



Notre Dame de Lorette Catholic Women's League

 October 2021

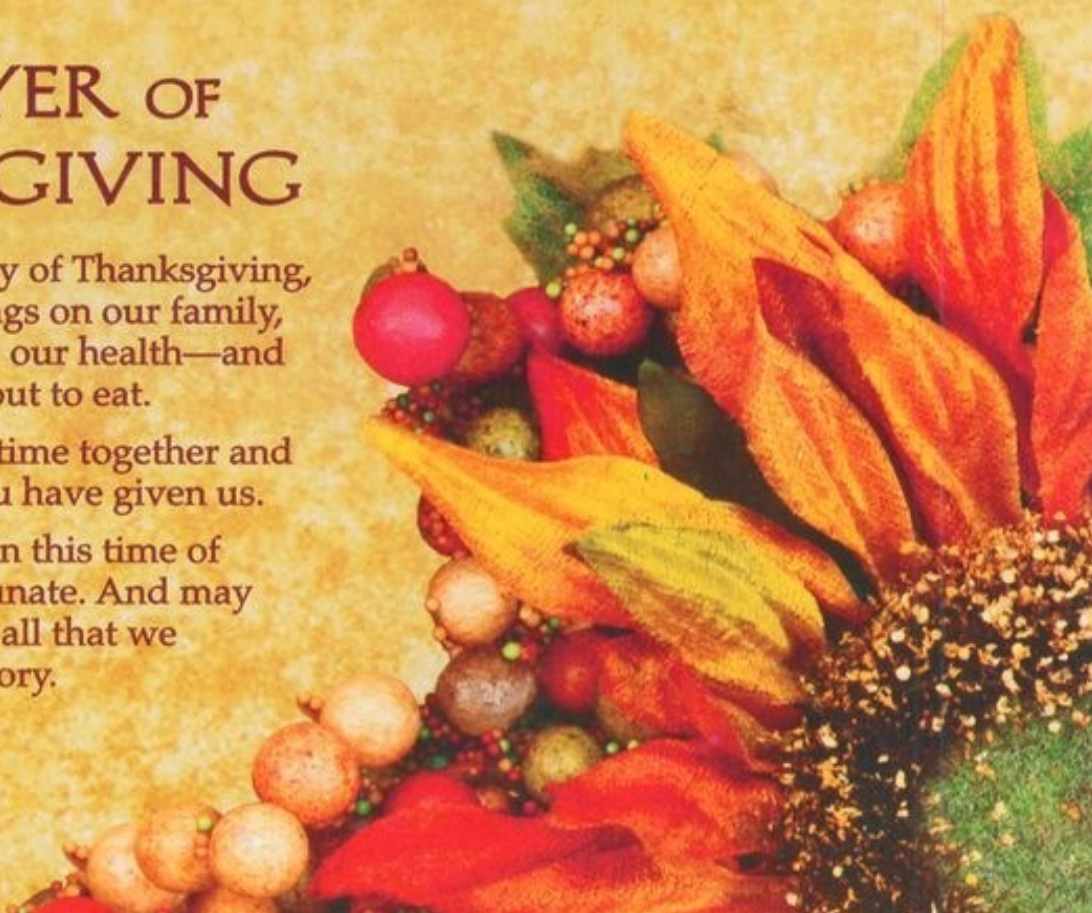
A PRAYER OF THANKSGIVING

Lord God, on this day of Thanksgiving,
We ask your blessings on our family,
our friends, our home, our health—and
on the food we are about to eat.

We thank you for this time together and
the many gifts that you have given us.

Help us to remember in this time of
bounty those less fortunate. And may
your love consume us all that we
might share in your glory.

Amen.



Our Spiritual Advisor
Fr. Jorge Mario de los Rios Londoño

Our Members
Lacey Bernardin, *President*
Megan Bernardin
Lynne Bernier
Susan Bernier
Irene Bialek
Valerie Bonnefoy
Jacqueline Bouchard, *Vice Pres, Chair*
Lindsay Bouchard
Jolene Capina, *Treasurer*
Maryse Chartier
Lucille Chay, *President-Elect, Chair*

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Monica Chernichan
Rolande Chernichan
Jaquelyne Cournoyer
Patricia Danylchuk
Suzanne Desmarais
Janine Durand-Rondeau
Gisèle Falk
Constance Haas
Monique Jeanson
Sue Johannesson
Monique Johnson
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Heather Kolowca
Nettie L ambert
Catherine Larson

