

New Brighton, Sunday 12<sup>th</sup> November 2023

## Remembrance Sunday

*24<sup>th</sup> Sunday after Pentecost*

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

Yesterday, they fell. Today, we remember.

Whosoever, wherever they were, enrolled or volunteers, they gave the precious gift we ever received from Our Lord Himself: their life, to guard their homeland. "Greater love than this no man hath, that a man lay down his life for his friends."<sup>1</sup>

When Our Lord commanded to pay tribute to Caesar, he requested loyalty to our country. Usually, catechism lessons link this duty to the fourth commandment. Today, the expression of this loyalty goes towards those who preceded us and left us a legacy for our future. They now lie in our graveyards, named or unknown, awarded with military honours and decorations, or forgotten, saved in heaven or still struggling in the flame of Purgatory. Some may even be unfortunately burning in Hell, but there is nothing we can do anymore for them.

This duty of remembrance, for us who believe in eternal life and the resurrection of the body, is particularly expressed through our prayer for the dead, and based upon the dogma of the communion of saints. We pray for them that God would grant them the eternal rest.

An eternal rest may sound like an eternity of doing nothing. But it is the rest we are all longing after, since our life is filled with trials, mixed with joys, but never completely at rest. Rest is only given at last, when everything is accomplished. It is the reward of the just, who may now last in peace, with the perfect happiness of God's company. Until that, there is no rest.

No rest: this is the great suffering of the damned souls: they are constantly tortured by themselves and their wicked passions, as well as the other damned souls and angels, as everyone hate each other in the furnace of Hell.

No rest: this is also the great suffering of the souls in Purgatory, who accepted one last time to suffer in order to see Our Lord forever afterwards but did not expiate enough their sins and the pains attached while they were living on earth.

"Purgatory represents the last and supreme attempt of God's love to wrestle the sinner from the devil's clutches. It is like a temple erected in honour of divine holiness, where the expiatory flames destroy everything that, in the creature consecrated to God, stands in the way of its conformity with Him, with His beauty and His perfections. Estote perfecti, sicut et Pater vester caelestis perfectus est. When Holy Scripture speaks of the fire that forms the throne of God and surrounds him on all sides, that constitutes the rampart of his dwelling, we must think of Purgatory, where our weak virtue is tested, like gold, in the crucible of these ineffable ardours of holiness. When the Apostle tells us that God dwells in the midst of an inaccessible light, we must remember the fate of the poor souls in Purgatory, whose eyes, obscured by the mists of the world, still

---

<sup>1</sup> Jn., XV, 13.

feel too weak to be able to sustain, like the eagle, the sight of this dazzling splendour. Saint Paul also advises us to be careful about the quality of the materials with which we build: gold, silver, precious stones, wood, straw (I Cor., 3, 13), because the fire of divine judgement will come to test them. Then the solid materials will resist, while those which are too fragile will be destroyed, and the imprudent builder, if he wants to save himself, will have to flee through the flames, not without burning himself and running great risks. The Apostle adds: "He can take cover, but always through fire."<sup>2</sup>

Rest: this is the privileged of the saints and angels. They reached the glory of life everlasting, and they are now fixed in the Eternity of God. This is the demand we address to Our Lord this morning: to grant those to whom we owe this day of peace, a better peace into life everlasting.

We can help holy souls to received quicker this eternal reward.

““The souls in purgatory,” declared the Council of Trent, “are helped by the suffrages of the faithful, especially by the sacrifice of the altar.” The reason for this is that at Holy Mass the priest officially offers to God the ransom of souls, the blood of the Saviour. And Jesus himself, under the species of bread and wine, which remind the Father of the sacrifice of Golgotha, prays that God may apply its expiatory virtue to these souls. Let us attend the Holy Sacrifice of the Mass, where the Church asks God to grant the dead, who can no longer do anything for themselves, the remission of all their sins (Or.) and eternal rest (Intr., Grad., Com.). Let us also visit the cemeteries, where their bodies rest until the day when, suddenly, at the sound of the trumpet, they will rise again to be clothed in immortality and win victory over death through Jesus Christ (Ep.).”<sup>3</sup>

As per our duty of Christians to pray for those who departed before us, we invite you to join us after mass at Rake Lane cemetery for the blessing of the grave of Reverend Father Mullins, to whom we owe the legacy of this beautiful church, now fully restored to its original beauty, thanks to your generous efforts.

Let’s honour today all who dedicated their life unto death to leave a legacy to our country. Let’s honour them with our prayer, for them to reach today, or the quickest possible, the eternal rest of life everlasting.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

---

<sup>2</sup> Blessed Cardinal Schuster, *Liber Sacramentorum*, All soul’s day.

<sup>3</sup> Dom Lefevre, Missal for the faithful, Introduction for All soul’s day. Translated with deepl.com