

I. COMMEMORATION OF ALL THE FAITHFUL DEPARTED, 336 pdf

1: Commemoration of All the Faithful Departed 3 NOV 18 – Spirit of Hope Catholic Community

The Commemoration of All the Faithful Departed (All Souls) Despite not having the time to post anything other than my homilies last month, I haven't quite given up on blogging. In reality, I don't plan to give it up.

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.

2: All Souls' Day - Saints & Angels - Catholic Online

A plenary indulgence, applicable only to the souls in purgatory, is granted to the faithful, who on the day dedicated to the Commemoration of All the Faithful Departed [November 2 {as well as on.

Ukwuegbu will be offering two reflections in the month of November, one on the feast of All Souls Day and the other on the feast of Christ the King. His full bio may be found at the conclusion of his essay below. Today, and all through the month of November, the Christian community takes time to remember. We pause to honour the dead and pray for the souls of those who have gone before us. The feast of All Souls invites us to look both inward and backward – not to simply dwell on the past or yearn for a better time; not to surround ourselves with pain or mourn for days gone by – but so that we can remember who we are and who we are called to be in Christ. A priest gave the following account of his encounter with Jim, a twelve-year old boy dying of cancer: You want to tell God off, tell Him off. Tell Him whatever you like. It is a scene that is not foreign to those of us accustomed to attending to people in distressing situations. It is the normal human reaction to situations that are beyond human comprehension: The story begins with a sense of urgency. It is easy today to talk about it with some sense of calm, but I am quite convinced that there was no calm for Martha and Mary. Lazarus, their brother, was slipping fast. And the person that immediately came to their mind was Jesus. They sent an urgent message to him: But Jesus did not come immediately. Rather he stayed where he was for two further days. By the time he arrived, Lazarus was already dead and buried for four days. It is from this perspective that we could identify with Martha in his mild reproach of Jesus: The question assumes an extraordinary significance in the mouth of Martha because it comes more as a reproach than a question. Moreover, the two of them have been doing their best to provide for Jesus from their meagre resources. Why did he delay his arrival? Why could he not come early enough to save his own friend? Who among us has not had the cause to ask the all-powerful why me question? Why must this or that happen to me? Why must our dear ones be taken away from us? Why under this condition, why so early? Unfortunately, no one can provide us with a satisfactory answer to questions of this nature. Maybe because there is no answer to the question; maybe because such are realities that we must learn to live with. Not even Jesus himself could attempt a definite answer to the why question. He refrained from giving Mary and Martha any justification why their brother must die. His discourse on himself as the life and the resurrection is only a summon to a personal commitment to faith. If we merely remain at the level of asking why, if we are not able to transcend from the level of asking why to making the leap of faith in the God who does not leave us alone even in death, then we are likely to be all the more devastated by such incomprehensible event as the death of a beloved one. Should we however believe in him, he will give us the strength and the encouragement we need to be able to deal with trials and tribulations; including even the loss of those beloved ones whose demise we pause to remember today. Such a profession of faith that death does not have the final word is the only possible answer that can be found for the why question. Only such a faith can give us the assurance that we need, that our life on earth makes sense, despite all the factors that point to the contrary. Only such a faith can also serve as a source of our Christian hope that the lives of the countless faithful that we remember today as well as our own lives have not and will not be in vain. The commemoration of the Holy Souls is therefore designed to confirm in us our sure and certain hope in the resurrection. Death has not the final say in the lives of the Holy Souls. And death will not have the final stay in our lives as well. Ukwuegbu is the Associate Editor of the Nigerian Journal of Theology NJT as well as a regular contributor to international journals of theology and the social sciences. Among his monographs include:

3: All Souls' Day | Revolv

Friday The Commemoration of All the Faithful Departed (All Souls) B Khanh Ph

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

I. COMMEMORATION OF ALL THE FAITHFUL DEPARTED, 336 pdf

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.

