

Chapter 1 : Feast of All Carmelite Souls | News | Order of Carmelites

In the Anglican Communion, All Souls' Day is known liturgically as the Commemoration of All Faithful Departed, and is an optional observance seen as "an extension of All Saints' Day", the latter of which marks the second day of Allhallowtide.

This is a public cyberspace in which I seek to foster Christian discipleship in the late modern milieu in the diakonia of koinonia and in the recognition that "the Eucharist is the only place of resistance to annihilation of the human subject. In years past, I established a rhythm that was part of my weekly routine. As a result, as my weekly routine has changed I need to find to time to share some of the things I nearly always seem to be pondering. If nothing else, I find taking some time to write out my thoughts personally useful. At present and quite by happenstance, I am reading three complementary books. A Life Giving Way. For the most part, the offices for All Souls are taken from the Office for the Dead. Ambrose of Milan wrote about the death of his brother, Satyrus. I was particularly struck by a certain passage from the excerpt. It struck me because it gave some credence to my own preaching on death. Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life was condemned because of sin to unremitting labor and unbearable sorrow and so began to experience the burden of wretchedness. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing International Commission on English in the Liturgy, Liturgy of the Hours, Vol. Once we reject grace, which rejection is part of the pattern of each of our lives, death serves as a remedy to living forever in a graceless state of being. Hence, God made death part of nature not only to spare us the hellishness of a graceless immortality, God permitted death in order to bring creation to completion through resurrection of his Son. On All Souls, we pray for the souls in Purgatory. An indulgence for a soul in Purgatory can be obtained today by entering a church or a chapel and praying one Our Father, one Hail Mary, and one Glory Be. For the indulgence to be plenary you must be free from attachment to all sin, both venial and mortal a difficult but presumably not impossible thing. If not, it is a partial indulgence. You need to go to confession 20 days before or 20 days after you pray those prayers in a designated place, and receive communion 20 days before or 20 days after. Another indulgence can be obtained if between now and 8 November you go to a cemetery and mentally pray for the dead. The same conditions with regard to attachment to sin, confession, and Holy Communion apply. This translates into English as: May light eternal shine upon them, O Lord, with Thy Saints for evermore: Eternal rest give to them, O Lord, and let perpetual light shine upon them: With Thy Saints for evermore, for Thou art gracious.

Chapter 2 : All Souls' Day - Wikipedia

A selection of free-to-use (ie public domain or copyright-free) hymns and songs, based on themes from the Roman Catholic lectionary for the All Souls Day - formally known as the Commemoration of all the Faithful Departed - usually celebrated on 2 November, covering readings for all three years of the liturgical cycle.

We note the humility with which the Lord makes this offer I came down from heaven not to do my own will but the will of the one who sent me. Augustine, commenting on vv. Jesus chose not to do His own will but that of the Father who sent Him: It is similar in some ways to what has been done to Christmas and Easter. Christmas is now more about materialism than faith, and Easter more about candy and eggs than the Risen Savior. Actually, Halloween, or All Hallows Eve, in spite of what is said by those who enjoy bashing religion, most especially the Catholic Faith, has very Catholic roots. The All Saints celebration came about because back in the early Church in Italy there were numerous martyred saints venerated regionally, where they had the greatest impact. To allow for unified veneration of these numerous examples of heroic virtue, Pope Gregory III established the feast to be celebrated on May 13th. It was later moved it to November 1st, to coincide with the dedication day of All Saints Chapel at St. You may have heard this was somehow a plot of the Church to supersede or suppress pagan rituals around the same time in Ireland, but as you can see, at that time there were very few Druids in Ireland, and Italy is a long way off. So where did the feast we celebrate today come from? Well, about a century and a half later, St. Odilo, the abbot of the monastery at Cluny in southern France added a celebration of All Souls on November 2nd. Odilo had great influence over the faithful of the time, the celebration quickly spread. As a result we now have back-to-back feasts for those in heaven the saints and those on the way to becoming saints, those in purgatory. What about those in hell? The dance was accompanied by the French dressing in costumes. We find the French and their traditional costumes and the Irish mollifying the dead. It all came together. Around this time we also have a great deal of anti-Catholic sentiment in the colonies. Much of this revolved around Guy Fawkes, an English Catholic who allegedly tried to blow up Parliament in When we mash all of those traditions together over the years, we come up with Halloween, a holiday inspired by All Saints and All Souls, not suppressing the Druids or the Wiccan feast of Samhain. Now we come to the serious topic of the real meaning of All Souls, in which we remember all those who have gone before us in faith. We believe that our family members and friends who professed faith in God and his Son have, or one day will achieve, a place in the heavenly kingdom. We pray that their passage from this life to the next will not be too difficult. The promise is made in the St. In that baptism, we not only embrace the life of Christ, but his death. And in dying with him, we will rise with him. This is our great hope. But those who have gone before us need our prayers, because we know a few things, also from scripture. We also know that, in order to come before him, we must be completely purified. It is stated in the reading from Wisdom: As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. This is stated clearly in our understanding of that passage as defined in the Catechism of the Catholic Church: So today we pray for those who have gone before us in faith, assured of a place of light and peace, but on a continuing journey to holiness. We pray especially today that their passage may be swift, and when our time comes, we also may take that road to life with Christ.

