

Month of the Souls in Purgatory

Almost the entire month of November falls during the liturgical season known as Tempus per Annum or Ordinary Time (formerly Time After Pentecost), which is represented by the liturgical color green. Green is a symbol of hope, as it is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. The liturgical color green is worn during the praying of Offices and celebration of Masses of Ordinary Time. The last portion of the liturgical year represents the time of our pilgrimage to heaven during which we hope for reward.

The last two days of November marks the beginning of Advent. The liturgical color changes to purple, representing a time of penance and preparation.

The Holy Father's Intentions for the Month of November 2026

For the proper use of wealth: Let us pray for the proper use of wealth, that not succumbing to the temptation of selfishness, it may always be put at the service the common good and solidarity of those who have less. (See also http://www.popesprayerusa.net/)

Feast Days for November 2026

1. **ALL SAINTS**, *Sunday*
2. **ALL SOULS**, *Commem.*
3. *Martin de Porres*, *Opt. Mem.*
4. Charles Borromeo, *Memorial*
8. THIRTY-SECOND SUNDAY IN ORDINARY TIME, *Sunday*
9. **Dedication of the Lateran Basilica**, *Feast*
10. Leo the Great, *Memorial*
11. Martin of Tours; Veterans Day (USA), *Memorial*

12. Josaphat, *Memorial*
13. Frances Xavier Cabrini, *Memorial*
15. THIRTY-THIRD SUNDAY IN ORDINARY TIME, *Sunday*
16. *Margaret of Scotland; Gertrude*, *Opt. Mem.*
17. Elizabeth of Hungary, *Memorial*
18. *Basilicas of Peter and Paul; Rose Philippine Duchesne (USA)*, *Opt. Mem.*
21. Presentation of Mary, *Memorial*
22. **OUR LORD JESUS CHRIST, KING OF THE UNIVERSE**, *Solemnity*
23. *Clement I; Columban; Bl. Miguel Agustín Pro (USA)*, *Opt. Mem.*
24. Andrew Dung-Lac and Companions, *Memorial*
25. *Catherine of Alexandria*, *Opt. Mem.*
29. FIRST SUNDAY OF ADVENT, *Sunday*
30. **Andrew, Apostle**, *Feast*

Focus of the Liturgy

The Gospels for the Sundays in November 2026 except the last, are from St. Matthew, Cycle A, and the Weekdays follow Year II. November 29th marks the new liturgical year and is the First Sunday of Advent. The Gospels return to Cycle B, following St. Mark's Gospel and the Weekdays follow Year I.

November 1st The Solemnity of All Saints	Matthew 5:1-12a: Rejoice and be glad, for your reward will be great in heaven.
November 8th Thirty-Second Sunday in Ordinary Time	Cycle A: Matthew 25:1-13: Behold, the bridegroom! Come out to meet him!
November 15th Thirty-Third Sunday in Ordinary Time	Cycle A: Matthew 25:14-30: Since you were faithful in small matters, come, share your master's joy.
November 22nd The Solemnity of Our Lord Jesus Christ, King of the Universe	Cycle A: Matthew 25:31-46: The Son of Man will sit upon his glorious throne and he will separate them one from another.
November 29th First Sunday of Advent	Cycle B: Mark 13:33-37: Be watchful! You do not know when the lord of the house is coming.

Highlights of the Month



During November, as in all of Ordinary Time (Time After Pentecost), the Liturgy signifies and expresses the regenerated life from the coming of the Holy Spirit, which is to be spent on the model of Christ's Life and under the direction of His Spirit. As we come to the end of the Church year we are asked to consider the end times, our own as well as the world's. The culmination of the liturgical year is the Solemnity of Our Lord Jesus Christ, King of the Universe. "This feast asserts the supreme authority of Christ over human beings and their institutions.... Beyond it we see Advent dawning with its perspective of the Lord's coming in glory."— *The Liturgy and Time*, A.G. Mortimort

The month of November is very full of Memorials, feasts and solemnities. The main feast days are the:
Solemnity of All Saints (November 1),
the **Commemoration of All the Faithful Departed (All Souls)** (November 2),
the **Feast of the Dedication of the Lateran Basilica in Rome** (November 9), and
The Solemnity of Our Lord Jesus Christ, King of the Universe (November 24).

