

November 1, 2022

Good Morning All,

Happy Birthday and Happy Anniversary to all who are celebrating special days and memories this

month. 🎂 🌷 📦 ❤️

~All Saints Day - Holy Day of Obligation Masses at 8:30 and 5:30

~A young and sweet "St. Mother Teresa of Calcutta" visiting Mass on Sunday!



~Day 9: Novena for Holy Souls in Purgatory (attached)

~From the Bishop - Election Obligations - [DOC-Voter-Message-and-Guide ENG-and-ESP.pdf \(siccs.net\)](#)

~Parish Office is Closed

1. Today's Readings: [Solemnity of All Saints | USCCB](#)

2. The RE Corner with Jan Heithaus: All Saints Day...how long has it been celebrated in the Church? Fr. William Saunders discusses this and some traditions associated with this feast day in today's article.

There are 2 ways to gain a plenary indulgence for the souls in purgatory this week.

Visit to a Church or Oratory on All Souls Day. PLENARY INDULGENCE. A plenary indulgence, applicable ONLY to the souls in purgatory, may be obtained by those who, on All Souls Day, piously visit a church, public oratory, or for those entitled to use it, a semi-public oratory. It may be acquired either on the day designated as All Souls Day (or, with the consent of the bishop, on the preceding or following Sunday or the feast of All Saints). On visiting the church or oratory it is required that one Our Father and the Creed be recited.

Visit to a Cemetery. Only applicable to the souls in Purgatory when one devoutly visits and prays for the departed. A PLENARY INDULGENCE is bestowed for this work each day between November 1 and November 8.

In addition to visiting these places and offering the prescribed prayers, the general requirements of indulgences must be met, which are:

Pray for the intentions of our Holy Father

Worthily receive Holy Communion (ideally on the same day, or within several days if that is not possible)

Go to Confession within about 20 days of the indulgenced work

Be in a state of grace at the time the indulgenced work is completed

For a plenary indulgence it is also necessary to have a complete detachment from sin, even venial sin

3. Quote of the Day:

“Salvation comes from* our God, who is seated on the throne, and from the Lamb.” All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: “Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen.” Then one of the elders spoke up and said to me, “Who are these wearing white robes, and where did they come from?” I said to him, “My lord, you are the one who knows.” He said to me, “These are the ones who have survived the time of great distress;* they have washed their robes and made them white in the blood of the Lamb. “For this reason they stand before God’s throne and worship him day and night in his temple. The one who sits on the throne will shelter them. They will not hunger or thirst anymore, nor will the sun or any heat strike them. For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water and God will wipe away every tear from their eyes.” Revelation 7: 10-17

All Holy Saints, Pray for Us!

St. Joseph, Pray for Us!

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All Saints and All Souls Days (Part 1)



What are the origins of All Saints and All Souls Day. Are these linked with paganism and Halloween?

Both the Feast of All Saints and the Feast of All Souls evolved in the life of the Church independently of paganism and Halloween. However, elements of pagan practices were perhaps "baptized" by some cultures or attached themselves to the celebration of All Saints and All Souls.

Let us first address the Feast of All Saints. The exact origins of this celebration are uncertain, although, after the legalization of Christianity in 313, a common commemoration of Saints, especially the martyrs, appeared in various areas throughout the Church. For instance, in the East, the city of Edessa celebrated this feast on May 13; the Syrians, on the Friday after Easter; and the city of Antioch, on the first Sunday after Pentecost. Both St. Ephrem (d. 373) and St. John Chrysostom (d. 407) attest to this feast day in their preaching. In the West, a commemoration for all the saints also was celebrated on the first Sunday after Pentecost. The primary reason for establishing a common feast day was because of the desire to honor the great number of martyrs, especially during the persecution of Emperor Diocletian (284-305), the worst and most extensive of the persecutions. Quite simply, there were not enough days of the year for a feast day for each martyr and many of them died in groups. A common feast day for all saints, therefore seemed most appropriate.

In 609, the Emperor Phocas gave the Pantheon in Rome to Pope Boniface IV, who rededicated it on May 13 under the title St. Maria ad Martyres (or St. Mary and All Martyrs). Whether the Holy Father purposefully chose May 13 because of the date of the popular celebration already established in the East or whether this was just a happy coincidence is open to debate.

The designation of Nov. 1 as the Feast of All Saints occurred over time. Pope Gregory III (731-741) dedicated an oratory in the original St. Peter's Basilica in honor of all the saints on Nov. 1 (at least according to some accounts), and this date then became the official date for the celebration of the Feast of All Saints in Rome. St Bede (d. 735) recorded the celebration of All Saints Day on Nov. 1 in England, and such a celebration also existed in Salzburg, Austria. Ado of Vienna (d 875) recounted how Pope Gregory IV asked King Louis the Pious (778-840) to proclaim Nov. 1 as All Saints Day throughout the Holy Roman Empire. Sacramentaries of the 9th and 10th centuries also placed the Feast of All Saints on the liturgical calendar on Nov. 1.

According to an early Church historian, John Belet, Pope Gregory IV (827-844) officially declared Nov. 1 the Feast of All Saints, transferring it from May 13. However, Sicard of Cremona (d. 1215) recorded that Pope Gregory VII (1073-85) finally suppressed May 13 and mandated Nov.1 as the date to celebrate the Feast of All Saints. In all, we find the Church establishing a liturgical feast day in honor of the saints independent of any pagan influence.