Chapter 3 : Servant of the Word: The Commemoration of All the Faithful Departed (All Souls)

Commemoration of all the faithful departed The first mention of a day specially dedicated to commemorating all the faithful departed is found in a monastic rule attributed to Saint Isidore of Seville (died), who ordered his monks to celebrate the Eucharist for the souls of the departed on the Monday after Pentecost.

His wife, Empress Theophano "€" commemorated on 16 December "€" lived a devout life. After her death in , [20] her husband built a church, intending to dedicate it to her. When he was forbidden to do so, he decided to dedicate it to "All Saints", so that if his wife were in fact one of the righteous, she would also be honoured whenever the feast was celebrated. This Sunday marks the close of the Paschal season. To the normal Sunday services are added special scriptural readings and hymns to all the saints known and unknown from the Pentecostarion. In the late spring, the Sunday following Pentecost Saturday 50 days after Easter is set aside as a commemoration of all locally venerated saints, such as "All Saints of America", "All Saints of Mount Athos", etc. The third Sunday after Pentecost may be observed for even more localised saints, such as "All Saints of St. Petersburg", or for saints of a particular type, such as "New Martyrs of the Turkish Yoke". In addition to the Mondays mentioned above, Saturdays throughout the year are days for general commemoration of all saints, and special hymns to all saints are chanted from the Octoechos. The celebration of 1 November in Lebanon as a holiday is simply the influence of Western Catholic orders present in Lebanon and is not Maronite in origin. The traditional Maronite feast equivalent to the honor of all saints in their liturgical calendar is one of three Sundays in preparation for Lent called the Sunday of the Righteous and the Just. Normally in east Syriac liturgy the departed souls are remembered on Friday. In the 4th century, neighbouring dioceses began to interchange feasts, to transfer relics, to divide them, and to join in a common feast; as is shown by the invitation of St. Basil of Caesarea to the bishops of the province of Pontus. In the persecution of Diocletian the number of martyrs became so great that a separate day could not be assigned to each. But the Church, feeling that every martyr should be venerated, appointed a common day for all. The first trace of this we find in Antioch on the Sunday after Pentecost. We also find mention of a common day in a sermon of St. Ephrem the Syrian, and in the 74th homily of St. There is evidence that from the 5th to the 7th centuries there existed in certain places and at sporadic intervals a feast date on 13 May to celebrate the holy martyrs. However, there are some who maintain the belief that it has origins in the pagan observation of 13 May, the Feast of the Lemures, in which the malevolent and restless spirits of the dead were propitiated. Some liturgiologists base the idea that this Lemuria festival was the origin of that of All Saints on their identical dates and on the similar theme of "all the dead". The Irish, having celebrated Samhain in the past, did not celebrate All Hallows Day on this 1 November date, as extant historical documents attest that the celebration in Ireland took place in the spring: It was made a day of obligation throughout the Frankish empire in , by a decree of Louis the Pious, issued "at the instance of Pope Gregory IV and with the assent of all the bishops", [28] which confirmed its celebration on 1 November. The octave was added by Pope Sixtus IV "€" In the Swedish calendar, the observance takes place on the Saturday between 31 October and 6 November. In many Lutheran Churches, it is moved to the first Sunday of November. In the Church of England, mother church of the Anglican Communion, it is a Principal Feast and may be celebrated either on 1 November or on the Sunday between 30 October and 5 November. It is also celebrated by other Protestants of the English tradition, such as the United Church of Canada, the Methodist churches and the Wesleyan Church. It is held, not only to remember Saints, but also to remember all those who have died who were members of the local church congregation. Prayers and responsive readings may accompany the event. Often, the names of those who have died in the past year are affixed to a memorial plaque. In most congregations, the festival is marked as an occasion to remember the dead. The names of those who have died from the congregation within the last year are read during worship and a bell is tolled, a chime is played or a candle is lit for each name read. This tradition was derived from the pre-colonial tradition called pangangaluwa. Pangangaluluwa from "kaluluwa" or spirit double was a practice of early Filipinos who sang from house to house swathed in blankets pretending to be ghosts of ancestors. This pre-colonial practice is still seen in rural areas. During Undas, family members