The other saint days are:
St. Martin de Porres (November 3),
St. Charles Borromeo, (November 4),
St. Leo the Great (November 10),
St. Martin of Tours, (November 11),
St. Josaphat (November 12),
St. Frances Xavier Cabrini (November 13)
b>Sts. Margaret of Scotland and **Gertrude** (November 16),
St. Elizabeth of Hungary (November 17),
Presentation of Mary (November 21),
Sts. Clement I and St. Columban (November 23)
St. Andrew Dung-Lac and Companions (November 24)
St. Catherine of Alexandria (November 25) and
St. Andrew (November 30).

The commemorations of <**St. Albert the Great** (November 15), **St. Cecilia** (November 22), and fall on Sundays and are superseded by the Sunday Liturgy.

Thanksgiving



The national holiday (USA) of Thanksgiving also falls on the last Thursday of November. There are special Mass propers which may be used on this day. (Read more here.)

The tradition of eating goose as part of the Martin's Day celebration was kept in Holland even after the Reformation. It was there that the Pilgrims who sailed to the New World in 1620 became familiar with this ancient harvest festival. When, after one year in America, they decided to celebrate a three days' thanksgiving in the autumn of 1621, they went in search of geese for their feast. We know that they also had deer (a present from the Indians), lobsters, oysters, and fish. But Edward Winslow, in his account of the feast, only mentions that "Governor Bradford sent four men on fowling that so we might after a more special manner rejoice together, after we had gathered the fruit of our labours." They actually did find some wild geese, and a number of wild turkeys and ducks as well.

The Pilgrim Fathers, therefore, in serving wild turkeys with the geese, inaugurated one of the most cherished American traditions: the turkey dinner on Thanksgiving Day. They also drank, according to the ancient European tradition, the first wine of their wild-grape harvest. Pumpkin pie and cranberries were not part of the first Thanksgiving dinner in America, but were introduced many years afterward.

The second Thanksgiving Day in the New World was held by the Pilgrims two years later, on July 30, 1623. It was formally proclaimed by the governor as a day of prayer to thank God for their deliverance from drought and starvation, and for the safe arrival from Holland of the ship Anne.

In 1665 Connecticut proclaimed a solemn day of thanksgiving to be kept annually on the last Wednesday in October. Other New England colonies held occasional and local Thanksgivings at various times. In 1789 the federal Congress authorized and requested President George Washington to proclaim a day of thanksgiving for the whole nation. Washington did this in a message setting aside November 26, 1789 as National Thanksgiving Day.

After 1789 the celebration reverted to local and regional observance for almost a hundred years. There grew, however, a strong desire among the majority of the people for a national Thanksgiving Day that would unite all Americans in a festival of gratitude and public acknowledgment for all the blessings God had conferred upon the nation. It was not until October 3, 1863, that this was accomplished, when President Abraham Lincoln issued, in the midst of the Civil War, a Thanksgiving Proclamation. In it the last Thursday of November was set apart for that purpose and made a national holiday.

Since then, every president has followed Lincoln's example, and annually proclaims as a "Day of Thanksgiving" the fourth Thursday in November. Only President Franklin D. Roosevelt changed the date, in 1939, from the fourth to the third Thursday of November (to extend the time of Christmas sales). This caused so much consternation and protest that in 1941 the traditional date was restored."
—Excerpted from the *Handbook of Christian Feasts and Customs*, Francis X. Weiser

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Prayer for the Dying

O most merciful Jesus, Lover of souls, I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thine Immaculate Mother, cleanse in Thine Own Blood the sinners of the whole world who are now in their agony and who are to die this day. Amen.

Documents

The Doctrine Of Purgatory — John A. Hardon, S.J.

How To Argue the Existence of Purgatory — Jason Evert

A Most Reasonable Doctrine — James Buckley

Praying for the Dead and Gaining Indulgences During November
— Jennifer Gregory Miller

Purgatory: Service Shop for Heaven — Fr. Anthony Zimmerman, STD

Websites

Purgatory

Treatise on Purgatory

12 Steps to Avoid Purgatory

Canons Regular of St. John Cantius

Purgatory! Catholic Bible 101

Daily Prayers for the Poor Souls

Friends of the Suffering Souls



Out of the depths I cry to You, O Lord; Lord, hear my voice!

