



ST IGNATIUS
& ST LUKE'S

27 October 2019

From the dawn of humanity, men have treated their dead with ritual and ceremony. Every culture has developed traditions that surround the dead with respect, awe, and even fear. Burial rites and rituals to placate the dead who may still be angry or unsettled have been observed across time and place.

The coming of the Gospel into the world revolutionized the beliefs of its hearers about the significance and proper response to death and to the dead. In light of the victory over death revealed in Christ's resurrection, Christians were enjoined not to "grieve as others do who have no hope" [1 Thess. 4:13]. The Christian celebration of All Saints' Day and All Souls' Day stems from a belief that there is a powerful spiritual bond between those in heaven (the "Church triumphant"), and the living (the "Church militant"). In Catholic theology, All Saints Day commemorates all those who have attained the beatific vision in Heaven.

ALLHALLOWTIDE*, or the Hallowmas season, is the triduum which encompasses All Saints' Eve (Halloween), All Saints' Day (All Hallows') and All Souls' Day, lasting from 31 October to 2 November annually; it is the time in the liturgical year dedicated to remembering the dead, including saints (hallows), martyrs, and all the faithful departed.

ALL HALLOWS

In the early days of the Church, Christians were accustomed to mark the anniversary of a martyr's death at the place of martyrdom. By the persecution of Diocletian [AD 303-313], the number of martyrs became so great that a separate day could not be assigned to each, so the Church appointed a common day for all on 13 May, as attested to by St. Ephrem in 373. This date coincided with the 13 May pagan feast of Lemuria, in which the malevolent and restless spirits of the dead were propitiated. The feast of All Saints, on its current date of 1 November, is traced to the foundation by Pope Gregory III (731–741) of an oratory in St. Peter's for the relics "of the holy apostles and of all saints, martyrs and confessors, of all the just made perfect who are at rest throughout the world"; and then the 13 May feast was suppressed.

The Christians of those times were in the habit of spending the night before All Saints' Day in contemplating the lives of those in whose honor the day was kept and in praying that they might be like them. Services were held in the churches, and candles and incense burned before the pictures and statues of the saints. It was to them one of the holiest, most significant days of all the year.

HALLOWEEN

It is widely believed that many Halloween traditions originated from ancient Celtic harvest festivals, particularly the Gaelic festival Samhain; that such festivals may have had pagan roots; and that Samhain itself was Christianized as Halloween by the early Church. Certainly, the Church in Europe did intentionally assimilate many cultural practices that were more ancient than its own practices, but it did so selectively and with a keen sense of discernment. The coincidence of Allhallowtide with pagan Celtic and Germanic cultural practices which recognized this time period [end of October/beginning of November] as a transitional moment in nature is in many ways a fortunate

one. With the dying of the leaves and shortened days, the season was felt to be liminal, a time when the boundaries between the material world and the spiritual one were weak. Thus the pagan belief that the dead were able to revisit their homes and loved ones during these days made it simple for the Church to turn the people to using this time to celebrate the saints and to pray for their departed friends and family.

Trick-or-treating In England, from the medieval period, up until the 1930s, people practiced the Christian custom of souling on Halloween, which involved groups of soulers begging the rich for soul cakes, in exchange for praying for the souls of the givers and their friends. In the Philippines, the practice of souling is called Pangangaluwa and is practiced on All Hallow's Eve among children in rural areas. People drape themselves in white cloths to represent souls and then visit houses, where they sing in return for prayers and sweets.

In Scotland and Ireland, guising – children disguised in costume going from door to door for food or coins – is a traditional Halloween custom; in 1895, it is recorded in Scotland at Halloween that masqueraders carrying lanterns made out of scooped out turnips, visited homes to be rewarded with cakes, fruit, and money.

Jack-o'-lanterns The lantern carved from a pumpkin, turnip, or other root vegetable is believed to be of Irish origin. Hollowed out to hold a candle and often carved with grotesque faces, the lanterns were said to either represent or to ward off evil spirits. It has also been suggested that the jack-o'-lanterns represented Christian souls in purgatory, especially when carried by soulers offering to pray for the dead.

