



THE ARCHANGEL

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PURGATORY

Archbishop Thomas Cranmer, archbishop of Canterbury and author of the Anglican ceremonial “Book of Common Prayer”, denied most emphatically the doctrine of purgatory. His denial stemmed from his rejection of the Holy Sacrifice of the Mass as a propitiatory sacrifice that obtains the forgiveness of sins both of the living and the dead. For Cranmer, the doctrine of purgatory was “a wicked invention of Papists to torment souls after this life” and encouraged the oblation of masses for monetary advantage.*

Whereas Catholic England had always cultivated a deep devotion to the souls in purgatory by way of bequests for prayers and the erection of innumerable chancery chapels dedicated to offering masses for deceased benefactors and their families, Protestantism left the dead to themselves. The deceased no longer formed part of Christ’s Mystical Body. When you die, you are either good enough for heaven or damned to hell. Whatever your final destination, the living you leave behind can do nothing for you. You simply cease to exist for those who remain in the land of the living.

The Council of Trent condemned Cranmer’s callous heresy, affirmed the doctrine of Purgatory and commanded that it be maintained, taught, and everywhere preached. (Session XXV, Decree Concerning Purgatory)

The existence of Purgatory is an ancient belief that first appears in the Old Testament, when Judas Maccabee sends 12,000 drachmas of silver to Jerusalem “for sacrifice to be offered for the sins of the dead... It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.” (2Macc. 12)

Our Lord refers to Purgatory when He speaks of some sins that can be forgiven, but others that shall not be forgiven, “neither in this world, nor in the world to come.” St Augustine teaches that this implies that some sins can be forgiven after death, “in the world to come.” (City of God XXI, 24)

Finally, there is overwhelming literary, archaeological and liturgical proof of belief in Purgatory from apostolic times onwards. The Church Fathers unanimously echo the apostolic teaching that souls departing from this world go to a place of purification where they do penance for their sins. Such souls can be succoured by the prayers of the living. Hence the constant encouragement to pray for the dead.

The poor souls of purgatory expiate the sins that they committed during their life on earth. Although forgiven, every sin must nevertheless be “made good” by an appropriate form of penance. Alas, the gravity of sin, whether venial or mortal, and the sheer volume of sin accumulated over a lifetime mean that when those who die in the state of grace are rarely ready to share His company in heaven. We must first purge ourselves of our sins and, more importantly, of our attachment to sinful habits. Charity does not yet reign supreme in us; self-love still holds sway; submission to God is not yet complete. Thus, we must practise penance and experience great yearning in order to become ready for and worthy of heaven.

Today, many Catholics are ignorant of the doctrine of Purgatory. With the loss of a sense of sin, many Catholics think that souls go straight to heaven when they die. This is not what the Church teaches. On the contrary, when we die, we will come before our Lord Jesus Christ, Who is the Judge of the living and the dead. If we are not in the state of grace and have not charity, we will be condemned to hell. If we have grace but insufficient charity, God will allow us to catch up on the graces we neglected during our life on earth. We will be consigned to Purgatory, a place of great suffering and longing, until we have sufficiently made up for our sins and rid ourselves of the last vestiges of self-love.

We should not forget that the holy souls in Purgatory can do nothing for themselves. They rely on us for their eventual release from their toil and pain. It takes but a single prayer to allay their sufferings. God is impatient to bring them to Himself, and yet He relies in great measure on our prayers to speed their entrance to heaven.

During this month of November, we must practise real compassion for the holy souls by praying for them, by having Masses celebrated for them, and by accepting our daily cross for them. As our Lord taught us: “Blessed are the merciful, for they too will obtain mercy”.

Fr John Brucciani, Prior

**A Defence of the true and Catholic doctrine of the Sacrament of the body and blood of our Saviour Christ : with a confutation of sundry errors concerning the same, by Thomas Cranmer 1550*

All Saints, even little ones

All Saints celebrates the saints of whom we know much, for they have been canonised, but also those of whom we know little. For example, think of the Holy Curé of Ars and of his fasting, penance and prayer; of his ecstasies, miracles and prophecies. There is no doubt that he was a saint. Think also of St. John Bosco, whose life was one of incredible spiritual and temporal achievement. Yet, if we look closer, who do we see in their shadow, so to speak? We see Catherine Lasagne, upon whom the Curé of Ars depended so much, and Pauline Jaricot, who helped St. Jean Vianney financially and introduced him to St. Philomena. We see Mama Marguerite, without whom St. John Bosco would never have been able to start his first educational establishment, and what became the great Salesian Congregation.