4: Commemoration of the Faithful Departed | Oblation: Liturgy and Life

Commemoration of All the Faithful Departed Recently the Saint Bede Studio refurbished a set of black vestments which was made with great devotion by a Religious in the s. The old silvery ornament was very tired, but yet the vestments were still quite usable.

November 2 By purgatory, no more is meant by Catholics than a middle state of souls, viz. As to the place, manner, or kind of these sufferings, nothing has been defined by the church; and all who with Dr. Deacon except against this doctrine, on account of the circumstance of a material fire, quarrel about a mere scholastic question in which a person is at liberty to choose either side. This doctrine of a state of temporary punishment after death for some sins is interwoven with the fundamental articles of the Christian religion. For, as eternal torments are the portion of all souls which depart this life under the guilt of mortal sin, and everlasting bliss of those who die in the state of grace, so it is an obvious consequence that among the latter many souls may be defiled with lesser stains, and cannot enter immediately into the joy of the Lord. Repentance may be sincere, though something be wanting to its perfection; some part of the debt which the penitent owes to the divine justice may remain uncanceled, as appears from several instances mentioned in the holy scriptures, as of David, of the Israelites in the wilderness, of Moses and Aaron, and of the prophet slain by a lion, which debt is to be satisfied for either in this life or in the next. Certainly, some sins are venial, which deserve not eternal death; yet, if not effaced by condign penance in this world, must be punished in the next. Every wound is not mortal; nor does every small offence totally destroy friendship. The scriptures frequently mention these venial sins, from which ordinarily the just are not exempt, who certainly would not be just if these lesser sins, into which men easily fall by surprise, destroyed grace in them, or if they fell from charity. Yet the smallest sin excludes a soul from heaven so long as it is not blotted out. Nothing which is not perfectly pure and spotless can stand before God, who is infinite purity and sanctity, and cannot bear the sight of the least iniquity. Whence it is said of heaven, "There shall in no wise enter into it anything defiled. Yet who is there who keeps so constant a guard upon his heart and whole conduct as to avoid all insensible self-deceptions? Who is there upon whose heart no inordinate attachments steal; into whose actions no sloth, remissness, or some other irregularity ever insinuates itself? Or whose compunction and penance is so humble and clear-sighted, so fervent and perfect, that no lurking disorder of his whole life escapes him, and is not perfectly washed away by the sacred blood of Christ, applied by these means or conditions to the soul? Who has perfectly subdued and regulated all his passions, and grounded his heart in perfect humility, meekness, charity, piety, and all other virtues, so as to bear the image of God in himself, or to be holy and perfect, even as he is, without spot? Perhaps scarce in any moment of our lives is our intention or motive so fervent, and so pure or exempt from the least imperceptible sinister influence and mixture of sloth, self-complacency, or other inordinate affection or passion; and all other ingredients or circumstances of our action so perfect and holy, as to be entirely without failure in the eyes of God, which nothing can escape. Assiduous conversation with heaven, constant watchfulness, self-denial, and a great purity of heart, with the assistance of an extraordinary grace, give the saints a wonderful light to discover and correct the irregularities of their affections. Yet it is only by the fervent spirit and practice of penance that they can be purified in the sight of God. The Blessed Virgin was preserved by an extraordinary grace from the least sin in the whole tenor of her life and actions; but, without such a singular privilege, even the saints are obliged to say that they sin daily; but they forthwith rise again by living in constant compunction and watchfulness over themselves. Venial sins of surprise are readily effaced by penance, as we hope of the divine mercy; even such sins which are not discovered by us are virtually repented of by a sincere compunction, if it be such as effectually destroys them. Venial sins of malice, or committed with full deliberation, are of a different nature, far more grievous and fatal, usually of habit, and lead even to mortal sin. Those Christians who shun these more willful offences, yet are not very watchful over themselves, and labour not very strenuously in subduing all their passions, have just reason to fear that some inordinate affections taint almost the whole body of their actions, without being sufficiently repented of. And the very best Christians must always tremble at the thought of the dreadful account they have to give to God