visit the cemetery where the body of the loved ones rest. It is believed that by going to the cemetery and offering food, candles, flowers, and sometimes incense sticks, the spirit of the loved one is remembered and appeased. Contrary to common belief, this visitation practice is not an imported tradition. Prior to the establishment of coffins, pre-colonial Filipinos were already practicing such a tradition of visiting burial caves throughout the archipelago as confirmed by a research conducted by the University of the Philippines. The tradition of "atang" or "hain" is also practiced, where food and other offerings are placed near the grave site. If the family cannot go to the grave site, a specific area in the house is provided for the offering. The exact date of Undas today, 1 November, is not a pre-colonial observance date but an influence from Mexico, where the same day is known as the Day of the Dead. Pre-colonial Filipinos preferred going to the burial caves of the departed occasionally as they believed that aswang half-vampire half-werewolf beings would take the corpse of the dead if the body was not properly guarded. The protection of the body of the loved one is called "paglalamay". However, in some communities, this paglalamay tradition is non-existent and is replaced by other pre-colonial traditions unique to each community. The Undas is also seen as a family reunion, where family members coming from various regions go back to their hometown to visit the grave of loved ones. Family members are expected to remain beside the grave for the entire day and socialize with each other to mend bonds and enhance family relations. In some cases, family members going to certain burial sites exceed one hundred people. Fighting in any form is prohibited during Undas. Children have important roles during Undas. Children are allowed to play with melted candles in front of grave sites and turn the melted wax from the candles into round wax balls. The round balls of wax symbolize the affirmation that everything goes back to where it began, as the living will go back to ash, where everything started. In some cases, families also light candles at the front door of the home. The number of candles is equivalent to the number of departed loved ones. It is believed that this tradition aids departed loved ones and provide them with a happy path to the afterlife. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. On that day Guatemalans make a special meal called fiambre which is made of cold meats and vegetables; it is customary to visit cemeteries and to leave some of the fiambre for their dead. It is also customary to fly kites to help unite the dead with the living. It commemorates children who have died Dia de los Inocentes and the second day celebrates all deceased adults. Filipinos traditionally observe this day by visiting the family dead to clean and repair their tombs. Offerings of prayers, flowers, candles, [38] and even food, while Chinese Filipinos additionally burn incense and kim. Many also spend the day and ensuing night holding reunions at the cemetery, having feasts and merriment. In Portugal, Dia de Todos os Santos is a national holiday. Families remember their dead with religious observances and visits to the cemetery. The play Don Juan Tenorio is traditionally performed. In Sweden and some parts of Portugal, people also light candles in the graves. See also[edit] Lisbon earthquake which occurred on this day and had a great effect on society and philosophy.

Chapter 4 : The Commemoration of All the Faithful Departed (All Souls)

The Commemoration of All the Faithful Departed (All Souls) Lectionary: The following are a selection of the readings that may be chosen for this day.

Come, you who are blessed by my Father; inherit the kingdom prepared for you from the foundation of the world. Jesus said to the crowds: And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, www. What about the life to come after our physical death? God puts in the heart of every living person the desire for unending life and happiness. While physical death claims each of us at the appointed time, God gives us something which death cannot touch - his own divine life and sustaining power. God does not abandon us to the realm of the dead One of the greatest examples of faith and hope in the promise of everlasting life with God is the testimony of Job in the Old Testament. God allowed Job to be tested through great trial, suffering, and the loss of everything he had. In the midst of his sufferings Job did not waver in trusting God. In chapter 19 of the Book of Job, he exclaims: King David also expressed his unwavering hope in the promise of everlasting life with God. In Psalm 16 David prays, Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay. We wait with hope for the Lord to raise us up to everlasting life Jesus made an incredible promise to his disciples and a claim which only God can make and deliver: The Lord makes his presence known to us in the reading of his word John When we read the word of God in the Bible the Lord Jesus - who is the Word of God - speaks to us and reveals to us the mind and heart of our heavenly Father. He promises unbroken fellowship and freedom from the fear of being forsaken or cut off from everlasting life with God. And he offers us the hope of sharing in his resurrection - being raised again with him to abundant life that will never end. The Holy Spirit is the key to growth in faith What is the source of faith and how can we grow in it? Faith is an entirely free gift which God offers us through his Son Jesus Christ. We could not approach God if he did not first approach us and draw us to himself. The Holy Spirit is the key to our growing in faith. The Holy Spirit is our teacher and guide who makes our faith come alive as we cooperate with his help and and to his wisdom and instruction. To live, grow, and persevere in faith to the end we must nourish it with the word of God. Augustine of Hippo AD said: I believe, in order to understand; and I understand, the better to believe. Jesus promises that those who accept him as their Lord and Savior and submit to his word will be raised up to everlasting life with him when he comes again at the close of this age. Is your life securely anchored to the promises of Christ and his kingdom of everlasting peace, joy, and righteousness? Give me unwavering faith, unshakeable hope, and the fire of your unquenchable love that I may know you fully and serve you joyfully now and for ever in your everlasting kingdom. How could they attain to eternal life without the other? The reason those who saw did not attain eternal life was because they did not also believe. If so, what about us who have believed but have not seen? If it is those two things that earn eternal life, seeing and believing - and whoever is lacking one of them cannot attain to the reward of eternal life - what are we to do? The Jews [who saw him] lacked the one; we the other. They had seeing but lacked believing. We have believing but lack seeing. They failed to comprehend the meaning of the miraculous sign of the bread that Jesus gave the people in the wilderness v. Jesus did not reject anyone who came to him in faith. Just as he was careful not to lose a single fragment of the miraculous loaves, none of the souls God entrusted to him would perish; they would share in his resurrection. For believers, life was changed at death, not ended. All the faithful live in hope of enjoying the fullness of life with Jesus. Today, we join with our departed loved ones in their celebration of victory over death. Do I pray for the souls of my deceased loved ones? Lord Jesus, reveal your glory to all who are alive in you. Historically, the custom of praying for the dead dates as far back as 2 Maccabees While November 2 remains the liturgical celebration, the entire month of November is associated in the Western Catholic tradition with prayer for the departed. Lists of names of those to be remembered are often placed near the altar on which the sacrifice of the mass is offered. Unlike the Spaniards, who viewed death as the end of life, the natives viewed it as the continuation of

