



# THE ARCHANGEL

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## LITURGIA

St Michael's is a very blessed place. Thanks to a properly furnished church and sanctuary, resident priests, a talented choir and a team of well-trained altar servers, we can offer to God the sacred liturgy in a worthy manner.

Pope Pius XII defines the sacred liturgy as the prolongation of Christ's sacred mission of supplication and sacrifice. By means of the liturgy, the Church continues our Lord's work, or rather, our Lord continues His work by means of the Church's ordained ministers. He prolongs His work of supplication and sacrifice primarily through the offering of the Holy Sacrifice of the Mass, but also by means of the sacraments and the recitation of the Divine Office.

Christ's role is to mediate for us before God. He is the only human worthy enough to approach God. He is the High Priest of the New Covenant who "for that he continueth for ever, hath an everlasting priesthood, whereby he is able also to save forever them that come to God by him; always living to make intercession for us." (Heb. 7:25) Without Christ, there can be no access to God and, therefore, no salvation.

Our Lord shares His priesthood with His ordained ministers: deacons, priests and bishops. When He instituted the Eucharistic Sacrifice, He instructed the newly ordained apostles to continue His work: "Do *this* in memory of Me." By *this*, He meant His sacrifice, which, henceforth, must be offered until the end of time.

By means of this shared priesthood, the ordained minister lends his person to our Lord, Who henceforth becomes present in the person of the priest. The liturgy, made up of a choreography of words, actions and gestures, now becomes the embodiment of Christ interceding for us both on earth and in heaven. The worship He instituted and practiced during His life on earth continues ever afterwards without intermission. In essence, says Pope Pius XII, the liturgy is the Church acting in common with its founder, Jesus Christ.

The liturgy is, therefore, the highest and most valuable prayer that man can offer to God. It is worthy of Him

and efficacious enough to obtain pardon and merciful blessing. The liturgy is the prayer of the Mystical Body of Christ, the Church, and, as such, it is infinitely pleasing to God.

Throughout the ages, the Church has adorned and embellished Her liturgical prayer, thus giving rise to the holy rituals to which we are accustomed. These have developed slowly and organically according to the customs of place and time. In the West, we have the Latin form of the liturgy. In the East, different rites developed: Byzantine, Coptic (Egypt), Armenian, Maronite and Chaldean (Syria) and Syro-Malabar (India). Although different, these liturgies remain the earthly embodiment of Christ's perpetual worship and intercession for His people.

The Divine Liturgy is not only the affair of priests. It is the Church's *corporate* prayer of praise, thanksgiving, petition and expiation. This means that all baptised persons are called to take part. Hence, the summons to church each Sunday and Holy Day. The laity are called, not merely to attend but to *offer* the Holy Sacrifice by means of the priest who acts in the place of Christ on the people's behalf: *Orate Fratres ... Pray, brethren, that my sacrifice and yours be acceptable.*

As members of Christ's Mystical Body, the baptised can lay hold of the Church's prayer and make it their own. The liturgy belongs to the entire Church family. It is the embodiment of their prayer and supplication, voiced by Christ in the person of the sacred minister. This means that every child of the Church can offer a prayer that is most pleasing to God. Put simply, the divine liturgy is the privileged means of praying well.

How fortunate, therefore, that we are able to celebrate the liturgy in a complete and worthy manner, and pray well at St Michael's. Your priests encourage you to take advantage of this great means of sanctification. Assistance at Holy Mass is worth more than any other prayer, however long or arduous. Vespers, benediction and other liturgical functions far surpass in value and efficacy our private devotions, however fervent. As we kneel before the altar, we are united to Christ Who prays by us, with us and in us. His prayer is better than ours. Let us avail ourselves of it, often.

*Fr John Brucciani*

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# CHRIST'S PRAYER TO HIS PEOPLE

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 manner. 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 ministra-

tion 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."*

An appreciation of this truth should make a great difference to the outlook of those who are unable to attend mass daily, due to distance or a lack of priests. 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. The priest is never alone at the altar. He comes invisibly flanked by the ranks of the faithful whose offering he presents to God.



