

VII. ALL SAINTS DAY 117 pdf

1: All Saints Day Lesson Plan Grades 7 to 8

All Saints' Day, also known as All Hallows' Day, Hallowmas, the Feast of All Saints, or Solemnity of All Saints, is a Christian festival celebrated in honour of all the saints, known and unknown.

It also marks a celebration of the lives of the deceased. On November 1st each year, people flock to their family plots in cemeteries across the country. They also use this holiday to hold a family reunion where groups of an extended family gather together. The day is filled with music and food. There is also prayer and religious traditions. At the end of the day, people will often camp overnight in the cemetery to pay their respects to their dead relatives. Visitors remark that Filipinos are remarkably at home among their dead ancestors. Filipinos are known for having great respect for their dead. To prepare for Undas, families will visit the graves of their ancestors before the holiday to clean up the area and perform maintenance. During the holiday, people will decorate the graves with flowers and candles. The cemeteries will come alive during this period. In addition to these traditions, other Catholic traditions are also observed. Many cemeteries will hold a special mass during the day. The rest of the day is often marked by periods of prayer and the recitation of the Litany for the Dead. This holiday is a mix of the observance of the dead and a joyful holiday. Families bring plenty of food and drink for their dead relatives. Some believe that the deceased are taking part in the feast alongside the living. The Philippines is the largest Christian country in Asia. As a result, much of the country shuts down over these two days. Offices and schools both close during this period.

2: 16 Ways to Celebrate All Saints' Day with Your Family - elizabeth clare

All Saints Day is a special feast day on which Catholics celebrate all the saints, known and unknown. While most saints have a particular feast day on the Catholic calendar (usually, though not always, the date of their death), not all of those feast days are observed.

I want to thank Cactus for offering opportunities to teachers which allow professional and personal growth. The experience was extraordinary and I was trained by experts. Though the course was intense, I enjoyed every bit. Thank you once again! The school has very good teachers, nice staff, a great view and small classes. Tayo is much more confident in her Spanish and has enjoyed writing and speaking the language a lot more. The family and the accommodation was just perfect as she got an opportunity to practise her Spanish all the time. She is a very fussy eater but she enjoyed the cuisine she was served. She had a great time. Denia is quite self contained with a lovely coastline and I would recommend it for teenagers and families. The whole experience for an educational trip was just wonderful. My host family made me feel very welcome from the start and lived very close to the school. The school is conveniently central and fit for its purpose. Everyone is friendly and professional. Murcia is a very interesting city, very beautiful and warm. The people are very friendly and the food is excellent. The teachers are extremely competent and very friendly, the social activities are great and there is a really good atmosphere. But the staff were helpful and understanding. Everything was great, the course was well organised and information beforehand was good. The accommodation was perfect for my needs and an excellent location for the school. The teacher was really good and very helpful swapping things around when need be. I loved it and will definitely be signing up for another course next year. The family she stayed with were delightful and Phoebe got on with them really well. I think she has plans to return to the school next year for 3 months to try and perfect her Spanish even more!

3: All Saints' Day - Wikipedia

Please join us for All Saints Day on November 1, Our Feast Day and a Holy Day of Obligation. Masses are at 7 am, (School Mass) and pm.

