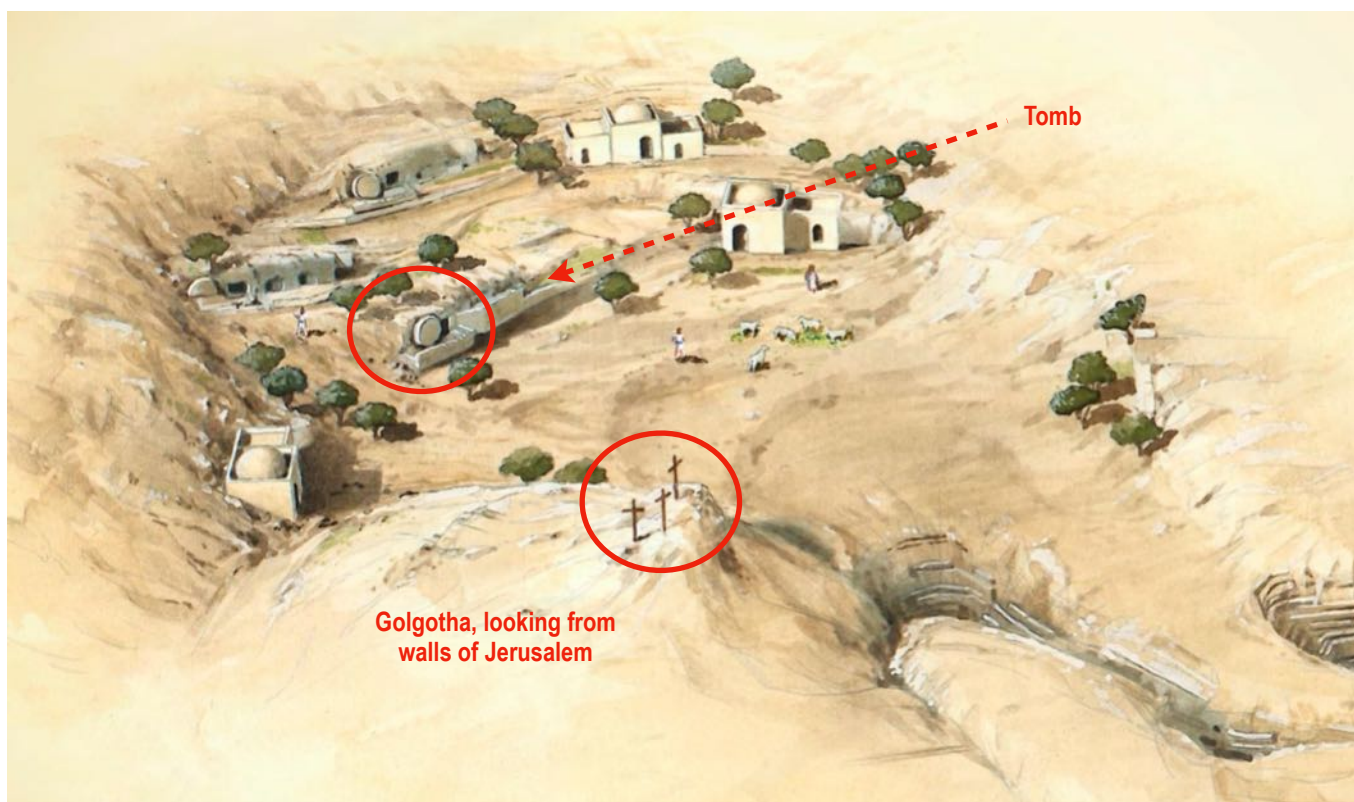
A few years ago, I was privileged to visit the Holy Land, in particular, the Church of the Holy Sepulchre, which preserves both the Rock of Calvary where our Lord was crucified, and the Tomb of the Resurrection. These sites were, 2000 years ago, outside the walls of Jerusalem. Today they are in the heart of the city. It is difficult to reconstruct in one's imagination what Calvary would have looked like at the time of the crucifixion. Here is an attempt!



