



# THE ARCHANGEL

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## Fighting for the Faith

This month marks the 50th anniversary of Archbishop Marcel Lefebvre's famous Declaration of Fidelity, which is included in this newsletter.

At a time of ecclesiastical revolution and disintegration, when seminaries were closing and priests were abandoning the priesthood by the thousands, Archbishop Lefebvre founded the Society of St Pius X to preserve and promote the traditional formation of Catholic priests. He was encouraged by Cardinal Wright, then Prefect of the Congregation for the Clergy, and his endeavour was a success. Young men from all over the world joined the new seminary at Ecône which rapidly became an oasis of doctrinal orthodoxy and traditional piety in a wasteland of modernist agitation. The archbishop and his seminary soon came under scrutiny for refusing to align with the radical changes in Catholic belief and practice. In 1973, the situation became tense, particularly because of Archbishop Lefebvre's unshakeable position regarding the Mass. The archbishop refused the new order of the mass (Novus Ordo), echoing Cardinal Ottaviani's judgement that the Novus Ordo « *represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent.* » (*Critical Study of the New Order of Mass, Introduction*)

In November 1974, the seminary was visited by two apostolic visitors from Rome, who scandalised priests and seminarians with their discourse and attitude. Shocked by words and actions that were once considered heretical, and outraged at being accused of disobedience, rebellion and schism for simply professing and practising the basic truths of the Catholic Faith, Archbishop Lefebvre sat down and wrote « off the bat », in a single stroke of the pen, the now famous declaration of fidelity. We do well to read it and remind ourselves what battles were fought to preserve and pass on our most precious treasure: the Catholic Faith and the Mass.

Let us become despondent at the seemingly victorious onslaught of modernism inside the Catholic Church, it is good to remind ourselves that this is not the only time in history when the one, true religion has been eclipsed to the point of quasi-extinction.

The two books of the Maccabees tell the story of the great Seleucid persecution. It almost wiped out Judaism and, with it, the promises made to Abraham of the Messiah to come. Jews, hungry for power and influence, worked with the infamous Antiochus Epiphanes, ruler of the Seleucid house, to transform the Jewish nation into a Gentile state of Greek culture and practice. Jerusalem was ransacked, « her sanctuary a desert solitude, her feasts all lament, her sabbaths derided, her greatness brought low! » (1Macc.: 1:41) The practice of the Mosaic law was made punishable by death. It was decreed: « Men must live by the law of the heathen round about, burnt-sacrifice, offering and atonement in God's temple should be none, nor sabbath kept, nor feast-day. And, for the more profanation of the sanctuary, and of Israel's holy people, altar and shrine and idol must be set up, swine's flesh offered, and all manner of unhallowed meat; children be left uncircumcised, and their innocent lives contaminated with rites unclean, abominable; till the law should be forgotten, and the divine precepts fashioned anew. » (1Macc.: 1:46-51)

Were it not for the heroic resistance of Mattathias and his five sons, including Judas Maccabeus, the Jewish nation would have been scattered and destroyed and mankind left bereft of the Saviour to come. The fidelity of a few eventually caused the redemption of many.

We must pray to be ever faithful to the doctrines, precepts and practices of our Catholic Faith. Thanks be to God for Archbishop Lefebvre who accepted exile into the wilderness of condemnation and persecution, there to nurse, strengthen and build up once more the Mystical Body of Christ.

*Fr John Brucciani, Prior*

# 50th anniversary of Archbishop Lefebvre's 1974 Declaration of Fidelity

*On 21st November 1974, Archbishop Lefebvre made this famous statement to his seminarians as his stand against modernism.*

*Ten days earlier, two Apostolic Visitors from Rome had arrived at the St Pius X Seminary in Ecône. During their brief stay, they spoke to the seminarians and professors, expressing scandalous opinions such as: the subjective nature of truth, the inevitability of the ordination of married men to the priesthood, and the doubtful truth of the resurrection. The seminary was branded as renegade. After a fruitless visit to Rome, Archbishop Lefebvre made his position clear:*

**W**e adhere with all our heart and soul to the Catholic Rome, guardian of the Catholic faith and of the traditions necessary to preserve that faith, to the Eternal Rome, Mistress of wisdom and truth.

We refuse, and have always refused, to follow the Rome of the neo-modernist and neo-Protestant tendency that was clearly evident in the Second Vatican Council and, after the Council, in all the reforms that followed.

All these reforms have contributed and continue to contribute to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and the Sacraments, to the disappearance of religious life, to the naturalistic and Teilhardian teaching in universities, seminaries and catechism, a teaching derived from Liberalism and Protestantism, which has been condemned many times by the solemn Magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries. "But though we," says St. Paul, "or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8)

Isn't this what the Holy Father is repeating to us today? And if a certain contradiction were to appear in his words and actions and in the actions of the dicasteries, then we would choose what has always been taught and turn a deaf ear to the destructive innovations of the Church.