life. Instead of fearing death, they embraced it. However, the Spaniards considered the ritual to be sacrilegious, barbaric and pagan. People don skull masks and dance in honor of their deceased relatives. People visit the cemetery where their loved ones are buried. They decorate grave sites with marigold flowers and candles. They surround these altars with candles, flowers, food and pictures of the deceased.

Chapter 5 : The Commemoration of All the Faithful Departed (All Souls)

The feast we celebrated yesterday, "The Solemnity of All Saints," coupled with today's great celebration, the Commemoration of All the Faithful Departed (All Souls), has been embraced and twisted by the secular societies of our continent.

Tommy Lane What happens to us when we die? We believe that firstly we will be judged. Faustina, who was asked by Jesus to propagate devotion to his Divine Mercy , wrote in her Diary that she was shown her judgment in advance. Once I was summoned to the judgment of God. I stood alone before the Lord. Jesus appeared such as we know Him during His Passion. After a moment, His wounds disappeared except for five, those in His hands, His feet and His side. Suddenly I saw the complete condition of my soul as God sees it. I could clearly see all that is displeasing to God. I did not know that even smallest transgressions will have to be accounted for. Who can describe it? To stand before the Thrice-Holy God! We would all like to go immediately to heaven when we die but are we living in such a way that we will die as saints? Would it be more realistic to expect to spend time in Purgatory being purified? Only perfect love can see God face to face, so in Purgatory we are purified that we may see God face to face. Today we pray for all the souls who are still in Purgatory undergoing purification and growing in love before they are ready to see God face to face in heaven. Jesus has saved us but we still need to make amends for sin committed and we need to be purified. This expiation for sin must be made either in this life or the next. During life we receive many opportunities to expiate sin through our sufferings but after death any unexpiated sin needs to be purified. This is what Purgatory is, purification for unexpiated sin, being healed of the negative effects of sin which do not leave us totally open to grace. Pope Benedict, when Cardinal Ratzinger, expressed it as, the inwardly necessary process of transformation in which a person becomes capable of Christ, capable of God and thus capable of unity with the whole communion of saints. Simply to look at people with any degree of realism at all is to grasp the necessity of such a process. Man is the recipient of divine mercy yet this does not exonerate him from the need to be transformed. Encounter with the Lord is this transformation. It is the fire that burns away our dross and re-forms us to be vessels of eternal joy. A suffering for the souls is that they did not love God properly while they lived, they hurt God and wasted many opportunities to love God. Their delay in going to heaven is a source of great pain. The souls in Purgatory have a great hunger for God, greater than we can imagine. They do not have the distractions of the world and all their longing is to be with God in heaven. The souls in Purgatory do not have bodies but do suffer in some way akin to physical suffering. Yet Purgatory is a joyful transformation because of the certainty of the outcome. Purgatory Explained page 11 in edition How long does one stay in Purgatory? That depends on how one lived and how much repentance one did for sin before dying. We could imagine that a person who had lived a wild life and converted just before death would spend much longer in Purgatory than someone who had lived a life in union with God. We cannot compare time in this life with time in the next life. Our Lady at Fatima, when asked by the visionaries about a certain man, said he would be in Purgatory until the end of the world. Time in Purgatory does not pass like time here on earth. Robert Bellarmine wrote that for some people the time in Purgatory will last entire centuries according to our time here on earth. Purgatory Explained page 68 in edition Accounts of Purgatory by saints and mystics who were either transported to Purgatory or visited by souls tell us that there are various levels in Purgatory ranging from lower levels which are closer to hell to upper levels which are closer to heaven. Catherine of Genoa is noted for her revelations on Purgatory Treatise on Purgatory and writes that the souls have great joy and this happiness increases as the souls are purified Treatise on Purgatory Chapter 2. Souls long to remove even the slightest imperfection. St Catherine describes Purgatory as a truly great grace from God. Schoupe, who has written about Purgatory from the revelations of the saints, tells us that Our Lady herself goes to Purgatory to release the souls on Saturdays and her feast days. Purgatory Explained page in edition Fr. Schoupe refers to St. Peter Damien wrote of a certain lady having received an apparition from her deceased godmother who said, during this great solemnity the Queen of Heaven descended into the midst of the purgatorial flames and delivered me, together with a large number of other souls, that we might enter Heaven

