

CHURCH OF SAINT BERNARD

1160 WOODBRIDGE STREET • SAINT PAUL, MN 55117
One block west of Rice Street on Geranium Avenue

OCTOBER 31, 2021
31ST SUNDAY IN ORDINARY TIME



Parish Staff

Parochial Administrator
Reverend Mark Moriarty
Associate Priest
Reverend Joseph Kureh

Secretary	Gloria Nava
RCIA and Missionary/ Internship Program	David Neira
Music Director	Mary Beth Redmond
Parish Administrator	Ryan Thornton
Accountant	Jim Rice

Parish Office

Phone: (651) 488-6733
Fax: (651) 489-9203
Hours: Monday-Friday 8:30 am - 3:00 pm
Website: www.stbernardstpaul.org

Anointing of the Sick & Communion for the Sick & Homebound
Please call the Parish Office to make arrangements
with Fr. Joseph at 651-558-9305.

Baptism of Infants

It is recommended that parents who wish to present their child for Baptism make arrangements several months before the date with a priest.

Marriage Preparation

Couples anticipating Christian Marriage need to contact the Parish Office at least six months prior to the wedding date they desire. After a pre-nuptial interview with a priest, a specific date will be set. Marriage preparation classes are required.

† Mass Intentions †

Saturday October 30

8:30am Dawn Sederstrom
 4:00pm For the Parish
 7:00pm † Edward Kneissel

Sunday October 31 Thirty-First Sunday in Ordinary Time

8:00 am † Olga Baier
 10:30 am † John Hilgert
 2:00 pm Parish

Monday November 1 All Saints

8:30am † Marilyn & Dick Rediske
 6:00pm

Tuesday November 2 All Souls Day

8:30am † Gunter Family

Wednesday November 3 Saint Martin dePorres

8:30am Marcella Tschida

Thursday November 4

8:30am † Lorenzo Hernandez

Friday November 5

8:30am

Saturday November 6

8:30pm † Edward Gunter
 4:00pm Cliff Charpentier
 7:00pm

Sunday November 7 Thirty-Second Sunday in Ordinary Time

8:00 am † Olga Baier
 10:30 am † John Birk
 2:00 pm Parish

Prayer Line Please call

Shirley Collett at (651) 488-6330
 Judy Cloutier at (651) 224-2966

WEEKLY READINGS

Readings for the week of October 31, 2021

Sunday: Dt 6:2-6/Heb 7:23-28/Mk 12:28b-34
Monday: Rv 7:2-4,9-14/1 Jn 3:1-3/Mt 5:1-12a
Tuesday: Wisdom 3:1-9 /Romans 5:5-11/John 6:37-40
Wednesday: Rom 13:8-31/Lk 14:25-33
Thursday: Rom 14:7-12/Lk 5:1-10
Friday: Rom 15:14-21/Lk 16:1-8
Saturday: Rom 16:3-9,16,22-27/Lk 16:9-15
Next Sunday: 1 Kgs 17:10-16/Heb 9:24-28/Mk 12:38-44 or 12:41-44

<u>Weekly Collection</u>	<u>Last Week's Contributions</u>	Budget (For Current Fiscal Year)
Envelope Income	\$3,943	\$4,715
Plate	930	960
Gas/Lights	120	125
Campus Repair	117	70
<u>Year to Date:</u>		
Envelope Income	\$77,554	\$80,155
Plate	14,637	16,320
Gas/Lights	1,434	2,125
Campus Repair	982	1,190

Parish News

Regarding the Holy Day of All Saints this year

The Feast of All Saints (Nov 1) falls on a Monday this year. Although this feast is a *Holy Day*, it is not obligatory to attend Mass since the feast falls on a Monday.

There will be two masses in our parish for All Saint's Day this year:

- 8:30 am
- 6:00 pm

All are welcome to attend!

Rosary in the Church

All are invited to pray the Holy Rosary will be prayed in the Church going forward every **Tuesday and Friday** starting at **6pm**.

Please pray for the sick and homebound
 MaryAnn Nordine
 Margaret Datko
 Lorraine Eheim
 Theresa Griffith
 Bernice Labarre
 Devra Shepherd
 Yur Reh
 J. Harringer
 Delores Schloesser
 Steve Lauinger

The Origins of Halloween & All Saints Day

[Fr. William Saunders](#) ; from catholicexchange.com

Both the feast of All Saints and the feast of All Souls evolved in the life of the Church independently of 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.D. 313, 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. Both St. Ephrem (d. 373) and St. John Chrysostom (d. 407) attest to this feast day in their preaching. In the West, a commemoration for all the saints also was celebrated on the first Sunday after Pentecost. The primary reason for establishing a common feast day was because of the desire to honor the great number of martyrs, especially during the persecution of Emperor Diocletian (284-305), the worst and most extensive of the persecutions. Quite simply, there were not enough days of the year for a feast day for each martyr and many of them died in groups. A common feast day for all saints, therefore, seemed most appropriate.

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

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

According to an early Church historian, John Beleth (d. 1165), Pope Gregory IV (827-844) officially declared November 1 the feast of All Saints, transferring it from May 13. However, Sicard of Cremona (d. 1215) recorded that Pope Gregory VII (1073-85) finally suppressed May 13 and mandated November 1 as the date to celebrate the feast of All Saints. In all, we find the Church establishing a liturgical feast day in honor of the saints independent of any pagan influence.

Now for the Halloween connection: November 1 marked Samhain, the beginning of the Celtic winter. (The Celts lived as early as 2,000 years ago in England, Scotland, Wales, Ireland and northern France.) Samhain, for whom the feast was named, was the Celtic lord of death, and his name literally meant "summer's end." Since winter is the season of cold, darkness and death, the Celts soon made the connection with human death. The eve of Samhain, 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.

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

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

The Scots walked through fields and villages carrying torches and lit bonfires to ward off witches and other evil spirits. In Wales, every person placed a marked stone in the huge bonfire. If a person's stone could not be found the next morning, he would die within a year.

Besides the Celtic traditions in place, the Roman conquest of Britain in A.D. 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 without any real tie to paganism. .. Nevertheless, All Saints Day clearly arose from genuine a Christian devotion independent of paganism.