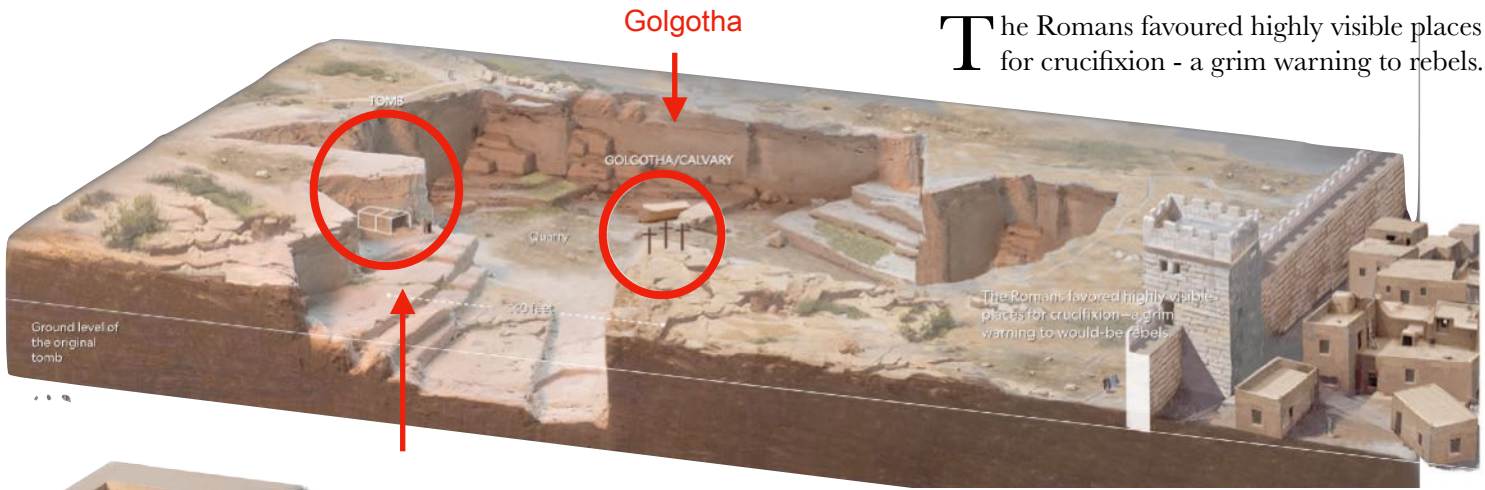
Gethsemani is this side of Jerusalem, over the Kedron valley on a hillside opposite.