The day is celebrated as a national holiday in most of the traditional Catholic countries. The people at Catholic Church and other Anglican churches, remember the realistic personalities who have been purified and reached to heaven. The people of other Christian traditions celebrate and respond to this day other different ways. Such as the people related to the Methodist Church, commemorate and honor the dead members of neighboring congregation. His wife named Empress Theophano who had lived a religious life is commemorated at 16th of December. The husband of her had built a church in the memory of her after her death in order to dedicate her in. She is too honored and remembered during the celebration of All Saints Day. Traditionally the celebration of the day was expanded by the Leo. Petersburg and New Martyrs of Turkish Yoke etc. All Saints Day is celebrated by all the Christian saints specially who have no their own particular feast days in Protestant, Roman Catholic, Anglican and other churches. The exact date of the origin of All Saints Day cannot be sketched with firmness as it is observed on different days in various places. However, at some places it is believes that it has origin in the pagan observation of 13th of May means the Feast of Lemures. According to the Liturgiologists, it is believed that the origin of the day was Lemuria festival. The celebration of the day was set at 1st of November by the declaration of the Louis, the religious, and with the consent of all bishops. The day is celebrated at 1st Sunday of November in the United Methodist Church to remember all the Saints means those who died as well as members of neighboring church congregation. Chanting of prayers and other readings take place in the event. According to the Catholicism, there is a holy day of obligation at All Saints Day in most of the countries such as England, Wales and people celebrate it by gathering together. Custom of Celebrating All Saints day People visit cemeteries Offering Soul Cakes to the poor All Saints Day is celebrated at a graveyard in the Sanok by flowering and lighting the candles to offer honour to the deceased relatives. In the Mexico, Portugal, Spain and other countries offerings are made by the people on this day. There is a traditional performance of playing the Don Juan Tenorio in the Spain takes place. Children in Portuguese celebrate it through the Pao-por-Deus tradition in which they go door-to-door and receive nuts, cakes and pomegranates. Traditional celebration takes place by the Filipinos in which they visit the problems of relatives of deceased person, offer prayers, flowers, lit candles and etc. Which is now has been replaced by them as spending the day at graveyard near the loved ones. They sing song using musical instruments, burn fire crackers and do other rituals. In some countries people lit candles too. In some countries people make offerings of flowers to the graves of their dead relatives. Whereas, people from other countries lit candles at the graves of their deceased relatives. In some parts of the Asia like Philippines, people clean and repair the graves as well as put down flowers and lit candles. In the France, the day is celebrated in the church to memorialize all the saints however, in the evening their focus twirls towards the dead. At this day, cemeteries are cleaned up, decorated and getting packed with people. Symbols and images of individual saints. Rayed Manus Dei means the hand of God. Actually they request to the saints to bless them by connecting them to the God as they more closer to the God. Catholics asks to saints in their prayer to pray for them to the God or to lead them more closer to the Christ. Catholics understands that the saints who are in the heaven are close to the God and they are connected to the saints through the spiritual union. Thus praying means requesting to the saints is different from praying to the God. Catholics requests to the saints to message their prayer to the God quickly and easily instead of praying to the God directly.