for every idle word or thought. No one can be justified before God but by his pure and free mercy. Yet no man will say that a venial sin, which destroys not sanctifying grace, will be punished with eternal torments. Hence there must be a relaxation of some sin in the world to come, as is sufficiently implied, according to the remark of St. Austin, in these words of Christ, where he says that the sin against the Holy Ghost "shall not be forgotten in this world, nor in the world to come. The church of Christ is composed of three different parts: Our charity embraces all the members of Christ. Our love for him engages and binds us to his whole body, and teaches us to share both the miseries and afflictions, and the comforts and blessings of all that are comprised in it. The communion of saints which we profess in our creed implies a communication of certain good works and offices, and a mutual intercourse among all the members of Christ. This we maintain with the saints in heaven by thanking and praising God for their triumphs and crowns, imploring their intercession, and receiving the succours of their charitable solicitude and prayers for us; likewise with the souls in purgatory, by soliciting the divine mercy in their favour. Nor does it seem to be doubted but they, as they are in a state of grace and charity, pray also for us; though the church never addresses public suffrages to them, not being warranted by primitive practice and tradition so to do. That to pray for the faithful departed is a pious and wholesome charity and devotion is proved clearly from the Old Testament, and from the doctrine and practice of the Jewish synagogue. The baptisms or legal purifications which the Jews sometimes used for the dead demonstrate their belief that the dead receive spiritual succours from the devotion of the living. In the second book of the Machabees it is related that Judas, the Machabee, sent twelve thousand ducats of silver to the temple for sacrifices to be offered for the dead, "thinking well and religiously concerning the resurrection. It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins. Some ancients call it apocryphal, meaning that it was not in the Hebrew canon compiled by Esdras, it being writ after his time; and Origen and St. Jerome, who give it that epithet, sometimes quoted it as of divine authority. The Catholic church admits the deuterocanonical books of those which were compiled after the time of Esdras as written equally by divine inspiration. If some among the ancients doubted of them before tradition in this point had been examined and cleared, several parts of the New Testament which are admitted by Protestants have been no less called in question. Protestants, who at least allow this book a historical credit, must acknowledge this to have been the belief and practice of the most virtuous and zealous high-priest, of all the priests and doctors attached to the service of the temple, and of the whole Jewish nation; and a belief and custom which our blessed Redeemer nowhere reprehended in them. The faith and practice of the Christian church from the beginning is manifest from the writings of the primitive fathers. In all ancient liturgies, or masses, express mention is made of prayer and sacrifice for the dead. In the Apostolical Constitutions is extant a very ancient fragment of a liturgy, from which Grabe, Hicks, and Deacon borrow many things for their new models of primitive liturgies, and which Whiston pretended to rank among the canonical scriptures. In it occurs a prayer for the dead: The most ancient fathers frequently speak of the offering the holy sacrifice of the altar for the faithful departed. Tertullian, the oldest among the Latin Christian writers, mentioning certain apostolical traditions, says, "We make yearly offerings or sacrifices for the dead, and for the feasts of the martyrs. For if she does not these things, she has, as much as lies in her, divorced him. Cyprian mentions the usual custom of celebrating sacrifice for every deceased Christian. Nor can it be said that he speaks in the same manner of martyrs. The distinction he makes is evident: Chrysostom reckons it amongst the dreadful obligations of a priest "that he is the intercessor to God for the sins both of the living and the dead. Clement of Alexandria, who flourished in the year , says that by punishment after death men must expiate every the least sin before they can enter heaven. The vision of St. Perpetua is related by St. Austin, and in her acts. Origen, in many places, and Lactantius teach at large that all souls are purged by the punishment of fire before they enter into bliss, unless they are so pure as not to stand in need of it. To omit others, St. Austin expounds those words of the thirty-seventh psalm, "Rebuke me not in thy fury," of hell; and those which follow, "Neither chastise me in thy wrath," of purgatory, as follows, "That you purify me in this life, and render me such that I may not stand in need of that purging fire. But these things are profitable to those who, whilst they lived, deserved that they might avail them. There is a life so good as not to require them; and there is another so wicked that after death it can receive no benefit from them. When, therefore, the sacrifices of the altar or alms are offered for all

