



# INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST *In the Diocese of Plymouth*

Pentecost XXII

6<sup>th</sup> of November 2022

## Month of November & All Souls, *From Dom Gueranger's Liturgical Year*

*We will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.* The Church has the same desire as the Apostle thus expressed to the first Christians. The truth concerning the dead not only proves admirably the union between God's justice and his goodness; it also inspires a charitable pity which the hardest heart cannot resist, and at the same time offers to the mourners the sweetest consolation. If faith teaches us the existence of a purgatory, where our loved ones may be detained by unexpiated sin, it is also of faith that we are able to assist them; and theology assures us that their more or less speedy deliverance lies in our power. Let us call to mind a few principles, which throw light on this doctrine. Every sin causes a twofold injury to the sinner: it stains his soul, and renders him liable to punishment. Venial sin, which displeases God, requires a temporal expiation. Mortal sin deforms the soul, and makes the guilty man an abomination to God: its punishment cannot be anything less than eternal banishment, unless the sinner, in this life, prevent the final and irrevocable sentence. But even then the remission of the guilt, though it revokes the sentence of damnation, does not cancel the whole debt. Although an extraordinary overflow of grace upon the prodigal may sometimes, as is always the case with regard to baptism and martyrdom, bury every remnant and vestige of sin in the abyss of divine oblivion; yet it is the ordinary rule that for every fault, satisfaction must be made to God's justice, either in this world or in the next.

On the other hand, every supernatural act of virtue brings a double profit to the just man: it merits for his soul a fresh degree of grace; and it makes satisfaction for past faults, in exact proportion to the value, in God's sight, of that labor, privation, or trial accepted, or that voluntary suffering endured, by one of the members of his beloved Son. Now, whereas merit is a personal acquisition and cannot be transferred to others, satisfaction may be vicarious; God is willing to accept it in payment of another's debt, whether the recipient of the boon be in this world or in the next, provided only that he be united by grace to the mystical Body of our Lord, which is one in charity. This is a consequence of the mystery of the Communion of Saints, as Suarez explains in his beautiful treatise on Suffrages. Appealing to the authority of the greatest and most ancient princes of science, and discussing the objections and restrictions since proposed by others, the illustrious theologian does not hesitate to formulate this conclusion, with regard to the suffering souls in particular: "I believe that this satisfaction of the living for the dead is a matter of simple justice, and that it is infallibly accepted with its full value, and according to the intention of him who applies it. Thus, for instance, if the satisfaction I make would, if kept for myself, avail me in strict justice for the remission of four degrees of purgatory, it will remit exactly the same amount to the soul for whom I choose to offer it."

We well know how the Church seconds the goodwill of her children. By the practice of Indulgences, she places at their charitable disposal the inexhaustible treasure accumulated, from age to age, by the superabundant satisfactions of the Saints, added to those of the Martyrs, and united

to those of our blessed Lady and the infinite residue of our Lord's sufferings. These remissions of punishment she grants to the living by her own direct power; but she nearly always approves of and permits their application to the dead by way of suffrage, that is to say, in the manner in which, as we have seen, each of the faithful may offer to God who accepts it, for another, the suffrage or succor of his own satisfactions. Such is the doctrine of Suarez, who adds that an Indulgence ceded to the dead loses nothing either of the security or of the value it would have had for ourselves who are still militant.

Now, Indulgences under every form are continually coming in our way. Let us make use of our treasures, and exercise mercy towards the poor suffering souls. Is any condition more pitiable than theirs? So great is their anguish that no distress on earth can approach to it; and withal so nobly endured, that not a murmur breaks the silence of that *"river of fire, which in its imperceptible current bears them on little by little to the ocean of Paradise."* All heaven cannot help them, for there is no merit to be gained there. God himself, though most merciful, owes it to his justice not to deliver them until they have paid the whole debt that they carried with them beyond the world of trial. The debt was contracted perhaps through our fault, and in our company; and it is to us they turn for help, to us who are still dreaming of nothing but pleasure, while they are burning, and we could so easily shorten their torments! *Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.*

Whether it be that Purgatory is now more than ever overflowing with the multitudes daily sent thither through the worldliness of the age, or that the last and universal judgment is approaching—the Holy Ghost is no longer satisfied with keeping up the zeal of ancient confraternities devoted to the service of the departed. He raises up new associations, and even religious families, whose

one aim is to promote, by every possible means, the deliverance or the solace of the suffering souls. In this kind of redemption of captives there are likewise to be found Christians, who at their own risk offer to take upon themselves the chains of their brethren, by utterly foregoing, for this purpose, not only all their own satisfactions, but even the suffrages which may be offered for them after death: a heroic act of charity which must not be lightly undertaken, but which the Church approves; for it greatly glorifies our Lord, and in return for the risk incurred of a temporary delay of beatitude, merits for its author a greater nearness to God, both by grace here below, and in glory in heaven. If the suffrages of the simple faithful are of such value, of how much more are those of the whole Church, in the solemnity of public prayer, and the oblation of the awful Sacrifice, wherein God himself makes satisfaction to God for every sin? From the very beginning the Church has always prayed for the dead, as did even the Synagogue before her.