Religious traditions Although in the US, Halloween is a commercial and secular celebration, in many parts of the world Christian religious observances of All Hallows' Eve, including attending church services and lighting candles on the graves of the dead, remain popular. Some Christians historically abstained from meat on All Hallows' Eve, a tradition reflected in the eating of certain vegetarian foods on this vigil day, including apples, potato pancakes, and soul cakes.

ALL SOULS

Following the establishment of All Hallows' Day and its vigil All Hallows' Eve in the 8th century AD, the modern date of All Souls' Day was popularized sometime after 1030 AD when Abbot Odilo established it as a day for the monks of Cluny and associated monasteries to pray for the dead. The octave of Allhallowtide, lasting eight days, was mandated by Pope Sixtus IV in 1430 for the whole Western Church. The octave however was eliminated in the 1955 reforms of the Catholic Church, although the faithful may still obtain a plenary indulgence for the dead by visiting a cemetery and praying for the dead between November 1st and November 8th.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Wesley Jackson, Sister Constance Ward, George Cochran, Mark Anthony Turner, Deirdre McQuade, Rachel Fisher, Isabel Howard, Joyce Doyle, Patricia Ransom, David Hoppe, David, Shannon, and John Gwiazda; C. M., C.A., E.D., E.G., W.B., J.M., and J.G.

Please call or email the office to add a name to the prayer list.

Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

MASS READINGS THIS WEEK

27 October [OT 30]

Sirach 35: 12c-14, 16-18b; Psalm 34: 1-2, 16-18, 22;
2 Timothy 4:6-8, 16-18; Luke 18: 9-14

28 October *Simon and Jude, Apostles*

Ephesians 2: 19-22; Psalm 19: 2-5; Luke 6: 12-16

29 October *Feria*

Romans 8: 18-25; Psalm 126: 1-6; Luke 13: 18-21

30 October *Feria*

Romans 8: 26-30; Psalm 13: 4-6; Luke 13: 22-30

31 October *Feria*

Romans 8: 31b-39; Psalm 109: 21-22, 26-27, 30-31; Luke 13: 31-35

1 November *Solemnity of All Saints*

Revelation 7: 2-4, 9-14; Psalm 24: 1-6;

1 John 3: 1-3; Matthew 5: 1-12a

2 November *Feast of All Souls*

Various, especially 2 Maccabees 12: 43-45; Psalm 25;

2 Corinthians 5: 1, 6-10; Matthew 25: 31-46

3 November [OT 31]

Wisdom 11:22—12:2; Psalm 145: 1-2, 8-11, 13-14;

2 Thessalonians 1:11—2:2; Luke 19: 1-10

MASS INTENTIONS

Saturday, 26 October

Feria

Vigil of the Sunday

4:30 pm Deacon Clark Glenn [Jane Slattery]

Sunday, 27 October

19th Sunday after Trinity [OT 30]

8 am Pro populo

9:30 am Ernest R. LaValley+ [Lorraine LaValley]

11 am Monica Hayes +

Monday, 28 October

Simon and Jude, Apostles

9 am *no public mass*

Tuesday, 29 October

Feria

9 am Deborah Keefer+

Wednesday, 30 October

Feria

9 am Jane Donavan [Jane Slattery]

Thursday, 31 October

Feria

9 am deceased members of the White and Guinivan families

Friday, 1 November

SOLEMNITY OF ALL SAINTS

Holyday of obligation

9 am Madeline's intentions [George F. Hickey, Jr.]

7:30 pm Jean & Joy Vidal, Ovide & Jeanne Lamontagne +

Saturday, 2 November

Feast of All Souls [Commemoration of All the Faithful Departed]

4:30 pm deceased members of the Cacas and Bello families
[Maria Cacas]

Sunday, 3 November

20th Sunday after Trinity [OT 31]

8 am Pro populo

9:30 am Harold Kruse+ [Lorraine LaValley]

11 am Clairette Brosen+

historic
ST IGNATIUS CHURCH

stlukesdcordinariate@gmail.com
STLUKESORDINARIATE.COM
202-999-9934

office@saint-ig.org
SAINT-IG.ORG
301-567-4740

Rev. John Vidal
Administrator, St. Ignatius
Pastor, St. Luke's

 **Saint Luke's at**
IGNATIUS CHURCH