Marie McCall
Madelyn McConnell
Kathleen Messner
Suzanne Moore, *Chair, Secretary*
Carol Mravinec
Mary-Ann Novak
Agatha Olayiwola
Marcia Poirier
Jennifer Poitra
Marie-Ange Prevost
Mae Ross, *Chair*
Iris Swiderski
Joanne Touchette
Marilyn Toutant

October 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 Bonfire @ Chernichan's 7:30 pm	2
3	4	5	6 Catherine & Aaron Larson	7 Mass to our Intentions—Our Lady of the Rosary	8	9
10	11 	12	13 CWL Mtg Mass @ 6:15 Hall @ 7:00 pm 	14	15  Heather Kolowca	16
17	18  Lacey & Joe Bernardin	19	20	21	22	23  Marcia Poirier
24  Jaquelyne Cournoyer	25	26	27	28	29	30
31  Happy Halloween	<i>"Some people are so foolish that they think they can go through life without the help of the Blessed Mother. Love the Madonna and pray the rosary, for her Rosary is the weapon against the evils of the world today. All graces given by God pass through the Blessed Mother." ~ St. Padre Pio</i>					



Lacey's Address



Happy Thanksgiving everyone!

I don't know about all of you, but this year has gone by in the blink of an eye for me. I can't believe that we are already in October. October always marks the beginning of the holiday season for me with Thanksgiving, Halloween, Remembrance Day, Advent, Christmas and New Years. It's going to be a busy few months but I'm up for the challenge! (I hope!)

This past month of September saw us once again participating in our highway cleanup. Again we were a bit short handed but we were able to get a good chunk done. Thank you everyone who was able to come out and lend a hand.

We were all lucky enough to attend the award viewing hosted by Marcia, Armand and Andrea. It was lovely to be able to gather together and watch the presentation together. The ladies who were able to be part of the filming and accepting the award did a lovely job and were a great representation our council.

Thank you to Mae for the email about the new Truth and Reconciliation Day holiday. She reminded us all about the orange shirts as well as offering several activities that we could do to support Indigenous Peoples. I know that we will also be looking into more activities in some of our upcoming meetings.

We are kicking off the Fall in a great way by having a Welcome Back Gathering in replacement for our usual yearly windup that we cancelled back in June. Rolande and family have been gracious enough to host this event for us. We couldn't have asked for better weather to get together in and have a bonfire and socialize in. Looking for to seeing you there.

As of right now, we are still able to meet in the hall for our general meeting on October 13th. Again, remember to bring your own food and refreshments. Father has been gracious enough to have Mass at 6:15pm, right before the meeting. You are encouraged to attend Mass before the meeting as it will be part of the Spiritual



Development aspect to the meeting.

Hope to see you all soon!

Lacey Bernardin



2021 Pope's Intentions

October

Missionary Disciples

We pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavour of the Gospel.

Other News

Congratulations, Lacey!

On your "Yes" to lead our St. Boniface Diocesan Council for the next two years as its Acting President. We are very proud of you!



President Lacey with our Volunteerism Award



Thank you, Fr. Mario for your support!



Congratulations, Rolande on your position as National Chairperson of Resolutions!



Volunteerism Award Nominators, Andrea Adams & Armand Poirier with President Lacey holding our Premier's MB Volunteerism Award



Gathering September 23rd to watch the MB Volunteerism Awards Presentation



Save
the date!

SEPT. 23RD

https://www.youtube.com/watch?v=VY73f_RTu0 at 58:30 mark

Manitoba



Premier's Volunteer Service Award: Group

This award is presented to individuals, youth, and community groups who have improved the quality of life in our province through volunteerism.

The Notre Dame de Lorette Catholic Women's League has spent 32 years significant impacts in their community by fundraising money to support those pay for critical surgeries and supplies. In total, from 2015-2019, the council fundraised a total of \$130,000. Additionally, the group initiated an ongoing collection of items to support houseless and marginalized communities in need.

Celebrate
our Volunteers!