4: Celebrate All Saints' Day with Your Kids - 7 Ways

The Boondock Saints II: All Saints Day is a American vigilante action film written and directed by Troy Duffy. The film serves as a sequel to the film The Boondock Saints. The film stars Sean Patrick Flanery and Norman Reedus, who return to their roles, as well as several of the other actors from the first film.

The day is dedicated to the saints of the Church, that is, all those who have attained heaven. The bishops of each conference have the authority to amend the rules surrounding the obligation of the day. The choice of the day may have been intended to co-opt the pagan holiday "Feast of the Lemures," a day which pagans used to placate the restless spirits of the dead. The holy day was eventually established on November 1 by Pope Gregory III in the mid-eighth century as a day dedicated to the saints and their relics. The May 13 celebration was subsequently abandoned. Following the Protestant Reformation, many Protestants retained the holy day, although they dismissed the need to pray for the dead. Instead, the day has been used to commemorate those who have recently died, usually in the past year, and to remember the examples of those who lived holy lives. The Catholic practice however, celebrates all those who have entered heaven, including saints who are recognized by the Church and those who are not. Holy day customs vary around the world. In the United States, the day before is Halloween and is usually celebrated by dressing in costumes with themes of death commonly associated. Children go door-to-door in costume, trick-or-treating, that is soliciting candy from their neighbors. The holiday has lost much of its connection to its religious origins. Although nearly everyone celebrates Halloween for the fun of the secular holiday, the following religious solemnity, is not widely practiced or acknowledged by most Americans unless they are Catholic. In other countries, such as Portugal, Spain and Mexico, traditional practices include performance of the play, "Don Juan Tenorio" and offerings made to the dead. Across much of Europe, the day is commemorated with offerings of flowers left on the graves of the dead. In Eastern Europe, candles are lit on graves instead of offerings of flowers. In some places, such as the Philippines, graves can be painted and repaired by family members. It is important to remember these basic facts: It is celebrated from October 31 through November 2, to coincide with both the American tradition and the Catholic holy days. Those three days are dedicated to all of the dead. In Western Christian theology, the day commemorates all those who have attained the beatific vision in Heaven. It is a national holiday in many historically Catholic countries. Other Christian traditions define, remember and respond to the saints in different ways. Christ is enthroned in heaven surrounded by the ranks of angels and saints. At the bottom is Paradise with the bosom of Abraham left, and the Good Thief right. His wife, Empress Theophano. After her death in [2] 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 honored 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. The third Sunday after Pentecost may be observed for even more localized saints, such as "All Saints of St. Petersburg", or for saints of a particular type, such as "New Martyrs of the Turkish Yoke. There is evidence that from the fifth through the seventh centuries there existed in certain places and at sporadic intervals a feast date 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. 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 November 1 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", which confirmed its celebration on November 1. The octave was added by Pope Sixtus IV In the Lutheran churches, such as the Church of Sweden, it assumes a role of general commemoration of the dead. In the Swedish calendar, the observance takes place on the Saturday between October 31 and November 6. In many Lutheran Churches, it is moved to the first Sunday of