Christians, for the very good they are thanksgivings; they are propitiations for those who are not very bad; for the very wicked, they are some kind of comfort to the living. He repeats often that sacrifice is offered in thanksgiving to God for martyrs, but never for their repose. The church prays not for them. She justly prays for other deceased persons, but prays not for the martyrs, but rather recommends herself to their prayers. Epiphanius relate that when Aerius, an impious Arian priest, denied suffrages for the dead, this heresy was condemned by the universal church. Monica on her death-bed begged the sacrifices and prayers of the church after her departure, and how warmly St. Austin recommended the souls of his parents to the prayers of others, is related in their lives. The like earnest desire we discover in all ancient Christians and saints. Ephrem, in his testament, entreats his friends to offer for him, after his departure, alms, prayers, and oblations or masses, especially on the thirtieth day. Eusebius relates that Constantine the Great would be buried in the porch of the Church of the Apostles, "that he might enjoy the communication of the holy prayers, the mystical sacrifice, and the divine ceremonies. Ambrose, writing to one Faustinus, who grieved immoderately for the death of his sister, says, "I do not think your sister ought to excite your tears, but your prayers: I loved him, therefore I follow him unto the country of the living. Neither will I forsake him till by tears and prayers I shall bring the man whither his merits call him, unto the holy mountain of the Lord. Gregory the Great mentions that he having ordered thirty masses to be sung for a monk named Justus, on the thirtieth day after the last mass was said Justus appeared to Copiosus, his provost, and said, "I was in pain, but now am well. They are the sons of God, heirs of his glory and saints. Yet they are now in a state of suffering, and endure greater torments than it is possible for - anyone to suffer, or for our imagination to represent to itself, in this mortal life. They suffer the privation of God, says the council of Florence, the most dreadful of all torments. No tongue can express what a cruel pain this is to a soul separated from the body, impetuously desiring to attain to God, her centre. She seems just enjoying him, attracted by his infinite charms, and carried towards him by a strong innate bent not to be conceived: Whence the poor soul suffers an incomprehensible agony and torment. It is also the opinion of St. Austin and other learned fathers, founded in the words of St. Paul and the traditionary authority of eminent prelates of the first ages, that they also suffer a material fire like that of hell, which being created merely for an instrument of the divine vengeance, and blown up by the anger of God, with the most piercing activity torments even spirits not clothed with bodies, as our souls in this life feel the pain of the corporeal senses by the natural law of their union with our bodies. Though it be no article of faith that the fire here spoken of is not metaphorical, to express the sharpness of these torments, yet that it is real and material is the most probable opinion, grounded in the most venerable authority. Thomas, who adds, "The least pain in purgatory exceeds the greatest in this life. Austin speaks to this point as follows: Yet it will be more grievous than whatever a man can suffer in this life. You know how much wicked men have suffered here, and can suffer. Good men may undergo as much; and what did any malefactor ever endure which martyrs have not suffered for Christ? All these torments are much more tolerable. Yet see how men do all things rather than suffer them. How much more reason have they to do what God commands them, that they may escape his torments. Let no one reason thus. Purgatory fire will be more dreadful than whatever torments can be seen, imagined, or endured in this world. And how does anyone know whether he will stay days, months, or years? He who is afraid now to put his finger into the fire, does he not fear lest he be then all buried in torments for a long time?