on the feast of her Assumption. She exercises this great act of clemency each year; and, on this occasion alone, the number of those whom she delivered equals the population of Rome! In proof of the truth of my words, know that you yourself will die a year hence on the feast of the Assumption; if you outlive that period, believe that this was an illusion. Purgatory Explained page in edition Other mystical sources indicate that the greatest number of souls is released from Purgatory on Christmas Day. Our Lady promised to release from Purgatory quickly those who wear the Scapular of Mount Carmel devoutly, not as a charm, but with proper devotion while living a holy life. Souls in Purgatory cannot offer physical sufferings in expiation for sin as we do and rely on us to aid them in their purification by our prayers. This is why we celebrate Mass for the holy souls today. They need our prayers for their purification. When our loved ones die let us not abandon them but help them by our prayers and sacrifices. A mystical source has said that when we pray for our loved ones by name they can see us on earth. We can help the souls in Purgatory in many ways: Having Mass offered for the soul of a departed loved one is the greatest help we can give them because Mass, being the sacrifice of Jesus offered to the Father, is the greatest prayer. See stories about praying for the dead We can pray for the souls in Purgatory. We can offer our fasting, almsgiving, pilgrimages for the glory of God, in atonement for sins of those in Purgatory. We can gain indulgences for the souls in Purgatory this week. Let us pray for the Holy Souls in Purgatory. For a list of all indulgences see *Enchiridion Indulgentiarum*.

Chapter 6 : Walsingham | National Shrine of Our Lady at Walsingham

Feast of All Carmelite Souls November 14, | Staff The homes of most people do not consist of a mere wooden frame or a cement foundation; rather, they are constructed from a great variety of materials, and more often than not, the result of the participation of more than one or two people.

Below the normal Leonine Prayers is the longer version of the Prayer to St. Latin Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Said 3 times Salve Regina, Mater misericordiae, vita, dulcedo, et spes nostra, salve. Ad te clamamus, exsules filii Evae. Ad te suspiramus gementes et fientes in hac lacrymarum valle. Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui, nobis, post hoc exilium, ostende. O clemens, o pia, o dulcis Virgo Maria. Ora pro nobis, sancta Dei Genitrix. Ut digni efficiamur promissionibus Christi. Deus, refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa, et immaculata Virgine Dei Genitrice Maria, cum beato Joseph, ejus Sponso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesiae, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum. Sancte Michael Archangele, defende nos in proelio; contra nequitiam et insidias diaboli esto praesidium. Imperet illi Deus, supplices deprecamur: Vernacular Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. To thee to we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ. O God, our refuge and our strength, look down with mercy upon the people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of the blessed Apostles Peter and Paul, and of all the saints, in Thy mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of the Holy Mother the Church. Through the same Christ Our Lord. Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: Most Sacred Heart of Jesus, Have mercy on us. This prayer was dedicated for the Feast of St. Everyone is familiar with the first prayer below which was mandated by His Holiness as part of the Leonine Prayers after Low Mass. Below are both the short and longer versions of this poignant prayer which should never be forgotten. Saint Michael the Archangel, defend us in battle, be our defense against the wickedness and snares of the devil. May God rebuke him we humbly pray, and do thou, O heavenly hosts, by the power of God, thrust into hell satan and all the evil spirits who prowl about the world for the ruin of souls. O glorious Archangel Saint Michael, Prince of the heavenly host, be our defense in the terrible warfare which we carry on against principalities and powers, against the rulers of this world of darkness, spirits of evil. Come to the aid of man, whom God created immortal, made in His own image and likeness, and redeemed at a great price from the tyranny of the devil. Fight this day the battle of our Lord, together with the holy angels, as already thou hast fought the leader of the proud angels, Lucifer, and his apostate host, who were powerless to resist thee, nor was there place for them any longer in heaven. That cruel, that ancient serpent, who is called the devil or Satan who seduces the whole world, was cast into the abyss with his angels. Behold this primeval enemy and slayer of men has taken courage. Transformed into an angel of light, he wanders about with all the multitude of wicked spirits, invading the earth in order to blot out the Name of God and of His Christ, to seize upon, slay, and cast into eternal perdition, souls destined for the crown of eternal glory. That wicked dragon pours out. These most crafty enemies have filled and inebriated with gall and bitterness the Church, the spouse of the Immaculate Lamb, and have laid impious hands on Her most sacred possessions. In the Holy Place itself, where has been set up the See of the most holy Peter and the Chair of Truth for the light of the world, they have raised the throne of their abominable impiety with the iniquitous design that when the Pastor has