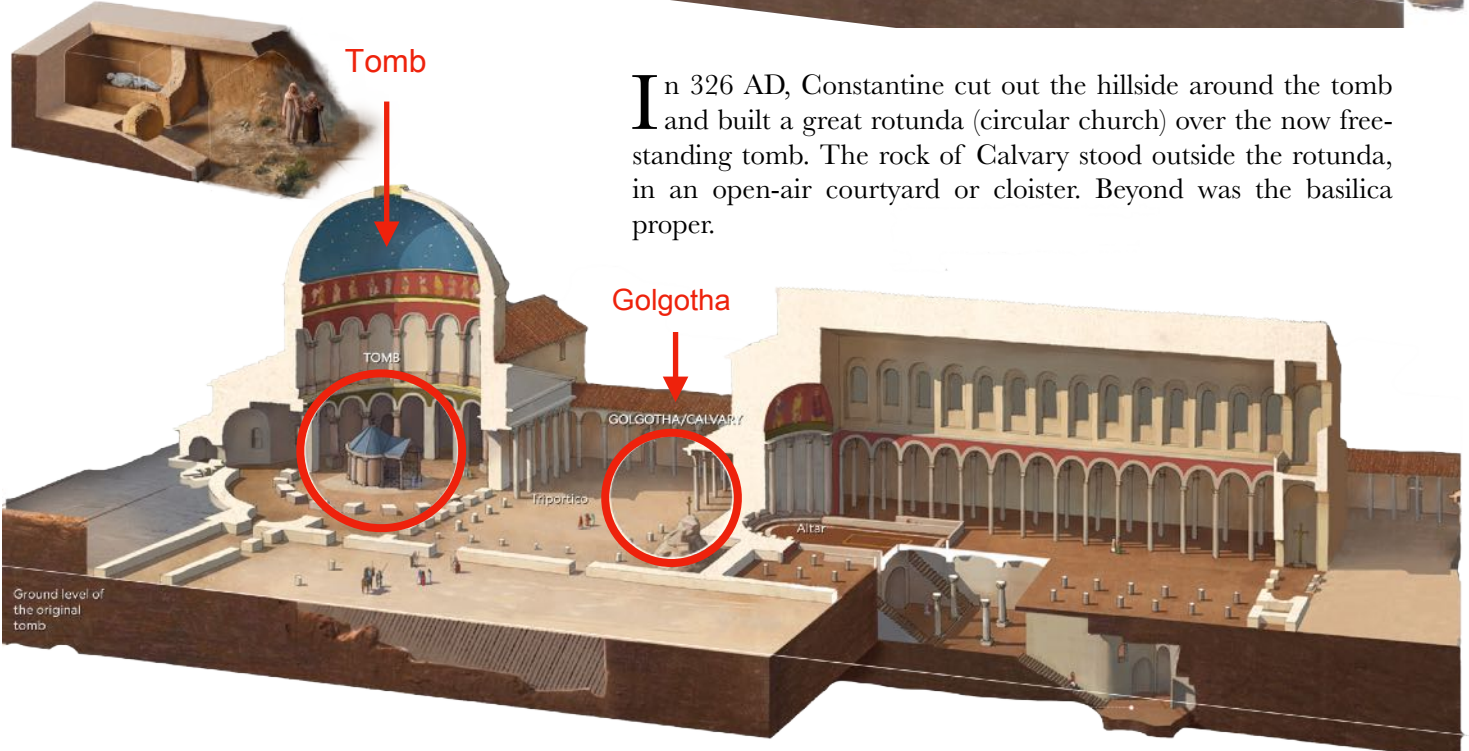
Golgotha was situated within an old open quarry next to the city. The mound of stone where the Cross stood was never quarried because of the poor quality of the stone in that place. The mound served as an execution site. The surrounding area became a garden where tombs were dug into the open rock face. Joseph of Arimathea had one prepared for himself, which he gave to our Lord. It was a stone's throw away from Golgotha, or Calvary.



The Romans favoured highly visible places for crucifixion - a grim warning to rebels.