5: Reflections of an RSCJ: Commemoration of All the Faithful Departed

A plenary indulgence, applicable only to the souls in purgatory, is granted to the faithful, who on the day dedicated to the Commemoration of All the Faithful Departed [November 2 {as well as on the Sunday preceding or following, and on All Saints' Day}] piously visit a church.

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 everlasting life with God is the testimony of Job in the Old Testament. God allowed Job to be tested through great trial and suffering. In the midst of his sufferings Job did not waver in his trust of God. In chapter 19 of the Book of Job, he exclaims: King David also expressed his 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 Jesus speaks to us and he 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 - abundant life without end. The Holy Spirit is the key to growth in faith What is faith and how do 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 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 immortal 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 everlasting kingdom of heaven? Give me unwavering faith, unshakeable hope, and the fire of your unquenchable love that I may 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. The custom of setting apart a special day for intercession on November 2 for the faithful departed was first established by the abbey of St. Odilo of Cluny in , and soon spread throughout the Western Church. It was accepted in Rome only in the fourteenth century. While November 2 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 are often placed in the proximity of the altar on which the

I. COMMEMORATION OF ALL THE FAITHFUL DEPARTED, 336 pdf

sacrifice of the mass is offered. On this day, three requiem masses are celebrated: 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 surround these altars with candles, flowers, food and pictures of the deceased. All the Faithful Departed. The Lord is my light and my salvationâ€”Ps 26 Her security, her husband and now her son, is gone, her future shattered. She is alone and defenceless in a society where women rely entirely upon their menfolk. Jesus identified as the Lord feels an intense sadness and pity for the woman. His deep compassion motivates his decision to end her suffering. Loneliness, misery and poverty prevail. It is a love whose source begins in God. Lord, give us compassionate hearts to be a source of strength for others and to create opportunities for joy and healing. The Office of the Dead must be recited by the clergy on this day, and all the Masses are to be of Requiem except one of the current feast, where this is of obligation. The theological basis for the feast is the doctrine that the souls which, on departing from the body are not perfectly cleansed from venial sins, or have not fully atoned for past transgressions, are debarred from the Beatific Vision, and that the faithful on earth can help them by prayers, almsgiving and especially the sacrifice of the Mass. In the early days of Christianity the names of the departed brethren were entered in the diptychs. Later, in the sixth century, it was customary in Benedictine monasteries to hold a commemoration of the deceased members at Whitsuntide. In Germany there existed according to the testimony of Widukind, Abbot of Corvey, c. This was accepted and sanctified by the Church. Saint Odilo of Cluny ordered that the commemoration of all the faithful departed be held annually in the monasteries of his congregation. From here, it spread among the other congregations of the Benedictines and among the Carthusians. Bishop Otricus introduced it into Milan for October In the Greek Rite this commemoration is held on the eve of Sexagesima Sunday, or on the eve of Pentecost. The Armenians celebrate the passover of the dead on the day after Easter. Catholic Encyclopedia, Copyright

7: Archdiocese of Wellington – Commemoration of the Faithful Departed: 2 November

All Souls Day is officially titled, "The Commemoration of All the Faithful Departed." On the low end of the liturgical scale, a "commemoration" is the rank a memorial gets when celebrated during the end of Advent or during Lent, and retains little of its full texts.

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.

8: Commemoration Of All The Faithful Departed | The Message Online

The Story of the Commemoration of All the Faithful Departed The Church has encouraged prayer for the dead from the earliest times as an act of Christian charity. "If we had no care for the dead," Augustine noted, "we would not be in the habit of praying for them."

Observing Christians typically remember deceased relatives on the day. Commematio omnium fidelium defunctorum , and is celebrated annually on 2 November. They occur on the following occasions: In the Serbian Orthodox Church there is also a commemoration of the dead on the Saturday closest to the Conception of St. John the Baptist 23 September. And on each Fridays of season of Epiphany the church remembers some important figures in the evangelism. Here the parish remembers the activities of forefathers who worked for the parish and faithful. They also request the intercession of all departed souls for the faithful celebration of parish festival. In east Syriac liturgy the church remembers departed souls including saints on every Fridays throughout the year since the Christ was crucified and died on Friday. 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 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.

