The Honour & Invocation of the Saints ~ Feast: 1st November

I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues; standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands. ~ Apocalypse 7: 9

The words of this verse explain in part the glorious vision which St. John the Evangelist had of the celestial Kingdom, the heavenly Jerusalem. There, before the throne of God, he beheld great multitudes from all the tribes of Israel, and other countless numbers from all peoples, tongues, and nations of the earth, clothed with white garments and palms in their hands, falling down before the throne in adoration of Him, Who, lives forever and ever.

This vast multitude, which met the eyes of the seer of Patmos, represented the Church triumphant in Heaven, composed of the confessors, virgins, martyrs, and all other holy souls, who had been heroic servants of God on earth, and were now admitted to their crowns and everlasting joy. It is the festival of this glorious company that we keep today, and it behooves us at this time, while rejoicing over their triumph and their crowns, to reflect on the duties of honour and invocation which we owe them.

I. **Veneration of the Saints.** I. There are two kinds of religious worship or veneration: (a) *LATRIA* (or divine worship) by which we recognize God as our sovereign Lord and Master; (b) *DULIA* (or veneration) by which we honour the Saints and friends of God. The first is never attributed to any creature, but is proper to God alone. 2. *Dulia* (the veneration given to the Saints) has two degrees: (a) *simple dulia* (or lower degree of respect) which is shown to the servants of God; (b) *hyperdulia* (or higher degree of veneration) which we show to the Mother of God. 3. The reasons why we honour the Blessed Virgin, the angels, and the Saints are: (a) because God has honoured them by giving them grace and glory; (b) because it is natural, for if we honour our own parents, friends, heroes, and the like, how much more should we honour the Mother, friends, and heroes of God; (c) because in honouring the Angels and Saints we are following the example given in Holy Scripture (Gen. 18: 2; Jos. 5: 15; Num. 22: 21; Apoc. 22: 8) and in the early Church; (d) because in honouring the Angels and Saints we honour God whose handiwork and masterpieces they are. 4. The means of honouring the Saints are: (a) to imitate their example; (b) to celebrate their festivals in becoming manner; (c) to read and make known their lives; (d) to venerate their images and relics.

II. **Invocation of the Saints.** I. There are two kinds of religious invocation: (a) that which is directed to the Giver of all gifts; (b) that which is directed to others for the purpose of securing their influence and intercession with the Giver of all gifts. 2. Intercession is twofold: (a) *necessary intercession* (which is that of Jesus Christ) through Whose merits and grace alone, and in Whose Name alone, we can obtain any favour from God (I Tim. 2: 5; I John 2: 1); (b) *useful intercession* (which is that of the Saints) whose prayers, far more worthy than ours, are addressed to Christ for us. 3. The reasons for invoking the Saints: (a) the Saints are aware of our needs and prayers, as we know from Holy Scripture; the prophet Jeremias, after his death, prayed for the Jewish people (2 Mach. 15: 14-16) ; (b) the Saints are willing to help us, because, their charity for us is now greater than when they were on earth; (c) the Saints are able to help us, because, if the prayer of a just man on earth avails much before God (Jas. 5: 16), how much more will the Saints be able to help us!