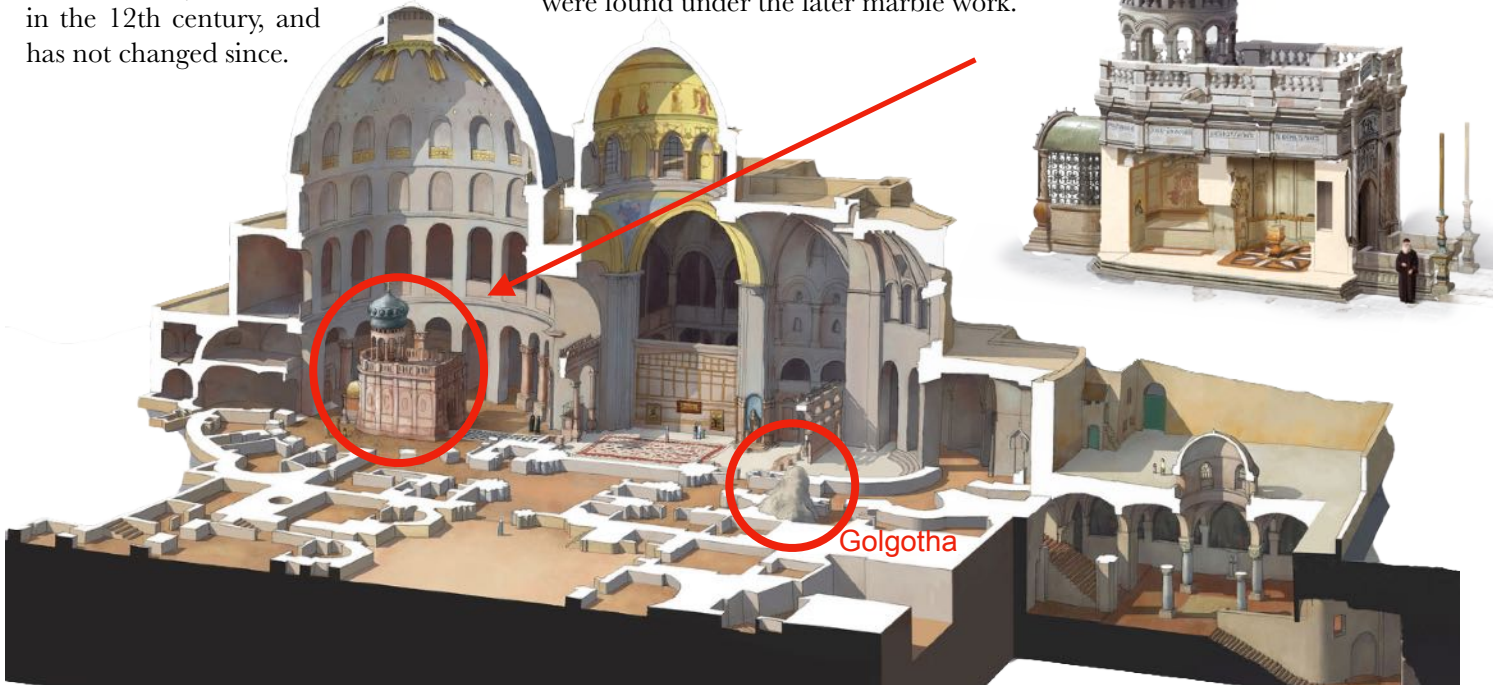


In 326 AD, Constantine cut out the hillside around the tomb and built a great rotunda (circular church) over the now free-standing tomb. The rock of Calvary stood outside the rotunda, in an open-air courtyard or cloister. Beyond was the basilica proper.



The Constantinian complex was destroyed by the Persians in 614, along with many other Christian sites. It was rebuilt by crusaders in the 12th century, and has not changed since.

The tomb of our Lord today is enclosed in a marble Edicule. During recent restoration work, the walls and tomb bed were sounded and examined, confirming that they indeed encase a tomb cut out of living rock. Crusader markings were found under the later marble work.



Gospel of St. Mark Chapter 15 and 16 Word Search

1. Joseph, who asked for the body of Jesus, was from what city? (*Mark 15:43*)
2. What was the day before Sabbath called? (*Mark 15:42*)
3. While on the cross who did some of the bystanders think Jesus was calling out to? (*Mark 15:35*)
4. Who said, "Surely this man was the Son of God!"? (*Mark 15:39*)
5. A stone was rolled against what part of the tomb? (*Mark 15:46*)
6. What did they call the place Jesus was crucified? (*Mark 15:22*)
7. What did the angel in the tomb say Jesus had done? (*Mark 16:6*)
8. Who did Jesus appear to first after his resurrection? (*Mark 16:9*)
9. The written notice of the charge against Jesus said he was king of who? (*Mark 15:26*)
10. Who was the man from Cyrene who was forced to carry the cross for Jesus? (*Mark 15:21*)
11. Who appeared to two walking in the country, then to the eleven while they were eating? (*Mark 16:12 & 14*)

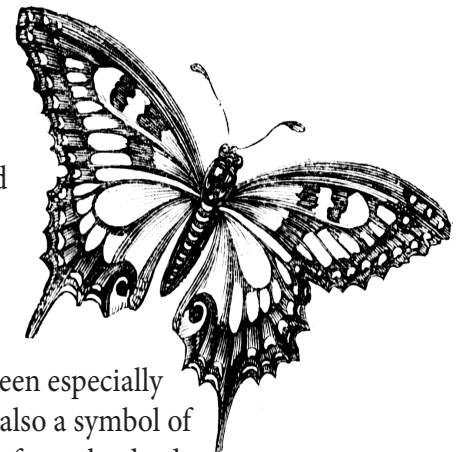
C P U E R G S C P
 A R I M A T H E A
 W E L I J A H N T
 H P Y B K R X T Q
 O A N M J E S U S
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 M A R Y W D J I I
 S T A T S I M O N
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 E N T R A N C E L



Did You Know?