Oftentimes, the saints' great achievements, for which we best remember them, depended on persons unknown or little known, working in the shadows, persons for whom the saints themselves had great esteem and respect. Canonised saints receive all the credit, but they know that they owe most of their success to others.

These others are simple souls attached to the humble duties of their station, who are happy to work in another's shadow. Their work often seems insignificant, yet without it, God could not have worked his miracles of grace and holiness in his canonised elect.

Take, for example, St. Theresa of the Child Jesus. All we know of her mother is that she was pious, hard-working and an excellent lace-maker. But she was also mother to the greatest saint of modern times. Take, also, St. Theresa's sister, Celine. We know nothing of her except that she made with St. Theresa the first Offering to God's Merciful Love, which is the culmination of the highest holiness. All the credit went to St. Theresa. Yet her younger sister supported and encouraged her in her offering and on her journey to the highest heights of holiness.

We only know about these "insignificant" people thanks to the fame of the saints they helped and worked with. Who could ever think, therefore, that they were anywhere else but in heaven, once more in the company of those they loved and served while still on earth?

God is pleased to reveal to the world some privileged souls by granting them manifest gifts of grace and holiness, but this is not the norm. It is extraordinary.

The norm for Divine Providence is that His gifts of grace and holiness remain hidden from sight and develop away from the world's gaze. God prefers to bring a soul to the heights of divine charity and union in secret. He likes to act discreetly so much so that even the souls He favours are often unaware of how blessed they are.

God works a soul through means that are mundane and ordinary: devotion to duty, love of neighbour, frequent reception of the sacraments. Unfortunately, these can seem so mundane and ordinary that we despair of their efficacy and effect. They do not allow us to see or to feel that God is pleased with us.

As priests, we share in the secrets of souls. Through the confessional, we have access to knowledge that no earthly power can discover nor understand. From time to time, we come across saints, real saints, as genuine as any in the missal.

We also come across frustrated souls, those who think that in other circumstances they would have been better people, better able to serve God as He deserves to be served. However, despite such pious aspirations, such souls inadvertently question the wisdom of God's providence. What a shame! With a little more confidence and cheerful abandon, they would make great strides in holiness. They forget that our heavenly Father places us in the best possible circumstances to work out our salvation. We could not have it better. It takes faith to believe it, which is why salvation and holiness are the result of this first of the theological virtues.

Finally, there are good souls who are nevertheless spiritually young and immature, perhaps even a little tepid. Such souls should prepare themselves for suffering and hardship: disappointments at work or at home, illness, loss of a loved one, poverty... God uses these and similar trials to purge, purify and detach us from this world in order to bring us closer to Him.

All Saints is as much our feast day as the feast of all the saints in heaven. Theologians tell us that sanctifying grace is eternal life commenced here below. We must live our lives in such a way that God's Providence and His grace can lead us to heaven. Few of us have any great work to accomplish. All God wants of us to bring us to Him is love and trust, things that children can understand and put into practice. "Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven." (Mat. 18:3) 🌹

Ludus Danielis by Julien Chilcott-Monk

This is one of the most 'finished' ecclesiastical dramas both musically and theatrically – and there were many of them. They developed a few hundred years earlier from the simple ceremony that took place on Easter Morning, when the Celebrant, the Deacon and Sub-Deacon lifted their appraised amices on to their heads and turned to the Easter Sepulchre on the north side of the Sanctuary, in the manner of the three Marys, to be asked by an Acolyte taking the place of an angel: *Quem quaeritis in sepulchro?*

By the time we arrive at *Ludus Danielis* early in the 13th century, the ecclesiastical drama had taken on a life of its own and was enacted probably between the Office of Terce and the High Mass, by men and boys in minor orders. The Play of Daniel is a Christmas play and was performed during Christmastide, probably on the Feast of the Circumcision. It was composed by the choristers of Beauvais Cathedral – the one whose remains stand beside the present Cathedral - and is, in effect, a plainchant opera.