9: John Davies - Sermons

Commemoration of All the Faithful Departed Today we pray for all those who have died and may not yet be united to God. Since there is no time with God, I never have been clear about this waiting to be purified in Purgatory.

Fr James Lyons The memorial notices in our papers invariably list the names of people close to the one who has died: From the moment of birth, we are drawn into life-giving relationships – at first to meet our own needs, but then to help others. This mutual exchange giving reassurance that the greatest need of all is being met: We are never more Christian than when we give of ourselves for the good of others. For then we are witnessing to life, and to hope, and to the conviction that love alone is victorious – even over death. The famed astrophysicist, Stephen Hawking, in a book published earlier this month [October] – just a few months after his death – claimed he had finally answered the ultimate question: What do you think? Those who came to the tomb of Jesus, came with sweet smelling spices to anoint a body already beginning to decay. They were astonished to find the stone rolled away and the tomb empty. The reality of the resurrection dawned slowly, even reluctantly, like the morning itself; but once realised, nothing and no one could shake their belief. Later, Peter would write of a new birth into a living hope through the resurrection of Jesus Christ from the dead – imperishable, undefiled, unfading. It is this living hope that has brought us together in our shared tradition of honouring the dead – not merely in memory, but in our firm belief that in death life is changed, not ended. Made in the image of God, we are called to grow in that image until we meet God, face to face. It is, for most, a difficult journey; the unknown challenges our need to know; it opens to what seems a simpler solution: The season of spring is, for me, an image of the struggle we have coping with wanting to know what we cannot yet know. In springtime, the weather is all over the place – winter blasts keep pushing away the sun trying to make its appearance. We find it hard to let go of the here and now; having no idea of the summer awaiting us. So, we cannot expect to know except by faith, and the hope this brings that we will indeed see our deceased loved ones again. We pray for them because they remain part of the family. As we loved them in life, we do not forget them in death. Our connectedness holds creation together, weaved through the mystery of living and dying. There is a delicacy between us, fragile yet so necessary, requiring gentleness and gratitude, humility and hope. These are the garments that, if we wear them in life will keep us warm and loved in eternity.

I. COMMEMORATION OF ALL THE FAITHFUL DEPARTED, 336 pdf

The holy office of the inquisition and women Jacqueline Holler Wyoming tough diana palmer The Archaeology of Warfare Kim (Oxford Worlds Classics) The arrival of the American League New Life for White Elephants Contemporary Projects504 White Snake and Other Stories Macbeth (Readers Guides to Essential Criticism) Oral Cancer A Medical Dictionary, Bibliography, and Annotated Research Guide to Internet References Prison and the factory International encyclopedia of public health The Autobiography of an Unkown Indian Parties, policies, and democracy The Population of Indonesia. Regional Demographic Scenarios using a Multiregional Method and Multiple Dat Crash and burn Nonparametric statistical methods 3rd edition The Indian shepherd and the Austrian Archduke The nation killers The gentleman in the barrel. The worlds best humorous anecdotes Virtual reality Learning servicenow Pulli kolam Cornelius Agrippa, the humanist theologian and his declamations Wed be too different. Immortal in Death (In Death) Can i paste in image into a ument Memorandum on the commercial relations of the Dominion of Canada to the United States of America Articulating the inarticulate: singularities and the counter-method in Susan Howe The Secret Books of Paradys Beginners Guide to Blackwork (Beginners Guide to Needlecrafts) Constitutionalism and democratisation in Kenya, 1945-2007 Importance of career planning and development Sold into slavery Solving child behavior problems at home at school Diagnostic microbiology author mahon The Entrepreneurial New round up starter A discourse on the slavery question