We cannot profoundly modify the 'lex orandi' without modifying the 'lex credendi'. With a new Mass comes a new catechism, a new priesthood, new

seminaries, new universities, a charismatic Church, a Pentecostal Church, all things opposed to orthodoxy and the magisterium of old.

This Reformation, which stems from liberalism and modernism, is entirely poisoned; it comes out of heresy and ends up in heresy, even if not all its actions are formally heretical. It is therefore impossible for any conscious and faithful Catholic to adopt this Reformation and submit to it in any way whatsoever.

The only stance of fidelity to the Church and to Catholic doctrine, for the sake of our salvation, is the categorical refusal to accept the Reformation.

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

Therefore, without any rebellion, bitterness or resentment, we continue our work of priestly formation under the star of the Magisterium of all times, convinced that we could not render a greater service to the Holy Catholic Church, to the Supreme Pontiff and to future generations.

For this reason we hold fast to all that was believed and practised by the ancient Church in faith, morals, worship, catechism, priestly formation and ecclesiastical institutions, codified in the books published before the modernist influence of the Council, while we wait for the true light of Tradition to dispel the darkness that obscures the sky of Eternal Rome.

In doing so, we are convinced that, with the grace of God and the help of the Virgin Mary, Saint Joseph and Saint Pius X, we will remain faithful to the Roman Catholic Church and to all the successors of Peter, and we will be « *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto. Amen.* »

November 21, 1974, Ecône, Switzerland



*1st Sunday of the month, after each mass, fathers are invited to pray the **Fathers' Prayer for Vocations** at the communion rail.*

# Holy Souls in Purgatory

In 998 St. Odilo, Cluny's most distinguished abbot, introduced All Souls' Day to be celebrated on the second day of November. From Cluny the feast spread to other Cluniac monasteries, and then to the entire Catholic Church.

All Souls' Day is celebrated at the end of the liturgical year when the Church examines the fruits of the redemption. The first fruits are the saints in heaven, honoured on All Saints'. Next are the holy souls who have gone through the battle of life, are confirmed in the state of grace, and are certain of eventual beatitude.

## NATURE OF PURGATORY

These holy souls are detained in purgatory (a term in use since the eleventh century). Purgatory is defined as a "holy hell" or a "sad heaven." Some like to locate it close to hell and fill it with red-hot fire. Others, with better reasons, place it close to heaven; for them it is the vestibule of heaven, or, to change the figure, it is the side-door through which many enter heaven, who are not qualified to come in through the spotless Pearly Gates. Purgatory is much more like heaven than hell, for the souls detained there are not in Satan's clutches, but ready for God's loving embrace. They have their pains, but they also have their joys. They have their pains, because they cannot see God, though they are so close to Him. Their knowledge that their sentence is terminating builds up the desire for heaven to such a pitch that the pain of privation is most intense. But there is a mixed feeling. They also have their joy. Pertinently St. Catherine of Genoa wrote: "Apart from the happiness of the saints in heaven, I think there is no joy comparable to that of the souls in purgatory." Their state is such that it is more correct to call them holy souls than poor souls.

The holy souls know in advance how long they must stay in purgatory, and they can do nothing to shorten that stay. They are at the mercy of others. They are like the poor man at the football stadium—without a ticket. He sees the crowd and hears them cheer, but he cannot join until someone gives him a ticket. So the holy souls are dependent on others to get them to heaven.

## HOW TO HELP THE HOLY SOULS

The faithful left behind can do just that, and they want to do it. The holy souls are their friends who have gone ahead into eternity. The faithful still love them and want to do something for them. They can—through their prayers. This is certain from the clear statement (Macc. 12:46): "*It is a holy and wholesome thought to pray for the dead that they may be loosed from sins.*" The prayer used may be the one suggested by Cardinal Newman in his hymn for the dead: *Help, Lord, the souls which Thou hast made / The souls to Thee so dear / In prison for the debt unpaid / Of sins committed here.*

The faithful can also help these holy souls through the Sacrifice of the Mass. They make an offering on All Souls' Day that Masses be said. These Masses help the holy souls, both because the Mass is so powerful in itself and because the faithful have coupled their sacrifice (this offering) with the Sublime Sacrifice. That these sacrifices are helpful is no guess, but a fact known from the same book of Macchabees (12:43) where Judas Macchabeus had his soldiers send drachmas to Jerusalem to offer up a sacrifice for the soldiers who had fallen in battle.