# THE PEOPLE'S PRAYER TO CHRIST

We often hear that a person's prayers has gone unanswered. At the very least, their prayers certainly appear to be ignored by God. This causes some light frustration and, in rare but serious cases, can give way to despair. Yet Our Lord says that we only need to ask and then we shall receive. "He never refuses to grant our prayers," says St Augustine, "since in His loving-kindness He urged us not to faint in praying" (Sermon 105 from De Verb. Dom). If this is the case, how can He leave some prayers unanswered? Furthermore, how can He possibly abandon a soul in its quest for divine help when He made such a promise?

If it's any comfort, dear reader, Saint Paul was also baffled. Three times he begged the Lord to remove the sting that buffeted his flesh. But he was met with the response: "My Grace is sufficient for you." So Paul also must have thought that God sometimes does not answer our prayers.

The Church in its infinite wisdom has brought the key which will enable us to understand the conditions for infallible prayer.

Firstly, the object of our prayer must correspond to the chief object of prayer. If we ask for things that are not necessary for salvation, God is not bound to grant them. He cares primarily about our salvation. Full stop. Some temporal favours are not necessary for salvation, therefore they are not granted. If He granted them, He would be lacking in love. It would be like a father of a family spoiling his child with an unhealthy diet of sweets, chocolate and TV simply because He asked for them. This is not a very charitable thing to do because it can lead to serious health problems, among other things. Likewise, God is not a pushover or a sugar daddy. He gives only those things that we truly need.

Secondly, prayer must be for ourselves. One cannot certainly and absolutely obtain eternal life for another, because the promise is not made to others but only to those who pray for themselves. Augustine, on commenting on the passage John 16:23 "if you ask the Father anything in my name, he will give it to you" says: "Everyone is heard when he prays for himself, not when he prays for all; wherefore He does not say simply 'He will give it,' but 'He will give it you.'"

Thirdly, our prayer needs to be pious. This means that it needs to be endowed with both confidence and humility. Confidence mainly in trusting in God's words "ask and you shall receive". Humility because He gives His graces to the humble but He "resisteth the proud" (ps. 101:18).

Lastly, we must persevere. "Pray without ceasing" says St Paul. The parable of the importune neighbour will shed light on the necessity of perseverance (Luke 11, 5-8). "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, for a friend of mine has come to me from a journey, and I have nothing to set before him,' and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'? I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs."

Dear faithful, if you pray piously and perseveringly for your salvation, God will grant your request. Outside of these terms and conditions, God may or may not answer. Leave Him the choice by surrendering all things to his Divine Providence, and you will not despair.

## MARRIAGE BANNS

**JOSEPH FORREST** of Reading,  
and **Helena Waddelove** of Malpas, Cheshire  
plan to be married on **23rd Oct. 2025**

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

**Fr Davide Pagliarini, Superior General of the Society of St Pius X, will visit St Michael's on Sunday 2nd November. He will celebrate the solemn high Sunday mass at 9:00am.**

*Thank you to all those who donated to the St Joseph's sanctuary lamp. It has finally arrived. May it ever burn bright in prayer and thanksgiving for graces received!*



Fri. 3rd Oct.

LEADING THE PRO-LIFE FIGHT

A talk by Katherine Hampton of SPUC

19:45 (after 19:00 1st Friday mass)

Drinks served afterwards

Sat. 1st Nov. (Holy Day)

Fr Ezequiel Rubio, SSPX will celebrate the 12:00 Solemn Mass. He will also give a conference on the SSPX Central America & Caribbean Apostolate. Details to follow.