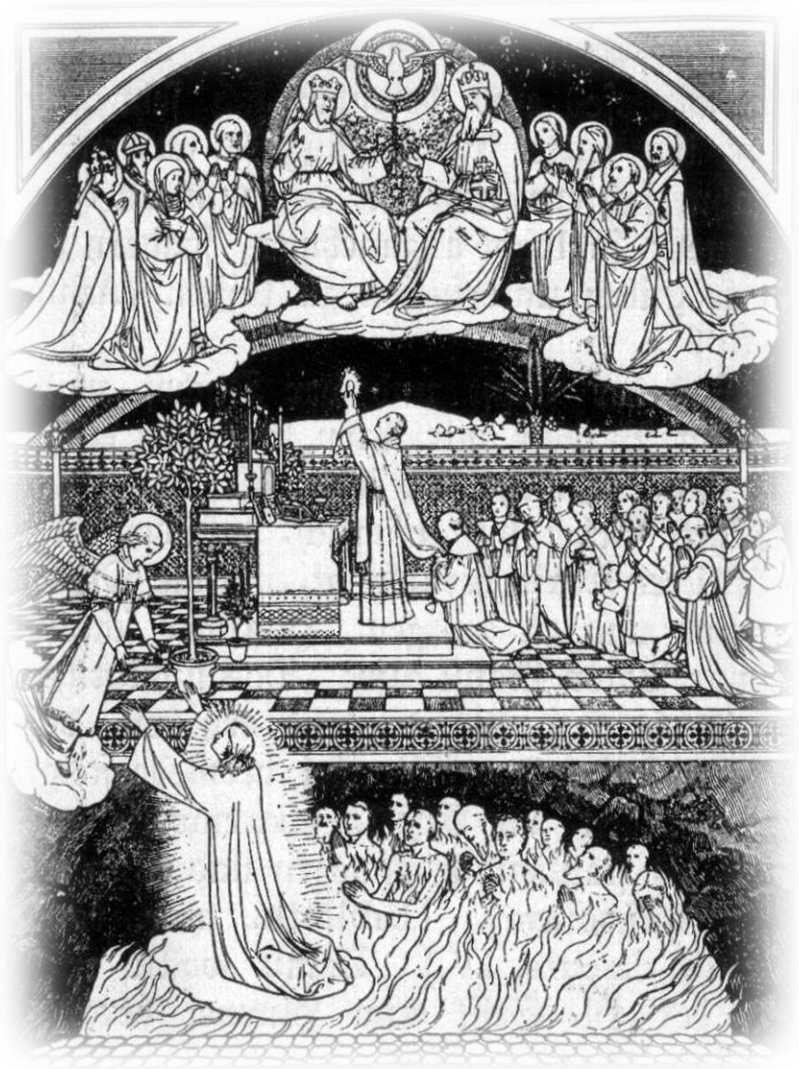
LESSONS: 1. We should be mindful at all times, and in particular on this feast [of All Saints] of the honour we owe to the Saints, especially the Blessed Virgin, our Guardian Angel and Patron Saint. 2. We should try to imitate in our daily lives the many shining virtues which shone forth in their lives.

~Catholic Doctrine

Mater Dei Latin Mass Community

November 2026

MONTH OF THE HOLY SOULS IN PURGATORY



"Eternal rest grant unto them, O Lord;
And let perpetual light shine upon them."

Pastor: **Fr. Vincenzo Fiore**

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SUNDAY MASS ~ 10:30 AM

Daily Masses *see page 3.*

SACRAMENT OF PENANCE: *Confession time is offered one hour prior to all scheduled Masses, or, by appointment.*

OTHER SACRAMENTS / REQUIEMS *(FUNERALS)* / INQUIRIES: *Please contact office (see above)*

***ALL MASSES ARE OFFERED AT ST. MICHAEL CHURCH – 48 WILLIAM AV, CONISTON**

→ *THE BLESSED SACRAMENT is exposed weekly on Fridays: 5-5:45 PM (except First Fridays).*

→ *THE HOLY ROSARY, with an opportunity to gain (under usual conditions) a Plenary Indulgence, is prayed publicly, 40 minutes prior to all scheduled Masses.*

→ *THE CHAPLET OF ST. MICHAEL THE ARCHANGEL is prayed publicly one prior to all Sunday Masses.*



FIRST FRIDAY DEVOTIONS

To complete, one must: receive Holy Communion, in the state of grace, on **NINE CONSECUTIVE *FIRST FRIDAYS* OF THE MONTH,** in honour of, and, for reparation to, the Sacred Heart of Jesus. Devotion includes:

4PM ~ *Holy Hour with Exposition, Acts of Consecration & Reparation, Litany, Adoration & Solemn Benediction*
5PM ~ *Confessions (**5:20** ~ Rosary)*
6PM ~ *SHJ Votive Mass (as the Ordo permits)*

FIRST SATURDAY DEVOTIONS

To complete, one must: receive Holy Communion, in the state of grace, on **FIVE CONSECUTIVE *FIRST SATURDAYS* OF THE MONTH**, in honour of, and, for reparation to, the Immaculate Heart of Mary. Devotion includes:

10AM ~ *Confessions (**10:20** ~ Rosary)*
11AM ~ *IHM Votive Mass (as the Ordo permits)*
After Mass: *Acts of Consecration & Reparation, Litany, & Keeping our Lady company for 15 minutes while meditating on the Mysteries of the Rosary.*