The play comprises an episode in the life of Daniel during King Regent Balshazzar's reign – The writing on the wall – and an episode during the reign of King Darius of the conquering Persians – the miracle of the lions' den. Daniel's reward for his steadfastness in his devotion to God is to foresee the angelic chorus announcing the Birth of Christ, above the Bethlehem hills. The parallel of the eventual return of the Jews to Jerusalem under the Persians and the birth of the long-awaited Saviour of mankind in Bethlehem would not have been lost on any 13th century audience. Remember, those were the days when everyone and everything were steeped in the Faith and even the simplest man or woman would be familiar with all the elevating stories told, and would, at the very least, be able to recite, by heart, the Paternoster, the Ave and Gloria Patri, and the Credo.

The performance will take place just before Advent (or soon afterwards) and be followed by refreshments in the dining -hall. No charge will be made for the evening, of course, but a sum to the value you place on the evening for the benefit of the church and school, will be most welcome. Vox Humana and Gregoriana, in their 50th year, are pleased to donate the performance for such a cause.

<https://www.voxhumanaandgregoriana.com/>

To write something intelligible about **mediaeval liturgical drama** – or, rather better, ecclesiastical drama – in a few words, is no easy task. However, Fr. Brucciani has asked me to do so preparatory to the presentation (in a concert version) of the 13th century 'Ludus Danielis' in St Michael's Church.

VOX HUMANA & GREGORIANA

In a concert version of the 'plainchant opera', the 13th century 'liturgical' drama:

Ludus Danielis

THE PLAY OF DANIEL

Newly realised and directed by
Julien Chilcott-Monk

SATURDAY 22ND NOV.
7.00 PM

CHURCH OF ST MICHAEL
ARCHANGEL

The performance is without charge.
Retiring collection in aid of St Michael's school. Refreshments served afterwards

Winter Ball

Saturday the 29th Nov.



Young Roman Catholics
Open to all. (18+)

Chieveley Village Hall
Black Tie

Liturgical Calendar - Nov 2025

Confessions before Saturday and Sunday Masses & during 1st Friday Holy Hour.

1	Feast of All Saints (Holy Day)	7:30 / 12:00 (sol)
2	21st Sunday after Pentecost	7:30, 9:00
	Visit Fr Pagliarani, Sup. General	17:00 Vespers
3	All Souls - masses at 06:30, 07:15, 09:00, 19:00 (sung)	
4	St. Charles Borromeo, Bp, Conf	7:15
5	Feria	7:15
6	Feria	7:15
7	Feria - 1st Fri Holy H 18h	7:15 / 19:00
8	Saturday of Our Lady	7:30/12:00
9	Dedication Archbasilica Holy Saviour	7:30, 9:00
	15:00 Remembrance Sunday Parade	15:45 Benediction
10	St. Andrew Avellino, Confessor	7:15
11	St. Martin of Tours, Bishop & Confessor	7:15
12	St. Martin I, Pope & Martyr	7:15
13	St. Didacus, Confessor	7:15
14	St. Josaphat, Bishop & Martyr	7:15
15	St. Albert the Great, Bp, Conf Dr	7:30/12:00
16	Twenty-Third Sunday after Pentecost	7:30, 9:00
		18:00 Benediction
17	St. Gregory Wonderworker, Bp & Conf	7:15
18	Dedication Basilicas Ss Peter & Paul	7:15
19	St. Elizabeth of Hungary, Widow	7:15
20	St. Felix of Valois, Confessor	7:15
21	The Presentation of the BVM	7:15
22	St. Cecilia, VM - Play of Daniel, 19:00	7:30/12:00
23	Last Sunday after Pentecost	7:30, 9:00
		18:00 Benediction
24	St. John of the Cross, Confessor & Doctor	7:15
25	St. Catherine of Alexandria, VM	7:15
26	St. Sylvester, Abbot	7:15
27	Our Lady of the Miraculous Medal	7:15
28	Feria	7:15
29	Sat of Our Lady (YRC Winter Ball)	7:30/12:00
30	1st in Advent	7:30, 9:00
		18:00 Benediction

Fixed Mass intentions, monthly:

- ❖ Sundays and Holy Days: Pro Populo
- ❖ Sanctuary Lamp Intentions (1st Wednesdays)
- ❖ Guild of St Michael (1st Thursdays)
- ❖ School benefactors, living & dead (1st Friday)
- ❖ SSPX benefactors, living & dead (1st Saturday)
- ❖ St Margaret Clitherow Guild members

If you wish to donate used books to the repository, please do not place them directly in view but in a bag, ready for review. Books left are sometimes heretical or unsuitable for Catholic reading



MARRIAGE BANNNS

THOMAS SUDLOW of Burghclere,
and **STELLA GRIMER** of Reading

plan to be married on **16th Feb 2026**

Any persons knowing of any impediment to this union are obliged in conscience to notify a priest as soon as possible.