Now for the pagan connection: Nov. 1 marked Samhain, the beginning of the Celtic winter. (The Celts lived as early as 2,000 years ago in England, Scotland, Wales, Ireland, and northern France.) Samhain, for whom the feast was named, was the Celtic lord of death, and his name literally meant "summer's end." Since winter is the season of cold, darkness and death, the Celts soon made the connection with human death. The eve of Samhain, Oct. 31, was a time of Celtic pagan sacrifice, and Samhain allowed the souls of the dead to return to their earthly homes that evening. Ghosts, witches, goblins, and elves came to harm the people, particularly those who had inflicted harm on them in this life. Cats too were considered sacred because they had once been human beings who had been changed as a punishment for their evil deeds on this earth.

To protect themselves from marauding evil spirits on the eve of Samhain, the people extinguished their hearth fires and the Druids (the priests and spiritual teachers of the Celts) built a huge new year's bonfire of sacred oak branches. The Druids offered burnt sacrifices — crops, animals, even humans and told fortunes of the coming year by examining the burned remains. People sometimes wore costumes of animal heads and skins. From this new fire, the home hearths were again ignited.

Particular ethnic groups developed their own lore which was merged with the celebration. In Ireland, people held a parade in honor of Muck Olla, a god. They followed a leader dressed in a white robe with a mask from the head of an animal and begged for food. (Ireland is also the source of the jack-o'-lantern fable: A man named Jack was not able to enter heaven because of his miserliness and he could not enter hell because he played practical jokes on the devil; so, he was condemned to walk the earth with his lantern until Judgment Day.)

The Scots walked through fields and villages carrying torches and lit bonfires to ward off witches and other evil spirits.

In Wales, every person placed a marked stone in the huge bonfire. If a person's stone could not be found the next morning, he would die within a year.

Besides the Celtic traditions in place, the Roman conquest of Britain in AD 43 brought two other pagan feasts: Feralia was held in late October to honor the dead. Another Autumn festival honored Pomona, the goddess of fruits and trees; probably through this festival, apples became associated with Halloween. Elements of these Roman celebrations were combined with the Celtic Samhain.

With the spread of Christianity and the establishment of All Saints Day, some of these pagan customs remained in the English speaking world for All Hallows Eve (or Halloween, All Saints Eve), perhaps at first more out of superstition and later, more out of fun. Nevertheless, All Saints Day clearly arose from genuine a Christian devotion.

Source: catholiceducation.org

Novena for the Holy Souls in Purgatory

Our Catholic Faith teaches us the souls of the faithful departed must be entirely purified before they enter into eternal rest in Heaven. The souls of most people who have died in friendship with God must be purified in Purgatory. The holy souls in Purgatory are in great need of our prayers. You can pray the Novena for the Holy Souls in Purgatory for a deceased relative or friend. Or you can pray for a deceased group of people, such as victims of a natural disaster. Or you can use it to pray for all people who have died from a specific ailment. On each of the nine days of prayer, we meditate on the suffering that each and every soul must endure in purgatory and pray a prayer specific to that day. We conclude with the Prayer to Our Suffering Savior for the Souls in Purgatory, the Hail Mary and Our Father.

Prayer to our Suffering Savior for the Souls in Purgatory

O most sweet Jesus, through the bloody sweat which Thou didst suffer in the Garden of Gethsemane, have mercy on these Blessed Souls. Have mercy on them, O Lord.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most cruel scourging, have mercy on them. Have mercy on them, O Lord.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most painful crowning with thorns, have mercy on them. Have mercy on them, O Lord.

O most sweet Jesus, through the pains which Thou didst suffer in carrying Thy cross to Calvary, have mercy on them. Have mercy on them, O Lord.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most cruel Crucifixion, have mercy on them. Have mercy on them, O Lord.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most bitter agony on the Cross, have mercy on them. Have mercy on them, O Lord.

O most sweet Jesus, through the immense pain which Thou didst suffer in breathing forth Thy Blessed Soul, have mercy on them. Have mercy on them, O Lord.”

(As you pray for the Souls in purgatory, state your intention(s) here

Blessed Souls, I have prayed for thee; I entreat thee, who are so dear to God, and who are secure of never losing Him, to pray for me a miserable sinner, who is in danger of being damned, and of losing God forever. Amen.

Day 9

Meditation/Reflection – Neither the pain and torment caused by fire, grief, darkness, nor the uncertainty of when their suffering would end. Could ever compare to the pain they felt, by being kept away from God’s loving embrace. Deprived of his divine brilliance, any soul that makes it free of purgatory is welcomed into heaven, where they need not suffer ever again.

Prayer: “My God! How was it possible that I, for so many years, have borne tranquilly the separation from Thee and Thy holy grace! O infinite Goodness, how long-suffering hast Thou shown Thyself to me! Henceforth, I shall love Thee above all things. I am deeply sorry for having offended Thee; I promise rather to die than to again offend Thee. Grant me the grace of holy perseverance, and do not permit that I should ever again fall into sin. Have compassion on the holy souls in Purgatory. I pray Thee, moderate their sufferings; shorten the time of their misery; call them soon unto Thee in heaven, that they may behold Thee face to face, and forever love Thee. Mary, Mother of Mercy, come to their aid with thy powerful intercession, and pray for us also who are still in danger of eternal damnation.”

Followed by: Prayer to Our Suffering Savior, Our Father, Hail Mary