1. *Triduum* comes from two Latin words, *tre* meaning "three," and *dies*, meaning "day." A triduum is a period of three days. The Easter Triduum includes the three holy days that celebrate the death and resurrection of Jesus. We measure the three days of the Triduum in the same way that Jews measure their days, that is, from sunset to sunset.

2. The butterfly has long been a Christian symbol of resurrection, for it disappears into a cocoon and appears later far more beautiful and powerful than before. As a symbol of Christ's Resurrection after three days in the grave, the butterfly is seen especially around Easter, but the butterfly is also a symbol of the Catholic's hope of resurrection from the dead.



Playing with Words...

1. What word begins and ends with an 'e' but only has one letter?
2. What begins with T, ends with T and has T in it?
3. What five-letter word becomes shorter when you add two letters to it?

1. Envelope 2. A teapot 3. Short

3. The most likely origin of the Paschal candle is that it is derived from the *Lucernarium*, the evening office with which early Christians began the vigil for Sunday, starting no later than the second half of the fourth century. From around the 12th century the custom began of inscribing the current year on the candle as well as the dates of the principal movable feasts. The candle hence grew in size so as to be called a "pillar", as mentioned in the Exultet. There are cases of candles weighing up to 300 pounds!

WEEKLY CONFESSIONS

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

BENEDICTION & ROSARY

Sunday 18:00

CHAPEL CLEANING - VOLUNTEERS ALWAYS NEEDED.

**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**

✠ **Holy Triduum** ✠

LIVE STREAMED @ [SSPX GREAT BRITAIN](#)

APRIL 09: HOLY THURSDAY

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

APRIL 10: GOOD FRIDAY*Fasting and Abstinence*

2:00 p.m. Stations of the Cross

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

APRIL 11: HOLY SATURDAY

10:00 p.m. Paschal Vigil

APRIL 12: EASTER SUNDAY

9:00 a.m. Sung Mass

Good Friday is a fast day for all persons aged 18-60 . One meal and 2 snacks allowed. No meat.

The Good Friday fast is of grave obligation.

Tertiaries of the SSPX should fast on Ember Days and every Friday in Lent.

Liturgical Calendar April 2020**SMS**

[All masses live-streamed @ SSPX Great Britain](#)

1	Wednesday of Passion Week	7:15
2	Thursday of Passion Week	7:15
3	Friday of Passion Week	7:15
4	Saturday of Passion Week	7:15
5	Palm Sunday	
		9:00 Sung
		18:00 Benediction
6	Monday in Holy Week	7:15
7	Tuesday in Holy Week	7:15
8	Wednesday in Holy Week	7:15
9	Holy Thursday	See schedule
10	Good Friday.... Day of Fasting	See schedule
11	Holy Saturday	See schedule
12	Easter Sunday	
		9:00 Sung
		18:00 Benediction
13	Easter Monday	11:00
14	Easter Tuesday	7:15
15	Easter Wednesday	7:15
16	Easter Thursday	7:15
17	Easter Friday	7:15
18	Easter Saturday	7:15
19	Low Sunday	
		9:00 Low
		18:00 Benediction
20	Feria in Paschaltide	7:15
21	St. Anselm, Bishop, Confessor & Doctor	7:15
22	Ss. Soter & Caius, Popes & Martyrs	7:15
23	St. George, M. Patron of England	7:15
24	St. Fidelis of Sigmaringen, Martyr	7:15
25	St. Mark, Evangelist	7:15
26	Good Shepherd Sunday	
27		9:00 Low
		18:00 Benediction
27	St. Peter Canisius, Confessor & Doctor	7:15
28	St. Paul of the Cross, Confessor	7:15
29	St. Peter of Verona, Martyr	7:15
30	St. Catherine of Siena, Virgin	7:15
31	St. Joseph the Workman	7:15

**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.