The month of November (Overview - Calendar) is dedicated to the Holy Souls in Purgatory. The Church commemorates all her faithful children who have departed from this life, but have not yet attained the joys of heaven. St. Paul warns us that we must not be ignorant concerning the dead, nor sorrowful, "even as others who have no hope ... For the Lord Himself shall come down from heaven ... and the dead who are in Christ shall rise.

The Church has always taught us to pray for those who have gone into eternity. Even in the Old Testament prayers and alms were offered for the souls of the dead by those who thought "well and religiously concerning the resurrection." It was believed that "they who had fallen asleep with godliness had great grace laid up for them" and that "it is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." We know that a defiled soul cannot enter into heaven.

Excerpted from Liturgical Meditations, The Sisters of St. Dominic

Duration of Purgatory



Purgatory is not eternal. Its duration varies according to the sentence pronounced at each particular judgment. It may be prolonged for centuries in the case of the more guilty souls, or of those who, being excluded from the Catholic communion, are deprived of the suffrages of the Church, although by the divine mercy they have escaped hell. But the end of the world, which will be also the end of time, will close for ever the place of temporary expiation. God will know how to reconcile His justice and His goodness in the purification of the last members of the human race, and to supply by the intensity of the expiatory suffering what may be wanting in duration. But, whereas a favourable sentence at the particular judgment admits of eternal beatitude being suspended and postponed, and leaves the bodies of the elect to the same fate as those of the reprobate; at the universal judgment, every sentence, whether for heaven or for hell, will be absolute, and will be executed immediately and completely.

Offering Prayers and Sacrifices



The Church Suffering and the Church Militant constitute in their relations a second circle of most vital activities. Having entered into the night "wherein no man can work," the Suffering Church cannot ripen to its final blessedness by any efforts of its own, but only through the help of others—through the intercessory prayers and sacrifices (*suffragia*) of those living members of the Body of Christ who being still in this world are able in the grace of Christ to perform expiatory works. The Church has from the earliest times faithfully guarded the words of Scripture that it is a holy and a wholesome thing to pray for the dead that they may be loosed from their sins. [2 Macab. 12, 43] The suppliant cry of her liturgy: "Eternal rest give to them, O Lord, and let perpetual light shine upon them," can be heard already in the Acts of the martyrdom of SS. Perpetua and Felicitas (A.D. 203) and is represented in numerous sepulchral inscriptions of the most ancient period, while theologians and Fathers of the Church, beginning with Tertullian, have supplied its substantial proof. . . . So fundamental indeed and so natural to man's hope and desire and love is this belief, that historians of religion have discovered it among almost all non-Christian civilized peoples: a striking illustration of Tertullian's saying that the human soul is naturally Christian.

The Catholic, therefore, is jealous to expiate and suffer for the "poor souls," especially by offering the Eucharistic Sacrifice, wherein Christ's infinite expiation on the Cross is sacramentally represented, and stimulating and joining itself with the expiatory works of the faithful, passes to the Church Suffering according to the measure determined by God's wisdom and mercy.

— Karl Adam

Indulgences



By the practice of Indulgences, the Church places at the charitable disposal of the faithful 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 succour of his own satisfactions.

— *The Liturgical Year*, Abbot Gueranger O.S.B.

A partial indulgence can be obtained by devoutly visiting a cemetery and praying for the departed, even if the prayer is only mental. One can gain a plenary indulgence visiting a cemetery each day between November 1 and November 8. These indulgences are applicable only to the Souls in Purgatory.

A plenary indulgence, again applicable only to the Souls in Purgatory, is also granted when the faithful piously visit a church or a public oratory on November 2. In visiting the church or oratory, it is required, that one *Our Father* and the *Creed* be recited.

A partial indulgence, applicable only to the souls in purgatory, can be obtained when the Eternal Rest (*Requiem aeternam*) is prayed. This is a good prayer to recite especially during the month of November:

Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