been struck the sheep may be scattered. Arise then, O invincible Prince, bring help against the attacks of the lost spirits to the people of God, and give them the victory. They venerate thee as their protector and patron; in thee holy Church glories as her defense against the malicious powers of hell; to thee has God entrusted the souls of men to be established in heavenly beatitude. Oh, pray to the God of peace that He may put Satan under our feet, so far conquered that he may no longer be able to hold men in captivity and harm the Church. Offer our prayers in the sight of the Most High, so that they may quickly conciliate the mercies of the Lord; and beating down the dragon, the ancient serpent, who is the devil and Satan, do thou again make him captive in the abyss, that he may no longer seduce the nations. Behold the Cross of the Lord; be scattered ye hostile powers. The Lion of the Tribe of Juda has conquered the root of David. Let Thy mercies be upon us, O Lord. As we have hoped in Thee. O Lord hear my prayer. And let my cry come unto Thee. O God, the Father of our Lord Jesus Christ, we call upon Thy holy Name, and as suppliants, we implore Thy clemency, that by the intercession of Mary, ever Virgin, immaculate and our Mother, and of the glorious Archangel Saint Michael, Thou wouldst deign to help us against Satan and all other unclean spirits, who wander about the world for the injury of the human race and the ruin of our souls. Prayer Before the Crucifix Look down upon me, O good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five most precious wounds, pondering over them within me, calling to mind the words which David Thy prophet said of Thee, my good Jesus: Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O Good Jesus, hear me. Within Thy wounds, hide me. Suffer me not to be separated from Thee. From the malignant enemy, defend me. In the hour of my death, call me. And bid me come to Thee, that with Thy saints I may praise Thee for ever and ever. Indulgence of days; if recited after devout reception of Holy Communion, seven years Raccolta Prayer for Vocations O Lord Jesus Christ, Who didst take to Thyself a body and soul like ours, to teach us the glory of self-sacrifice and service, mercifully deign to instill in other hearts the desire to dedicate their lives to Thee.

Chapter 7 : Catholic Caucus: Daily Mass Readings, , Commemoration of Faithful Departed (All Souls)

All Souls Day Short life History. The commemoration of all the faithful departed is celebrated by the Church on 2 November, or, if this be a Sunday or a feast of the first class, on 3 November.

Day of the Dead All Souls Day is a holy day set aside for honoring the dead. The day is primarily celebrated in the Catholic Church, but it is also celebrated in the Eastern Orthodox Church and a few other denominations of Christianity. The Anglican church is the largest protestant church to celebrate the holy day. Most protestant denominations do not recognize the holiday and disagree with the theology behind it. According to Catholic belief, the soul of a person who dies can go to one of three places. The first is heaven, where a person who dies in a state of perfect grace and communion with God goes. The second is hell, where those who die in a state of mortal sin are naturally condemned by their choice. The intermediate option is purgatory, which is thought to be where most people, free of mortal sin, but still in a state of lesser venial sin, must go. Purgatory is necessary so that souls can be cleansed and perfected before they enter into heaven. There is scriptural basis for this belief. The primary reference is in 2 Maccabees, Thus made atonement for the dead that they might be free from sin. Jewish tradition also reinforces this belief as well as the tradition and teaching of the Church, which has been affirmed throughout history. Consistent with these teachings and traditions, Catholics believe that through the prayers of the faithful on Earth, the dead are cleansed of their sins so they may enter into heaven. The belief in purgatory has not been without controversy. Certainly, some flagrant abuses of the doctrine were used to raise money for the Church during the renaissance. Famously, Martin Luther argued with the monk, Johan Tetzel, over the sale of indulgences. Indulgences were sold as spiritual pardons to the poor and applied to the souls of the dead or the living to get people into heaven. When Martin Luther translated the Bible into German, he omitted the seven books of the canon which refer to prayers for the dead. He then introduced the heretical belief that people are simply saved, or not, and argued that there is no need to pray for the dead to get them into heaven. However, it reemphasized the Biblical and traditional practice of praying for the departed and the importance of such prayers. All Souls Day is celebrated in much of the western world on November 2. Other rites have their own celebrations. The Eastern Orthodox Church has several such days throughout the year, mostly on Saturdays. All Souls Day is not a holy day of obligation. Many cultures also mark the day differently. In North America, Americans may say extra prayers or light candles for the departed. In parts of Latin America, families visit the graves of their ancestors and sometimes leave food offerings for the departed. In Western Christianity, this day is observed principally in the Catholic Church, although some churches of the Anglican Communion and the Old Catholic Churches also celebrate it. The Roman Catholic celebration is associated with the doctrine that the souls of the faithful who at death have not been cleansed from the temporal punishment due to venial sins and from attachment to mortal sins cannot immediately attain the beatific vision in heaven, and that they may be helped to do so by prayer and by the sacrifice of the Mass see Purgatory. This sanctification is carried out posthumously in Purgatory. In pre calendars, which some still follow, and in the Anglican Communion, All Souls Day is instead transferred, whenever 2 November falls on a Sunday, to the next day, 3 November, as in The custom of setting apart a special day for intercession for certain of the faithful on November 2 was first established by St. Odilo of Cluny d. The celebration was soon adopted in several dioceses in France, and spread throughout the Western Church. It was accepted in Rome only in the fourteenth century. While 2 November remained the liturgical celebration, in time the entire month of November became associated in the Western Catholic tradition with prayer for the departed; lists of names of those to be remembered being placed in the proximity of the altar on which the sacrifice of the mass is offered. A hermit living there told him that amid the rocks was a chasm communicating with purgatory, from which perpetually rose the groans of tortured souls. The hermit also claimed he had heard the demons complaining of the efficacy of the prayers of the faithful, and especially the monks of Cluny, in rescuing their victims. Upon returning home, the pilgrim hastened to inform the abbot of Cluny, who then set 2 November as a day of intercession on the part of his community for all the souls in Purgatory. These are referred to as Soul Saturdays. They occur on the following occasions: Among continental