MILITIA IMMACULATA

Sunday 20th Nov.
after 9:00am mass

Enrolments & Consecration



Sobota, 20 grudnia 2025

REKOLEKCJE ADWENTOWE

PO POLSKU

z ks. Marianem Kowalskim, FsspX
Information forthcoming.

SAVE
THE
DATE

Sanctuary Lamp in Memory

Request that a sanctuary lamp burn in memory of 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
Nov 2	Private intention	Sudlow family intentions	Ann, Jack Burkett, & family	Clotilde Revel RIP	Rudolph and Alain Ratte
Nov 9	Marko Paoli RIP	Souls of Dzwonkowski Family	Pauline Glennis Coward	O'Byrne family intentions	
Nov 16	Deceased family & friends	John Fr & Christina Farrell	O'Brian Family	Martinez Family	
Nov 23	Private intention (RD)	Derek Turner	Hugh Williams RIP		
Nov 30	Fr Nicolas Mary (Jubilee)	Christopher Avery		St Anthony: In thanksgiving (all month)	

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

THE GOOD LORD AND CHILDREN WHO HAVE DIED BEFORE RECEIVING BAPTISM.

GOD cannot grant the supernatural gift of intuitive vision to children who have died without receiving baptism; but He spares them all suffering.

Only those who have died in the state of grace, are admitted to the enjoyment of the beatific vision. The possession of sanctifying grace is an indispensable condition, if anyone is to attain to glory and enjoy the happiness of heaven. As the result of original sin, the soul, when created by God for union with the body, is created without grace. To confer grace, the sacrament of Baptism was instituted. The child, up to the age of reason, is incapable of personal acts which could make him justified; and can only be made so by the means which Our Lord has provided for the purpose. If therefore he dies unbaptised, he dies without sanctifying grace, and consequently he cannot enter into heaven and be put into possession of God.

It has often been remarked, and rightly, that Our Lord has done everything possible to make the reception of baptism an easy thing, and thus to ensure for us, at the very dawn of life, the inestimable gift of justification. For the sacramental matter, He has chosen water, a thing always at hand; for the form, a few simple words, He has therefore provided for the salvation of young children in the amplest possible way. When it happens that one of them dies without having been "born again of water and the Holy Ghost," it is a great misfortune, but cannot be imputed to him as a fault. Since no fault can be imputed to one who is a victim, and these little ones have nothing to reproach themselves with, the good Lord shows Himself extremely merciful. He does not let suffering touch them. Under the sentence passed on fallen human nature, they are condemned never to see the face of God, nevertheless they are protected from all suffering. Such indeed was the opinion commonly held by the doctors of the early Church.

St. Augustine, reacting against the teaching of the Pelagians, took a sterner view. He assigned these poor innocents to a special class among the damned. Despite the great authority in which he is held, modern theologians do not agree with him in this. He has only a small following, and these are confined chiefly to the Jansenists.

St. Thomas, who usually took the illustrious saint of Africa for his master, has rejected this particular

solution. His teaching is that those who die in original sin are deprived forever of the intuitive contemplation of God, but that they suffer no sensible pain. Sensible pain is the just punishment of personal sin voluntarily committed by man, in turning to creatures to find in them a pleasure which has been forbidden. Sensible pain could never justly be inflicted upon those who, like children, have no actual sin upon their conscience. There is no injustice in depriving little children of a happiness to which they have no right; but they cannot justly be made to suffer a punishment which they have not deserved. This is the teaching which holds today with almost everyone. It is the only teaching in keeping with the conception we have rightly formed, of the mercy and even of the justice, of the good Lord.

