



St Ignatius  
& St Luke's

3 November 2019

The Catholic Church holds that “all who die in God's grace and friendship but still imperfectly purified” undergo the process of purification which the Church calls **PURGATORY**, “so as to achieve the holiness necessary to enter the joy of heaven” [Catechism of the Catholic Church, paragraph 1030]. The Letter to the Hebrews teaches that without holiness we cannot see God. Since it is only a few who die anywhere near fully holy, God does not hold this deficiency against us, but instead allows us a period of purification and perfection after death. The Church has formulated the doctrine of Purgatory by reference to biblical verses that speak of purifying fire (1 Corinthians 3:15 and 1 Peter 1:7) and to the mention by Jesus of forgiveness in the age to come (Matthew 12:32).

The Catechism continues in paragraph 1032: “This teaching is also based on the practice of **PRAYER FOR THE DEAD**, already mentioned in Sacred Scripture: ‘Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin.’\* From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead: *Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.* [St. John Chrysostom, c. 349-407 AD]”

Protestant reformers, rejecting the doctrine of Purgatory, believed that it was useless to pray for the dead. They even removed the Book of Maccabees, as well as others, from the canon of Scripture that they would use due to its clear indication of a practice which they spurned.

But from the earliest days of the Church, the practice of praying for the dead was maintained; we see this most clearly in the Mass, during the Commemoration of the Dead:

*Remember also, O Lord, thy servants and handmaids, (N. and N.), who have gone before us sealed with the seal of faith, and who sleep the sleep of peace. To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.*

Of this moment in the Mass, St. Augustine [354-430 AD] said:

*The whole Church observes the custom handed down by our fathers: that those who died within the fellowship of Christ's body and blood should be prayed for when they are commemorated in their own place at the holy sacrifice, and that we should be reminded that this sacrifice is offered for them as well. [Sermon 172]*

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\*In 2 Maccabees 12: 39-46, we are told of how Judas Maccabeus offered prayers and sacrifices for some of his Jewish soldiers who had died wearing pagan amulets, which were forbidden by the Torah.

The supreme efficacy of the Mass as a prayer underpins the entire requiem Mass. That many modern funerals “canonize” our deceased friends and relatives, treating the funeral as a mere “celebration of the life of —,” does the dead a supreme injustice, depriving them of our assistance in final perfection and attainment of the Beatific Vision. And this is far from the intention of the Church, which has even instructed in the Order of Christian Funerals that “A brief homily based on the readings should always be given at the funeral liturgy, but never any kind of eulogy.” [OCF # 141] The emphasis of the funeral Mass remains on the sacrifice of Christ and its saving power for the deceased.

Both the second Council of Lyon [1274] and the Council of Florence [1431-1449] declared “if those truly penitent have departed in the love of God, before they have made satisfaction by the worthy fruits of penance for sins of commission and omission, the souls of these are cleansed after death by purgatorial punishments; and so that they may be released from punishments of this kind, **the suffrages of the living faithful are of advantage to them** [*emphasis added*], namely, the sacrifices of Masses, prayers, and almsgiving, and other works of piety, which are customarily performed by the faithful for other faithful according to the institutions of the Church.”

The Council of Trent, in response to the Protestant Reformation, instructed:

*Since the Catholic Church, instructed by the Holy Spirit, in conformity with the sacred writings and the ancient tradition of the Fathers in sacred councils, and very recently in this ecumenical Synod, has taught that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, and especially by the acceptable sacrifice of the altar, the holy Synod commands the bishops that they insist that the sound doctrine of purgatory, which has been transmitted by the holy Fathers and holy Councils, be believed by the faithful of Christ, be maintained, taught, and everywhere preached.*

Thus it is an act of charity of utmost importance that we intercede for our beloved dead with prayers and works of piety, so that they be made perfect and enter into the presence of the living God. And we should resist the temptation to consider them “in a better place” and in this way absolve ourselves of the labor of assisting them. We cannot know the fate of our beloved dead, but that each soul will be judged is without doubt: “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” [Ecclesiastes 12: 14]

In the Creed at every Mass, we avow our belief in the communion of saints, that great fellowship of the one Church in its three states: militant, suffering, and triumphant. This is the deepest unity of the Church – the visible with the invisible, the heavenly with the earthly, the perfected with the imperfect – all of whom together make up the great Mystical Body of Christ. Just as we receive great assistance from the Church triumphant through the intercession of the saints, so we must deliver assistance to the Church suffering by praying for the souls in purgatory.