Fri. 17th Oct

School OPEN DAY

9:30 - 13:00

Book Online

## Sanctuary Lamp in Memory

It is possible to request that a sanctuary lamp burn in memory of loved one or in thanksgiving for graces received. **Each 1st. Wed. of the month, Holy Mass will be celebrated for those remembered and their donors.**

- £10 for one 7 day lamp (Sunday-Saturday)
- Cheques to the order of SSPX, Burghclere Priory
- Or pay with card (machine in narthex, by door)

### Lamp - High altar - In memory of/praying for:

Sept 28 - Roger St John RIP

Oct 05 - Ite ad Joseph prayer association

Oct 12 - Sudlow family intentions

Oct 19 - Geoffroy Revel RIP

Oct 26 - Edward Stratton RIP



### Lamp - Lady altar - In memory of/praying for:

Sept 28 - A private intention (MJM)

Oct 05 - A family intention

Oct 12 - Michael and John Keady RIP

Oct 19 - A private intention

Oct 26 - Agnes Emma Statton RIP



### Lamp - Sacred Heart, in memory/praying for:

Sept 28 - O'Byrne family intentions

Oct 05 - For a private intention

Oct 12 - Joseph Peter Kamau RIP

Oct 19 - Brian Boynes RIP

Oct 26 - Charles Ernest Stratton RIP



[Many slots available](#) for November

## Liturgical Calendar - Oct 2025 Confessions before Saturday and Sunday Masses & during 1st Friday Holy Hour.

1	Feria	7:15
2	Holy Guardian Angels	7:15
3	St Th. of Child Jesus 1st Fri. <b>Holy Hour 6pm</b>	7:30 / 19:00
4	St. Francis of Assisi, Confessor 1st Sat.	7:30 / 12:00
5	<b>Seventeenth Sunday after Pentecost</b>	7:30, 9:00
	<i>2nd Collection for Vocations</i>	18:00 Benediction
6	St. Bruno, Confessor	7:15
7	Our Lady of the Most Holy Rosary	7:15
8	St. Bridget of Sweden, Widow	7:15
9	St. John Leonardi, Confessor	7:15
10	St. Francis Borgia, Confessor	7:15
11	The Maternity of the Blessed Virgin Mary	7:30 / 12:00 (sung)
12	<b>Eighteenth Sunday after Pentecost</b>	7:30, 9:00
		18:00 Benediction
13	St. Edward, King & Confessor	7:15
14	St. Calistus I, Pope & Martyr	7:15
15	St. Teresa of Jesus, Virgin	7:15
16	St. Hedwig, Widow	7:15
17	St. Margaret Mary Alacoque, Virgin	7:15
18	St. Luke, Evangelist	7:30 / 12:00
19	<b>Nineteenth Sunday after Pentecost</b>	7:30, 9:00
	<i>Mission Sunday, 2nd Collection</i>	18:00 Benediction
20	St. John Cantius, Confessor	7:30
21	Feria	7:30
22	Feria	7:30
23	St. Anthony Mary Claret, Bishop & Confessor	7:30
24	St. Raphael the Archangel	7:30
25	Saturday of Our Lady	7:30 / 12:00
26	<b>Feast of Christ the King</b>	7:30, 9:00
		18:00 Benediction
27	Feria of the Twentieth Sunday after Pentecost	7:30
28	Ss Simon & Jude, Apostles	7:30
29	Feria ( <i>Priest Meeting Bristol</i> )	No mass
30	Feria ( <i>Priest Meeting Bristol</i> )	17:30
31	Vigil All Saints (SSPX Fast Day)	7:15
1	<b>Feast of All Saints (Holy Day, sol. mass)</b>	7:30 / 12:00 (sol)
	<i>Fr. Ezequiel Rubio, mass + conf.</i>	17:00 Benediction
2	<b>21st Sunday after Pentecost</b>	7:30, 9:00
	<i>Visit Fr Pagliarani, Sup. General</i>	18:00 Benediction

## Winter Ball

Saturday the 29th Nov.

**Young Roman Catholics  
Open to all. (18+)**

**Chieveley Village Hall  
Black Tie**