Protestants its tradition has been more tenaciously maintained. Just as it is the custom of French people, of all ranks and creeds, to decorate the graves of their dead on the jour des morts, so German [3] and Polish people stream to the graveyards once a year with offerings of flowers and special grave lights see the picture , and among Czech people the custom of visiting and tidying graves of relatives on the day is quite common even among atheists. In North America, however, most Protestant acknowledgment of the holiday is generally secular, celebrated in the form of Halloween festivities. The Roman custom was that of the Lemuria. In Tirol, cakes are left for them on the table and the room kept warm for their comfort. In Brittany, people flock to the cemeteries at nightfall to kneel, bareheaded, at the graves of their loved ones, and to anoint the hollow of the tombstone with holy water or to pour libations of milk on it. At bedtime, the supper is left on the table for the souls. In Bolivia, many people believe that the dead eat the food that is left out for them.

Chapter 8 : Commemoration of All the Faithful Departed – Franciscan Media

Homilies Catholic for life, Catholic for life homilies, Catholic homilies, Fr. Benny Tuazon, HOMILY by Fr. Benny Tuazon, Homily for all souls, HOMILY FOR ALL Souls day, HOMILY FOR THE commemoration of all souls, HOMILY FOR Thursday November 2 , HOMILY FOR THURSDAY OF THE 30TH WEEK IN ORDINARY TIME YEAR A, HOMILY FOR Thursday of the.