The practice of remembering the departed at the altar was widespread already in the early Church. St. Monica, to give one example, was familiar with it. When she lay on her deathbed at Ostia, she made a lyrical request of her son, Augustine (Confessions, IX, 11): "Bury my body wherever you please. Let that not be your concern. Only one thing I beg of you: at the Lord's altar, wherever you may be, remember me."

The faithful can help the holy souls through sacred indulgences that we can obtain for them - see last page. Of course, our prayers for the Holy Souls must be said thoughtfully. A prayer such as Shakespeare described in Hamlet is useless: "My words fly up, my thoughts remain below: words, without thoughts, never to heaven go."

## BLEND OF GOD'S JUSTICE AND MERCY

Purgatory is a place where the justice and the mercy of God blend. Justice demands that sin be punished. Mercy limits the severity of the punishment. Our Lord says through His beloved evangelist: "The night comes when no man can work," but in His mercy, He lets others work for the holy souls. And we do this best on All Souls' Day.

**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.



### Friday 8th November

#### THE CRISIS IN THE CHURCH WHY TRADITION IS THE ANSWER

A talk given by **Sebastian Morello**

*Senior Editor of the European Coservative,  
Philosopher, Lecturer, Writer*

*Drinks 18:45 Talk 19:30*

### Sat. 23rd November

Day of Adoration, which is part of the SSPX Perpetual Adoration across the world.

- ▶ For victory against the enemies of the Church
- ▶ For the conversion of Rome and bishops
- ▶ For the sanctification of priests and seminarians
- ▶ For vocations

Exposition after 12:00 Mass. Rosary and Benediction at 17:30

*Please watch one hour with Our Lord. Sign up in church vestibule*

### Online Christmas Raffle

**Meat Box, Fine Art, Toys,,  
Champagne, Cash Prize, Goodies...**

Tickets also available from school  
office or on request

01635 278137



### CONCERT OF SACRED MUSIC

**Sunday 8th Dec. 16:00**

**Feast of the Immaculate Conception**

**WORKS BY VICTORIA, BYRD & GEORGE  
MALCOLM**

Dir. Thomas Neal / Organ Gabriele Damiani

Vespers and Benediction 17:30

### Advent RECOLLECTION - Sat. 21st Dec. -

- ➔ 9:00 *Veni Creator* and conference
- ➔ 10:15 Exposition of the Blessed Sacrament, silent meditation, confessions
- ➔ 11:15 Rosary and Benediction
- ➔ 12:00 Holy Mass, followed by lunch in the refectory with spiritual reading (Bring packed lunch)
- ➔ 13:30 Conference followed by Stations of the Cross. End.

**SSPX 3rd Order members are expected to attend. The recollection is also open to the parish.**

## Liturgical Calendar - Nov. 2024 Confessions before Saturday and Sunday Masses & during 1st Friday Holy Hour.

1	All Saints (Holy Day) - 1st Fri. 6PM H Hour	7:30, 9:00, 19:00
2	All Souls	7:30, 8:15, 12:00
3	Resumed Fourth Sunday after Epiphany	7:30, 9:00
	2nd Collection for District Seminary Fund	18:00 Benediction
4	St. Charles Borromeo, Bishop & Confessor	7:15
5	Feria	7:15
6	Feria ( <i>mass for Our Lady's sanct. lamp donors</i> )	7:15
7	Feria	7:15
8	Feria	7:15
9	Dedication of Archbasilica of The Holy Saviour	7:30 / 12:00
10	Resumed Fifth Sunday after Epiphany	7:30, 9:00
	15:00 Remembrance Sunday Parade	16:00 Benediction
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, Bishop, Confessor & Doctor	7:15
16	St. Gertrude the Great, Virgin	7:30 / 12:00
17	Resumed Sixth Sunday after Epiphany	7:30, 9:00
		18:00 Benediction
18	Dedication of the Basilicas of 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 Blessed Virgin Mary	7:15
22	St. Cecilia, Virgin & Martyr	7:15
23	St. Clement I, Pp. Mt. DAY of ADORATION	7:30 / 12:00
	Exposition of the Bl Sacr. after 12:00 mass	17:30 Benediction
24	Twenty-Fourth or Last Sunday after Pentecost	7:30, 9:00
		18:00 Benediction
25	St. Catherine of Alexandria, Virgin & Martyr	7:15
26	St. Sylvester, Abbot	7:15
27	Our Lady of the Miraculous Medal	7:15
28	Feria	7:15
29	Feria	7:15
30	St. Andrew, Apostle	7:30 / 12:00
1	First Sunday of Advent	7:30, 9:00
		18:00 Benediction

### Vestment fund

Target of **£3700** reached. **Deo gratias!**

**Vestments to be ordered**

(Green chasuble, dalmatics, humeral veil)



### WINTER BALL

*Saturday the 30th Nov.*

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

**Chieveley Village Hall  
Black Tie**