Though shut out from heaven, not only do they experience no sensible pain, but they know no sorrow for their exclusion for eternal beatitude. They are incapable of appreciating the extent of the loss they have suffered. They do not know that they are not in paradise; they have no notion at all of the vision of God and the possession of Him in heaven. Their knowledge goes no farther than that which can be imparted to them by reason, and reason alone is powerless to conceive of the existence of the supernatural order. They cannot suffer from the deprivation of a benefit which they have never known. Satisfied with the lot which is theirs, they never think to envy the more exalted happiness of others.

NOT only does God spare them suffering, but He grants them the enjoyment of a natural happiness which satisfies all desire they have for happiness.

They do not wish for anything they cannot rightly have, nor do they feel regret for things which are beyond their reach. The only need they know, is for a natural happiness, and this desire of theirs is amply satisfied. They taste a bliss which makes the life they live appear the greatest benefit. Theirs is a state happier by far than it could ever have been on earth. They bless the parents who gave birth to them.

The good Lord cannot reveal Himself to them "face to face, and as He is," for the reason that they lack the power to see Him thus, and so He manifests Himself in the "mirror" of His creatures; but the manner of His showing is something clearer, more complete, than anything in life.

Children who have died before receiving baptism, have a power of understanding which enables them to see God in all His works. They are able to distinguish between His perfections and the perfections of nature. They have a knowledge of Him, coming to them by the light of revelation, which is far superior to that which we have on earth. Their will is drawn to Him, they love Him with a natural love which corresponds with what they know of His attributes; they love Him wholeheartedly, supremely and eternally.

"Though they are separated from Him," says St. Thomas, "as far as the union of eternal glory is concerned, their state is not one of separation properly so called. They are united to Him in their participation of His natural gifts, gifts which they hold of the infinite goodness of their Creator." These gifts are all that their faculties can deal with; everything they can desire, in the state which is theirs, they have already.

They reverence God's power which called them out of nothingness. They bow down before His Providence which orders all things in wisdom and mercy, which, it may be, has let them die young to save them from being lost forever. God is their last end always, and their supreme good. He makes them feel the nearness of His presence; and if they are not sensible of Him as the Blessed are in heaven, whom He permits to sound the depths of His unfathomable being, neither do they feel Him as do the damned in hell, in the stern manifestation of His justice. He draws them to Him in so intimate and sweet a way that every natural sentiment of creature for Creator, is theirs abundantly.

God lets His children taste a little of His radiance, His tenderness, and all His gifts, enough to let them see in Him a father filled with benevolence and love. To call Him hard, would therefore be a great injustice, to call Him cruel, even worse. Because of a fault for which they were not responsible, He does not deprive them of anything which is rightly theirs, nor punish them in any way. Being unable, most regretfully, to admit them to eternal happiness, which is a lot reserved to those who die in the state of grace, He makes it up to them by granting them a very large share in all natural blessings. He gives, lavishly and eternally, the only happiness their state can enjoy, the only one they can desire; for it is the only one they know. ♣

*Extract from ESSAY IN THEOLOGY ON THE
INFINITE MERCY OF GOD
by Rev. L. GARRIGUET,
Superior of the Grand Seminaire*

I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth. (Ps 26:8)

URGENT

Please consider joining a church cleaning team. With several mothers soon to give birth, we are in need of more volunteers. Cleaning the church is a special form of service and prayer. Please help.

Contact secretary@sanctusmichael.com

SATURDAY



13TH DEC.

ST MICHAEL'S SCHOOL ADVENT FAIR

PORTAL HALL - BURGHCLERE

Open 12:00

Close 3 pm

November Poor Souls Envelops

These are available at the back of the Church. **Write the names of your deceased inside the envelop and place it in the collection basket or mail box at the back of the church.**

All envelops will be placed on the Church altar and remembered at each mass during the month of November in the *Memento pro defunctis*. No stipend is required for this act of charity.

If you wish to include an offering, these will help towards the District Seminary Fund.

A plenary indulgence for the poor souls in purgatory may be obtained each day from Nov. 1-8. Plenary indulgence means the complete remission of the debt due to sin. To obtain a plenary indulgence for the holy souls, one must:

1. Between Nov. 1-8 : visit a cemetery and pray for the poor souls.
2. Receive communion on the day of the visit.
3. Go to confession 8 days before or after.
4. Offer the Our Father, Hail Mary and Apostles' creed for the Pope's intentions.
5. Have no attachment to sin, even venial. Partial indulgences obtained otherwise.