Mary's Little Lambs

Story & Activity Hour for Boys & Girls

First Sunday of Every Month

~ after Mass in the church hall

Prayers for the Dead on All Souls' Day



Civic Memorial Cemetery Mausoleum
365 Second Av, Sudbury

MON, 2ND NOV, 3:00 PM

→ ***Holy Water sprinkling of the individual graves of family members and loved ones after prayers***

→ ***When finished at the Civic Cemetery, the same afternoon, we will meet at (about 4PM) at the Lasalle Catholic Cemetery (390 Lasalle Blvd) to sprinkle the graves there as well.***

The Use of the Catafalque on All Souls' Day



Catafalque, derived from the Italian word *catafalco*, literally means a scaffold or elevation, but in its strictly liturgical sense the word is employed to designate the cenotaph-like erection [empty coffin] which is used at the exequial [funeral] offices of the Church, and takes the place of the bier whenever the remains are not present. It is covered with a black cloth or pall, on which there is a cross either of white or some other colour (De Herdt, Praxis Sac. Lit., II, 328). The catafalque is usually placed immediately outside the sanctuary, and is the center of the ceremonies of that part of the exequial office known as the *absolution*, receiving the same attention as the corpse would if present. Hence it is that lights burn around the catafalque during the function, and it is aspersed with holy water and incensed. Formerly the word was used to designate the bier or structure on which the corpse rested. No flowers should be used in connection with it, but it is allowable in the case of deceased prelates to mount their insignia to show the dignity, and in the case of nobles to display the family coat of arms, together with coronets, orders, and other insignia, to show the rank of the deceased.

~ Catholic Encyclopedia

****** The Mass intention for the Commemoration of All Souls is for the departed family members and loved ones of the Mater Dei community. ******

GAIN PLENARY INDULGENCES FOR THE POOR SOULS IN PURGATORY

GRANT #29.1.1

A ***plenary indulgence***, applicable only to the SOULS IN PURGATORY, is granted each and every day **from 1st to 8th Nov**, to those who devoutly visit a cemetery and there pray, if only mentally, for the departed.

GRANT #29.1.2

A ***plenary indulgence***, applicable **only** to the SOULS IN PURGATORY, is granted on **All Souls' Day**, to those who devoutly visit a church or an oratory and recite an *Our Father* and *The Creed*.

Requirements for obtaining a *plenary indulgence*:

- Do the work while in a state of grace,
- Receive sacramental confession within several days of the work (several plenary indulgences may be earned per reception),
- Receive Eucharistic Communion (one plenary indulgence may be earned per reception),
- Pray for the Pontiff's intentions (1 *Our Father* & 1 *Hail Mary* suffice),
- Have no attachment to sin (even venial) – i.e., it is sufficient that the Christian makes an act of the will to love God and despise sin in a Perfect Act of Contrition.

*****The faithful may fulfill either work on All Souls' Day to gain the plenary, however, if both works are fulfilled, one becomes a partial indulgence, applicable only to the Poor Souls.***

The St. Andrew Christmas Novena

Beginning on 30 November, the Feast of St. Andrew the Apostle, this Novena is prayed (same prayer) 15 times each day until Christmas Eve. Holding one intention throughout the whole Advent Season, it may be prayed according to the usual division (5 in the morning, 5 at midday, 5 at night), or all at once. If you forget or miss a day, simply just pick it up again the next morning. What the 15 repetitions do is unmistakable in practice: by the Second Week of Advent, the words are running underneath your day, and, Christmas arriving in winter cold, the hour and Birth of our Saviour will already be fixed warmly in your mind. The prayer:

Hail and blessed be the hour and moment in which the Son of God was born of the most pure Virgin Mary, at midnight, in Bethlehem, in the piercing cold.

In that hour, vouchsafe, O my God, to hear my prayer and grant my desires, through the merits of Our Saviour Jesus Christ, and of His Blessed Mother. Amen.

