
WEEKLY NEWS

✠ The 23rd Sunday after Pentecost ✠

On Sundays

Low Mass is offered at 8 a.m. at Lady Altar after which silence is kept in S John's Chapel for **Centering Prayer**. At 10 o'clock we pray the **Rosary. Terce** is recited at 10.30 followed by **Solemn or Sung Mass** at 11 and **Coffee Hour** just after Mass in the Parish Hall. When scheduled, the **Sunday Forum** is then held in the adjacent Yarnall Room. **Vespers** is chanted in Latin at 3 p.m. in the church followed by the **Novena** to Our Lady of Clemency and **Benediction** of the Blessed Sacrament.

Weekdays

Daily Mass is offered Monday through Friday at 12.10 p.m. (10 a.m. on Saturdays and holidays). **Vespers** is recited in the Church at 5.30 p.m. Monday through Friday and at 3 p.m. on Saturdays followed by **Shrine Prayers** to Our Lady of Clemency.

Service booklets for all services are published and available on the Usher's tables and at www.s-clements.org.

NOVEMBER, A MONTH OF PRAYER FOR SOULS DEPARTED

Beloved in Christ,

Next Saturday at 11 a.m., we will offer another Sung Requiem Mass, this one specifically for those who have lost their lives in the present war between Israel and Hamas. With so much talk these days touting various schemes for "doing" or "being" church, I detect a terrible loss of confidence in certain older ways of doing things including honoring the dead by the performance of the traditional rites and ceremonies charity demands and that are assuredly most efficacious for souls departed.

One such ceremony is the rite of Absolution given immediately following a Requiem Mass when the church's ministers approach the catafalque with candlelight, holy water, and incense, praying reverently for peaceful rest for one or many departed persons. These ceremonies run an emotional gamut from bidding a tearful farewell to a beloved parent, spouse sibling, child or friend whose body is present at a funeral, to entrusting those entirely unknown by us who repose in unmarked graves hollowed out by bombs, unadorned sepulchers for scorched, fragile, disfigured remains of children and adults who have died suddenly and unprepared. It is for such as these that we will be praying on Saturday, supplying those missing rites prevented by the apocalyptic frenzy, the sinister impatience of modern warfare where there are no pauses for burying the dead or helping the wounded.

Saint Augustine offers considerable encouragement for us as we seek to carry out those duties that attend both to our Christian Faith and our common humanity. In his *Treatise on Caring for the Dead* (read within the second nocturn of All Souls'

About today's Mass

The season after Pentecost is, as it were, the symbol of the Church's long pilgrimage here on earth; the last Sundays of the liturgical year, forming its last stages, put before us the end of time.

Our Lord Himself announced that the end of the world would be marked by great upheavals and a recurrence of evil, that the charity of many would grow cold. It seems that the Church will then experience heavy trials. In reminding us of these misfortunes and struggles the liturgy is at pains to imbue us with confidence. The introit assures us that God's thoughts are not of afflictions but of happiness and peace. The Epistle recalls the unconquerable hope which Supports Christians on their way to heaven, as they await the day when Christ will come to transform their bodies "of lowness" into one "like to the body of His glory". The gospel is a twofold account of a cure and a raising from the dead.

-- Dom Gaspar Lefebvre, O. S. B.



Day's Matins, p. E509 in *The Anglican Breviary* in use in this parish) Augustine writes:

Furthermore, the body doth not belong to anything which is applied outwardly for its adornment or welfare. Rather the body belongeth to the very nature of man. Wherefore, as we know from the records of just men of old, funeral rites have been wont to be fulfilled as a matter of dutiful piety, and have been reverently celebrated, and decent graves provided . . . Hence, a remembrance of the departed, and prayers for them, are tokens of true affection. And . . . doubt not that this same remembrance and prayer is profitable unto everyone that so lived in this world, as to attain profit from such things after death. But even if some necessity permitteth not the body to be buried, or from lack of proper facilities giveth no opportunity for burial in a sacred place, yet should not prayers for the soul of the departed be omitted.

The church at her prayers is a loving mother of souls and bodies. May we remain *steady-on* in her service.

Yours faithfully,
Fr. Alton

Today is also The Feast of the Holy Relics

After having solemnized on All Saints' Day the feast of the holy souls who have entered heaven, the Church honours on this day the holy relics of their bodies which will remain on earth until the glorious resurrection, a pledge of which we venerate in their ashes. From the earliest times the Church celebrated the holy Mysteries near the tombs of the martyrs in the Catacombs, in order to show that these saints had mixed their blood with that of the Victim of Calvary.

Just as a supernatural virtues issued from the sacred Humanity of Jesus and healed those who approached Him (see especially today's Gospel!), so too the saints who enjoy God in heaven may by their relics "work wonders on earth", says the Collect, "exorcise devils, heal the sick, restore sight to the blind, cleanse lepers, drive away temptations and bestow on all the excellent gifts which come from the Father of light."

-- Dom Gaspar Lefebvre, O. S. B.