VII. ALL SAINTS DAY 117 pdf

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 that have died that 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. Otherwise, the recognition of deceased church members occurs at another designated portion of the service. In Spain, the play *Don Juan Tenorio* is traditionally performed. This only occurs in some areas around Lisbon. This day and the one before and one after it is spent visiting the graves of deceased relatives, where prayers and flowers are offered, candles are lit and the graves themselves are cleaned, repaired and repainted. Catholics generally celebrate with a day of rest consisting of avoiding physical exertion. Smith
The New Catholic Encyclopedia Stations of the Sun: A History of the Ritual Year in Britain.

5: The Boondock Saints II: All Saints Day - Wikipedia

For us Catholics, All Saints' Day is a truly special occasion. More than just a holiday, i.e. a "day off" from work, which usually translates to long weekends and extra time with loved ones, it is a "holy-day" too, a time to remember the Saints and all their good works. When I was a

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.

6: CALENDAR OF FEAST DAYS

All Saints Day is an observation held by both Protestant and Roman Catholic churches on November 1. A similar holy day, called the Sunday of All Saints, occurs in the Orthodox Church on the first Sunday after the Feast of Holy Pentecost.

Please help improve it by removing unnecessary details and making it more concise. December Learn how and when to remove this template message After the McManus brothers, Connor and Murphy, and their father, Noah a. Eight years later, their uncle Father Sibeal arrives to inform them that a renowned Boston priest was murdered by a mysterious assassin who attempted to frame the Saints by using their ritual assassination style. In response, the brothers dig up their old gear and weapons and depart for the United States. En route to Boston aboard a container ship, the brothers meet a Mexican underground fighter named Romeo, who recognizes them as the Saints. Romeo convinces them to let him join them as their new partner. She comes to the conclusion that it was not the Saints who murdered the cleric and begins an investigation to find the real assassin. She and the other officers find out the assassin is Otilio Panza, a man who appears to be working for a mysterious man known only as "The Old Man". Connor, Murphy and Romeo hit a warehouse that is being used by an Asian gang to process heroin for Yakavetta. After killing everyone at the warehouse, Connor and Murphy reunite with their old bartender friend, Doc. They learn that the assassin was an independent contractor and that Yakavetta himself is hiding in the Prudential Tower. Later at the warehouse, now a crime scene, Bloom confirms that the Saints have returned. Bloom interrupts a massage in progress and hits a mob boss with a paddle, displaying her identity. Panza arrives shortly after and attempts to ambush the brothers, but Bloom arrives in time to save them by wounding Panza who flees. The group then cleans up the crime scene to make it look as if the mobsters had turned on each other. Later, Bloom reunites the other detectives with the Saints, thus bringing them in on their plans. Yakavetta calls a meeting with his crew, during which the Saints arrive and kill everyone including Yakavetta. They engage in a type of "Russian Roulette" stand-off and after Panza still refuses to answer, Noah kills him. Noah reveals to the group that in New York, he watched a trio of mobsters brutally murder his father in front of his eyes. Consumed with anger and wanting revenge, Noah killed the mobsters with the help of his best friend Louie, who is revealed to be the Old Man. Noah still felt unsatisfied, so Louie helped him pick out mobsters to kill. They continued this until , when Louie gave Noah up to the police. Louie, anticipating the Saints arrival at his mansion, has several hit-men stationed on the grounds. When the McManus family arrives, Louie reveals that he had only used Noah to eliminate the competition in the Mafia, afterwards giving him up to the police when he was no longer useful. After this however, the Mafia cast Louie himself out for the very same reason. Louie signals the hit-men waiting to take out the Saints to make their move, but the Saints kill them all. Noah suffers a fatal gunshot wound, but kills Louie before he dies. The Police arrive and arrest the wounded Connor, Murphy and Romeo. Bloom meets with Father Sibeal who has arranged to take her to a safe place out of the country to flee FBI prosecution. She is shocked to discover that Sibeal has been working with Smecker who faked his own death and developed a network of support for the Saints and their work. Smecker tells Bloom his plans to break the Saints out of prison. Billy Connolly as Noah McManus a. She is a former apprentice of Paul Smecker. Fakes his own death and reveals at the end that he has started an agency funded by the Catholic Church which will help the Saints escape from jail and continue their work as vigilantes. He hires a hitman to execute a priest to call out the Saints. Daniel DeSanto as Otilio Panza a. He is forced by Special Agent Bloom and the brothers to give information on the Yakavetta clan. He appears in flashbacks and dream sequences. Gerard Parkes as Doc, the owner of an Irish pub and a friend of the brothers. He has a stuttering problem, as well as Tourette syndrome. Peter Fonda as Louie a.

7: All Saints Day: Calendar, History, Tweets, Facts & Activities.

All Saints' Day and All Souls' Day are also closely linked with Halloween, which is a shortened for the name "All Hallows' Eve". In the United Methodist Church, All Saints' Day is observed on the first Sunday in November to remember deceased members of the local church congregation.