NOVEMBER SCHEDULE OF MASSES

NPM = No Public Mass

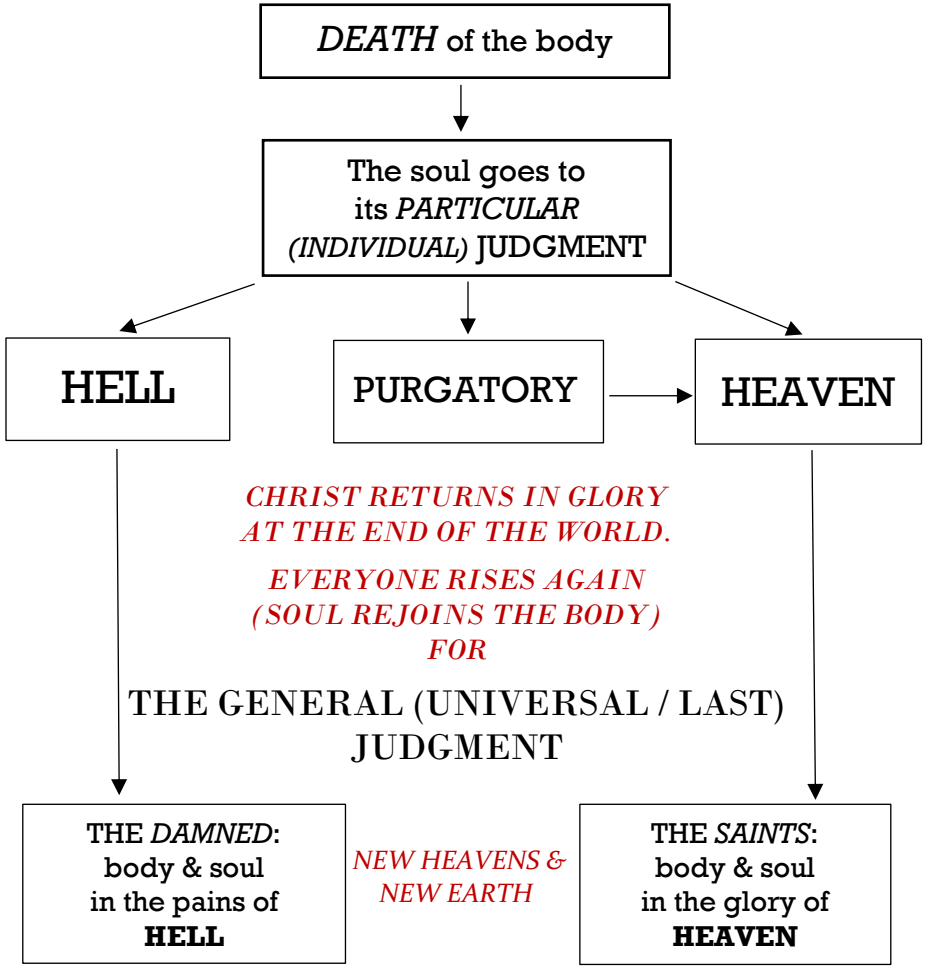
01 SUN, 10:30 AM – ALL SAINTS (Comm: 23rd Pentecost)
02 Mon, 6:00 PM – Commemoration of All Souls
03 Tue, 6:00 PM – Daily Mass for the Dead
04 Wed, 11:00 AM – Daily Mass for the Dead
05 *1st Thu*, 6:00 PM – Jesus Christ the High Priest (Votive)
06 *1st Fri*, 6:00 PM – Sacred Heart of Jesus (Votive)
07 *1st Sat*, 11:00 AM – Immaculate Heart of Mary (Votive)
08 SUN, 10:30 AM – RESUMED 5TH SUNDAY AFTER EPIPANY
09 Mon, NPM – Dedication of the Archbasilica of the Most Holy Saviour
10 Tue, NPM – St. Andrew Avelino, *Confessor*
11 Wed, 6:00 PM – St. Martin of Tours, *Bishop & Confessor*
12 Thu, 6:00 PM – St. Martin I, *Pope & Martyr*
13 Fri, 6:00 PM – St. Didacus, *Confessor*
14 Sat, 11:00 AM – St. Josaphat, *Bishop & Martyr*
15 SUN, 10:30 AM – RESUMED 6TH SUNDAY AFTER EPIPANY
16 Mon, NPM – St. Gertrude the Great, *Virgin*
17 Tue, NPM – St. Gregory the Wonderworker, *Bishop & Confessor*
18 Wed, 6:00 PM – Dedication of the Basilicas of Ss. Peter & Paul
19 Thu, 6:00 PM – St. Elizabeth of Hungary, *Widow*
20 Fri, 6:00 PM – St. Felix of Valois, *Confessor*
21 Sat, 11:00 AM – Presentation of the Bl. Virgin Mary
22 SUN, 10:30 AM – 24TH & LAST SUNDAY AFTER PENTECOST
23 Mon, NPM – St. Clement, *Pope & Martyr*
24 Tue, NPM – St. John of the Cross, *Confessor & Doctor*
25 Wed, NPM – St. Catherine of Alexandria, *Virgin & Martyr*
26 Thu, NPM – St. Sylvester, *Abbot*
27 Fri, 6:00 PM – Our Lady of the Miraculous Medal
28 Sat, 11:00 AM – Saturday of Our Lady
29 SUN, 10:30 AM – FIRST SUNDAY OF ADVENT
30 Mon, NPM – St. Andrew, *Apostle*