## **REMEMBER IN YOUR PRAYERS**

All who are suffering or sick and all caregivers who minister to the sick: Wesley Jackson, Sister Constance Ward, George Cochran, Mark Anthony Turner, Deirdre McQuade, Rachel Fisher, Joyce Doyle, Patricia Ransom, David Hoppe, Marion Smedberg; C. M., C.A., E.D., E.G., W.B., J.M., and J.G.

*Please call or email the office to add a name to the prayer list.*

***Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.***

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

## **MASS READINGS THIS WEEK**

### **3 November** [OT 31]

Wisdom 11:22–12:2; Psalm 145: 1-2, 8-11, 13-14;

2 Thessalonians 1:11–2:2; Luke 19: 1-10

### **4 November** *Charles Borromeo, Bishop*

Romans 11: 29-36; Psalm 89: 1-4, 20-21, 24, 26; Luke 14: 12-14

### **5 November** *Feria*

Romans 12: 5-16a; Psalm 131: 1-3; Luke 14: 15-24

### **6 November** *Feria*

Romans 13: 8-10; Psalm 112: 1-2, 4-5, 9; Luke 14: 25-33

### **7 November** *Feria*

Romans 14: 7-12; Psalm 27: 1, 4, 13-14; Luke 15: 1-10

### **8 November** *Feria*

Romans 15: 14-21; Psalm 98: 1-4; Luke 16: 1-8

### **9 November** *Dedication of the Lateran Basilica*

Ezekiel 47: 1-2, 8-9, 12; Psalm 46: 1-2, 4-5, 7-8;

1 Corinthians 3: 9c-11, 16-17; John 2: 13-22

### **10 November** [OT 32]

2 Maccabees 7: 1-2, 9-14; Psalm 17: 1, 5-6, 15;

2 Thessalonians 2:16–3:5; Luke 20: 27-38

## **MASS INTENTIONS**

### **Saturday, 2 November**

*Feast of All Souls* [Commemoration of All the Faithful Departed]

4:30 pm deceased members of the Cacas and Bello families  
[Maria Cacas]

### **Sunday, 3 November**

*20th Sunday after Trinity* [OT 31]

8 am Pro populo

9:30 am Harold Kruse+ [Lorraine LaValley]

11 am Clairette Brosen+

### **Monday, 4 November**

*Charles Borromeo, Bishop*

9 am *no public mass*

### **Tuesday, 5 November**

*Feria*

9 am The Stanley family

### **Wednesday, 6 November**

*Feria*

9 am Jose Manlapaz [Susanna Martinez]

### **Thursday, 7 November**

*Feria*

9 am Antonio Bantug [Teresita Bantug]

### **Friday, 8 November**

*Feria*

9 am Msgr. William J. O'Donnell +

### **Saturday, 9 November**

*Dedication of the Lateran Basilica*

4:30 pm Gloria Jones [Jane Slattery]

### **Sunday, 10 November**

*21st Sunday after Trinity* [OT 32]

8 am Pro populo

9:30 am Patricia LaValley+ [Lorraine LaValley]

11 am Marion Smedberg

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The logo features a large, stylized, decorative letter 'S' on the left. To its right, the text 'Saint Luke's at' is written in a serif font, with 'IGNATIUS CHURCH' in a smaller, all-caps serif font below it.

**Saint Luke's at**  
**IGNATIUS CHURCH**