As she honored with thanksgiving the anniversaries of her martyred sons, so she celebrated with supplications the memory of her other children, who might not yet be in heaven. In the sacred Mysteries she daily uttered the names of both, for this twofold purpose of praise and prayer. As in each particular church it was impossible to name all the Blessed of the entire world, a common mention was made of them all; and in like manner, after the recommendations peculiar to each place and day, a general commemoration was made of all the dead. Thus, as St. Augustine remarks, those who had no relatives and friends on earth were henceforth not deprived of suffrages; for to make up for their abandonment, they had the tender compassion of the common Mother.

The Church having always followed the same method with regard to the commemoration of the blessed and that of the departed, it might be expected that the establishment of All Saints'

Feast in the ninth century would soon lead to the solemn Commemoration of All Souls. In 998, according to the Chronicle of Sigebert of Gembloux, St. Odilo, Abbot of Cluny, instituted it in all the monasteries under his crosier to be celebrated in perpetuity on the morrow of All Saints'. In certain visions, recorded in his Life, Odilo and his monks had been denounced by the demons as the most indefatigable helpers of the holy souls, and most formidable to the powers of hell; and this institution was the Saint's retaliation. The world applauded the decree; Rome adopted it, and it became the law of the whole Latin Church.

The Greeks made a general Commemoration of the dead on the eve of our Sexagesima Sunday, which with them is called Apocreas or Carnival, and on which they celebrate the second coming of our Lord. They give the name of "Saturday of all souls" to this day, as well as to the eve of Pentecost, when they again pray solemnly for the departed.

### Upcoming Dates Mark Your Calendar!

**The eight days from the 1<sup>st</sup> November until the 8<sup>th</sup> November:** A plenary indulgence, applicable only to the souls in purgatory, is granted each and every day from Nov 1 to Nov 8, who devoutly visit a cemetery and there pray, if only mentally, for the departed.

**Thursday 24<sup>th</sup> November is the Feast of St John of the Cross.** At Lanherne we will celebrate this special feast of the Carmelites with a Solemn Mass. The Mass setting by William Byrd Mass for Four Voices will be sung by a visiting octet and the propers of the Mass by a visiting cantor.

### **A Novena of Masses for our Dearly Departed**

St. Francis De Sales has said,  
"We do not often enough remember our dead, our faithful departed."

The Most Holy Sacrifice of the Mass has infinite value as it is the sacrifice of the Cross offered by Christ to the Father. It can be offered fruitfully for both for the living and those that have gone before us.

The deceased cannot pray for themselves, and so they depend upon our prayers for them. What prayer can we offer for them greater than the prayer of Christ: The Holy Sacrifice of the Mass?

From Sunday, November 6<sup>th</sup> until Monday, November 14<sup>th</sup>, the Holy Sacrifice of the Mass will be offered by the Institute of Christ the King Sovereign Priest in the Diocese of Plymouth for those souls enrolled. To enroll your loved ones, please use an envelope provided.



*Catafalque for a Requiem of Cardinal Siri.*

The Sisters of Lanherne are grateful to the Providence of God who supplies their needs through the generous support of the faithful.

### Lanherne Nuns

Sort code: 30-98-76

Account: 45742568

### Holy Angels

Collection: £112.60; Bank Transfers £60

### Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	At Lanherne	Canon Tanner
	Mass Offered For:	
6	Novena for the Holy Souls <b>Benefactors</b>	Marie Harding -
7	James Murphy RIP	Novena for the Holy Souls
8	Novena for the Holy Souls	Colin Harding
9	Holy Souls	Novena for the Holy Souls
10	Novena for the Holy Souls Jolanta Molodecka	In thanksgiving -
11	Holy Souls	Novena for the Holy Souls
12	Novena for the Holy Souls	Catherine Powell

Rev. Canon Scott Smith  
Chaplain of Lanherne Convent

St Mawgan TR8 4ER  
mobile : 07366 321039

[lanherne@icksp.org.uk](mailto:lanherne@icksp.org.uk)

Safeguarding Reps:

Christina Hunt  
Sarah Checkley

### At Lanherne Convent

#### Sundays:

8.30am Low Mass

10am Sung Mass

#### Monday through Saturday:

8am Mass

#### Thursdays:

8am and 6.15pm Mass

#### Confession:

Thursdays: 5.15pm-5.45pm

Fridays and Saturdays after Mass

Rev. Canon Scott Tanner, Prior  
House of Saint-Richard-Reynolds  
Holy Angels Church, Queensway,  
Torquay TQ2 6BP

mobile : 07763 277697

[torquay@icksp.org.uk](mailto:torquay@icksp.org.uk)

Safeguarding Rep: Katarzyna Adamiak

### At Holy Angels

#### Sundays:

10 -10.20am Confessions

10.30am Solemn High Mass

#### Mondays, Wednesdays, Thursdays &

#### Fridays:

5pm Adoration

(with Confession available)

6pm Mass (**except Fridays when Mass is at 12 noon**)

#### Tuesdays & Saturdays:

8.30am Mass

**Plymouth: Sundays at 8.30am**