The Particular Judgment vs. The General *or* Last Judgment

(Apologetics & Catholic Doctrine)

The General or Universal Judgment will not change the judgment already given to each person upon death. The Particular Judgment [at the individual's own death] will reveal to each the wisdom and justice of God's dealings with him personally. The General Judgment [at the end of time] will reveal to him the wisdom and justice of God's dealings with every member of the human race. Further, it will reveal to all the majesty of Christ and the glory of the elect. On the Last Day, Christ who was once spurned, spat upon, nailed to a cross, rejected by faithless children whom He had fed with His doctrine and helped with His graces, will appear before all mankind in the might of the Godhead, compelling every knee to bend in homage to Him. On that day also, the elect will shine as the stars of heaven: they who were once belittled and despised by sinners, they who were once clothed in the infamy of their Master, will now share in His triumph.

THE LAST THINGS OF THE INDIVIDUAL AND THE WORLD:



THE SUFFERINGS OF PURGATORY

And let us not deceive ourselves with the delusive hope that the pains of Purgatory are very short or very trifling. We do not know what sin is. But if we only look on the cross of Jesus Christ, we must acknowledge that it is of infinite malice in the sight of God. If, therefore, His justice demanded the life of His Son for a single sin, what will His justice not demand of us for our countless sins? And though His Justice saves us from the Hell which we deserve, His Justice demands from us some slight satisfaction at least. Again mortal sin, being of infinite malice, is punished with infinite torments; how venial sin approaches as nearly to mortal sin as finite things can approach to infinite, and, therefore, that punishment of venial sin in Purgatory is everything but infinite. And the Doctors of the Church teach us, and teach us with truth, that the pains of Purgatory are the pains of Hell, but they are not eternal. In Purgatory, as in Hell, there is the physical pain of fire; in Purgatory, as in Hell, there is the shame and remorse of sin; and above all there is that pain, infinite, unendurable, the pain of loss, the pain of being separated from God. We cannot understand that, because we have not seen God, but, dear brethren, it is for God we are made. We are in this world always fretting and chafing at our separation from God; all the sorrow of the world, if really resolved, would be found to be separation from God. At death when our souls are freed, they fly straight to the bosom of God, and what a dreadful anguish it must be to be spurned by God, to see Him and not to possess Him, to know and perceive that He is everything our souls can desire and yet be unable to possess Him. To have seen the face of Jesus Christ, to have heard His sweet voice speaking to us words of mercy, and then to be led away from Him with a barrier of fire between us, that is the greatest torture a human soul can suffer, and that is the suffering of the soul in Purgatory. Do not make light of it, dear brethren. Do not think little of it. No one but a mother can understand a mother's sorrow for her child, and no soul but that has seen God can understand what it is to lose Him even for a time. But it is a truth of Divine Faith, and our ignorance of the real nature of that truth, our inability to understand it, does not lessen the anguish of those souls who know it too well. And if we be wise, and wise with the wisdom of charity, we shall act on what faith teaches us, and try to help those blessed souls as if we saw with our own eyes their prison, and heard with our own ears their cries for mercy. The truths of faith are more certain than those things to which our senses testify, and it is truly a Catholic spirit to believe them as thoroughly, and act upon them as fearlessly and unhesitatingly.

~ ***Reverend Father Patrick Augustine Sheehan*** **(17 March 1852 – 05 October 1913)**