Are these linked with paganism and Halloween? Let us first address the Feast of All Saints. The exact origins of this celebration are uncertain, although, after the legalization of Christianity in , a common commemoration of the saints, especially the martyrs, appeared in various areas throughout the Church. For instance in the East, the city of Edessa celebrated this feast on May 13; the Syrians, on the Friday after Easter; and the city of Antioch, on the first Sunday after Pentecost. In the West, a commemoration for all the saints also was celebrated on the first Sunday after Pentecost. The primary reason for establishing a common feast day was because of the desire to honor the great number of martyrs, especially during the persecution of Emperor Diocletion , the worst and most extensive of the persecutions. Quite simply, there were not enough days of the year for a feast day for each martyr and many of them died in groups. A common feast day for all saints, therefore, seemed most appropriate. Maria ad Martyres or St. Mary and All Martyrs. Whether the Holy Father purposefully chose May 13 because of the date of the popular celebration already established in the East or whether this was just a happy coincidence is open to debate. The designation of November 1 as the Feast of All Saints occurred over time. Ado of Vienne d. Sacramentaries of the 9th and 10th centuries also placed the Feast of All Saints on the liturgical calendar on November 1. According to an early Church historian, John Belet d. However, Sicard of Cremona d. In all, we find the Church establishing a liturgical feast day in honor of the saints independent of any pagan influence. Now for the pagan connection: November 1 marked Samhain, the beginning of the Celtic winter. The eve of Samhain, October 31, was a time of Celtic pagan sacrifice, and Samhain allowed the souls of the dead to return to their earthly homes that evening. Ghosts, witches, goblins, and elves came to harm the people, particularly those who had inflicted harm on them in this life. Cats too were considered sacred because they had once been human beings who had been changed as a punishment for their evil deeds on this earth. The Druids offered burnt sacrificesâ€” crops, animals, even humansâ€” and told fortunes of the coming year by examining the burned remains. People sometimes wore costumes of animal heads and skins. From this new fire, the home hearths were again ignited. Particular ethnic groups developed their own lore which was merged with the celebration. In Ireland, people held a parade in honor of Muck Olla, a god. They followed a leader dressed in a white robe with a mask from the head of an animal, and begged for food. A man named Jack was not able to enter Heaven because of his miserliness and he could not enter Hell because he played practical jokes on the devil; so he was condemned to walk the earth with his lantern until Judgment Day. The Scots walked through fields and villages carrying torches and lit bonfires to ward off witches and other evil spirits. In Wales, every person placed a marked stone in the huge bonfire. Besides the Celtic traditions in place, the Roman conquest of Britain in AD 43 brought two other pagan feasts: Feralia was held in late October to honor the dead. Another Autumn festival honored Pomona, the goddess of fruits and trees; probably through this festival, apples became associated with Halloween. Elements of these Roman celebrations were combined with the Celtic Samhain. With the spread of Christianity and the establishment of All Saints Day, some of these pagan customs remained in the English speaking world for All Hallows Eve or Halloween, All Saints Eve , perhaps at first more out of superstition, and later, more out of fun. The Church has consistently encouraged the offering of prayers and Mass for the souls of the faithful departed in Purgatory. At the time of their death, these souls are not perfectly cleansed of venial sin or have not atoned for past transgressions, and thereby are deprived of the Beatific Vision. The faithful on earth can assist these souls in Purgatory in attaining the Beatific Vision through their prayers, good works, and the offering of Mass. In the early days of the Church, the names of the faithful departed were posted in Church so that the community would remember them in prayer. In the sixth century, the Benedictine monasteries held a solemn commemoration of deceased members at Whitsuntide, the days following Pentecost. In Germany, Widukind, Abbot of Corvey d. Odilo, the Abbot of Cluny d. The Benedictines and

Carthusians adopted that same devotion, and soon November 2 was adopted as the Feast of All Souls for the whole Church. Other customs have arisen over time in the celebration of All Souls Day. The Dominicans in the fifteenth century instituted a custom of each priest offering three Masses on the Feast of All Souls. Other customs have developed regarding All Souls. In Mexico, relatives make garlands, wreathes, and crosses of real and paper flowers of every color to place on the graves of deceased relatives the morning of All Souls. The family will spend the entire day at the cemetery. The pastor will visit the cemetery, preach and offer prayers for the dead, and then bless the individual graves. Similar practices occur in Louisiana. The relatives whitewash and clean the tombstones, and prepare garlands, wreathes, and crosses of real and paper flowers to decorate them. In the afternoon of All Saints, the priest processes around the cemetery, blessing the graves and reciting the Rosary. Candles are lit near the graves at dusk, one for each member of the deceased. On All Souls day, Mass is usually offered at the cemetery. In the Middle Ages, superstitious belief, probably influenced from Celtic paganism, held that the souls in Purgatory appeared on All Souls Day as witches, toads, goblins, etc. For this reason, some ethnic groups also prepared food offerings to feed and to appease the spirits on this day. These practices are probably remnants of the Celtic Samhain festivities. Nevertheless, All Souls Day as well as all Saints Day are rooted in Christian belief and arose in this life of the Church through a healthy spirituality, despite some pagan trappings that may have survived and have remained attached to their celebration.

8: St. Mary, Star of the Sea Catholic Parish All Saints Day – Holy Day of Obligation

All Saints' Day is a solemn holy day of the Catholic Church celebrated annually on November 1. The day is dedicated to the saints of the Church, that is, all those who have attained heaven.

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.

9: Doctrine and Covenants

16 Ways to Celebrate All Saints' Day with Your Family As a convert to the Catholic faith, I have fallen head-over-heels with celebrating the liturgical rhythm as a family and using it as a means to convey the faith to our children.

VII. ALL SAINTS DAY 117 pdf

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