Catholics believe that not everyone who is destined for heaven is immediately ready for the "Beatific vision," i. The Catholic Church calls this purification "purgatory. As to the duration, place, and exact nature of this purification, the Church has no official teaching or dogma, although Saint Augustine and others used fire as a way to explain the nature of the purification. Death and Eternal Life In other words, because Purgatory is outside time and space, it is not necessarily accurate to speak of a location or duration of Purgatory. Nonetheless, the prayers and Masses of the faithful do have an impact on the purification that the faithful are undergoing in Purgatory. Many non-Catholics, including C. Lewis, have believed in Purgatory, and the official dogma of Purgatory is hardly offensive, even if the popular understanding of it has led to confusion. As a more everyday explanation, many liken Purgatory to a place or state where one gets "cleaned up" before entering into the presence of Almighty God. The Church prays for, and remembers, the faithful departed throughout the entire year. However, All Souls is the general, solemn, day of commemoration, when the Church remembers, prays for, and offers requiem masses up for the faithful departed in the state of purification. Typically Christians will take this day to offer prayers up on behalf of their departed relatives and friends. Others may remember influential individuals that they never knew personally, such as presidents, musicians, etc. This may be done in the form of the Office of the Dead Defunctorum officium , i. There are many customs associated with All Souls Day, and these vary greatly from culture to culture. In Mexico they celebrate All Souls Day as el dia de los muertos, or "the day of the dead. The practice of leaving food out for dead relatives is interesting, but not exactly Catholic Theology. If all of this seems a little morbid, remember that all cultures deal with death in different manners. The Western aversion to anything related to death is not present in other cultures. On the eve of All Souls i. In Hungary the day is known as Halottak Napja, "the day of the dead," and a common custom is inviting orphans into the family and giving them food, clothes, and toys. In rural Poland, a legend developed that at midnight on All Souls Day a great light shone on the local parish. This light was said to be the holy souls of departed parishioners gathered to pray for their release from Purgatory at the altars of their former earthly parishes. After this, the souls were said to return to scenes from their earthly life and work, visiting homes and other places. As a sign of welcome, Poles leave their windows and doors ajar on the night of All Souls Day. All of these customs show the wide variety of traditions related to All Souls Day. History Christians have been praying for their departed brothers and sisters since the earliest days of Christianity. Early liturgies and inscriptions on catacomb walls attest to the ancientness of prayers for the dead, even if the Church needed more time to develop a substantial theology behind the practice. Praying for the dead is actually borrowed from Judaism, as indicated in 2 Maccabees Early Christian writers Tertullian and St. Cyprian testify to the regular practice of praying for the souls of the departed. Tertullian justified the practice based on custom and Tradition, and not on explicit scriptural teaching. This demonstrates that Christians believed that their prayers could somehow have a positive effect on the souls of departed believers. Closely connected to the ancient practice of praying for the dead is the belief in an explicit state called purgatory. The New Testament hints at a purification of believers after death. For example, Saint Paul speaks of being saved, "but only as through fire" 1 Corinthians 3: Over time, many Church Fathers, including St. In the sixth century, Benedictine communities held commemorations for the departed on the feast of Pentecost. This soon spread to the Carthusian congregations as well. The day was celebrated on various days, including October 15th in 12th century Milan. Some Protestants even pray for the dead; many Anglican liturgies include such prayers. While the Eastern Churches lack a clearly defined doctrine of Purgatory, they still regularly pray for the departed. Worship and Prayer Resources.

Chapter 9 : Nov 2 - The Commemoration of All Souls - racedaydvl.com

Today all Western Catholics celebrate All Souls' Day on November 2, as do many Anglicans, Lutherans, and other Christians. Initially many Protestant reformers rejected All Souls' Day because of the theology behind the feast (Purgatory and prayers/masses for the dead), but the feast is now being celebrated in many Protestant communities, in many cases with a sub-Catholic theology of Purgatory.

Background[edit] The Catholic Church teaches that the purification of the souls in Purgatory can be hastened by the actions of the faithful on earth. Its teaching is based also on the practice of prayer for the dead mentioned as far back as 2 Maccabees Tertullian, Cyprian and other early Western Fathers witness to the regular practice of praying for the dead among the early Christians. History[edit] In the sixth century, it was customary in Benedictine monasteries to hold a commemoration of the deceased members at Whitsuntide. According to Widukind of Corvey c. From there the 2 November custom spread to other Benedictine monasteries and thence to the Western Church in general. During World War I, given the great number of war dead and the many destroyed churches where mass could no longer be said, Pope Benedict XV , granted all priests the privilege of offering three Masses on All Souls Day, [18] a permission that still stands. Known as the Commemoration of All the Faithful Departed, in some countries the celebration is known as the " Day of the Dead ". However, public celebration of Lauds and Vespers of the Dead with the people participating is permitted. This permits the performance of traditional requiem settings in the context of the Divine Worship Form of the Roman Rite on All Souls Day as well as at funerals, votive celebrations of all faithful departed, and anniversaries of deaths. The indulgence is plenary, under the usual conditions, each day from the first to the eighth of November; a partial indulgence is granted on any other days of the year. 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. Among Czech people the custom of visiting and tidying graves of relatives on the day is quite common. In , Prussia introduced a new date for the remembrance of the Dead among its Lutheran citizens: Totensonntag , the last Sunday before Advent. This custom was later also adopted by the non-Prussian Lutherans in Germany, but it has not spread much beyond the Protestant areas of Germany. The prayers appointed for that day remind us that we are joined with the Communion of Saints , that great group of Christians who have finished their earthly life and with who we share the hope of resurrection from the dead. The Roman custom was that of the Lemuria. For example, ringing bells for the dead was believed to comfort them in their cleansing there, while the sharing of soul cakes with the poor helped to buy the dead a bit of respite from the suffering of purgatory. In the same way, lighting candles was meant to kindle a light for the dead souls languishing in the darkness. Out of this grew the traditions of "going souling" and the baking of special types of bread or cakes. In Brittany , people flock to the cemeteries at nightfall to kneel, bareheaded, at the graves of their loved ones, and to anoint the hollow of the tombstone with holy water or to pour libations of milk on it. At bedtime, the supper is left on the table for the souls. Entire neighborhoods would feed it, and on the day cook it to feed the poor.