VolunteerManitoba.ca/awards



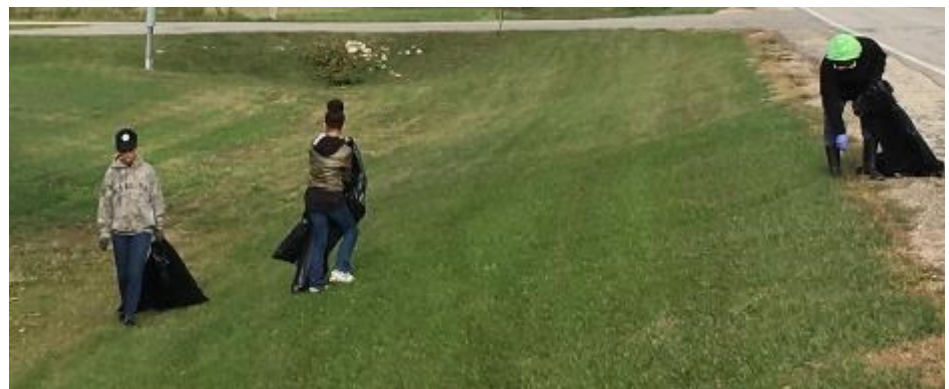
Celebrate our Volunteers!

A group of approximately 15 women, members of the Notre Dame de Lorette Catholic Women's League, are posed on the stone steps of a building with a large arched doorway. They are dressed in a variety of casual attire, including blue dresses, patterned shirts, and scarves. One woman on the left holds a white banner with a cross and the text "Notre Dame de Lorette Catholic Women's League".

2021
AWARD RECIPIENT
The Notre Dame de Lorette
Catholic Women's League
LORETTE MB
VolunteerManitoba.ca/awards

The logo for the province of Manitoba, featuring a black silhouette of a bison.

Adopt a Highway Cleanup, September 18, 2021



News from Maryse

Hola!

I hope this email finds you well in body and soul, and that you are enjoying fall. I have heard that this year, fall is particularly warm in Manitoba... In Peru, we just celebrated the beginning of spring, and you can see new leaves on the trees and other plants.

My daily schedule has become more settled. On weekdays, we have community morning prayer at 7 o'clock. Then, the schedule varies according to the day: some mornings, I attend initiation to religious life classes given via Zoom by the religious conference of Peru. On other mornings, we clean the whole and rather large house, or we buy our groceries at Mercado 10. Tuesday, my favourite day, is the "sacred day," a day of silence, of reflection and of integration. We break the silence after the midday meal, the main meal of the day which we always take together. In the afternoons, in addition to sessions on the congregation's history and constitutions, there is time for assigned readings and homework (of which there is plenty). I usually take advantage of some afternoons to exercise in the playing field adjacent to the house. Early in the evening, we attend mass virtually or in person, when possible. Then, there is a time to watch the news together before retiring to our rooms for the night. Additionally, we have a weekly community recreation and community meeting, and each novice has her accompaniment session with the sister in charge of the novitiate. There are also special days, such as September 15, fest of Our Lady of Compassion (or of Seven Dolours).

In my classes on the history of consecrated life, I am blessed to be part of a dynamic and creative work group. For our report on the apothegms of the Desert Fathers and Mothers (monks and hermits from the 3rd and 4th century), we dressed up as the characters in the story. I have attached some pictures (see the ones with beards). The classes also offer the opportunity of discovering points of view from different cultures as the novices come from various Latin American countries. This year, there is even one that is originally from India!

Attending classes via Zoom allows me to do pastoral work during the week. Through Sr. Vilma, I became acquainted with a family where the mother died from COVID early this year. I help the two boys, Diego and Alvaro, with their homework through Zoom three times a week. It is work that brings me plenty of joy.

Someone has asked me if I had received a new name upon entering religious life. The answer is no, I will continue to be known by the beautiful name my parents lovingly chose for me. If you so wish, you can call me "Sister Maryse," but that is really not necessary. It is true that in some religious communities, members choose or are given a name such as "Sister Mary of (insert name of Catholic saint)". In my humble opinion, I believe that this diversity of traditions shows the richness of the Church and reminds us of the multiple paths that the Holy Spirit can put forth to build a more loving and just world.

It is almost time for the alumerzo! You will see attached a picture from Sr. Marisol's birthday almuerzo and a random picture as I explored the neighbourhood with another novice. I want to conclude by thanking you for remaining close through your thoughts and prayers. May God bless you and protect you!

Maryse





TIPS TO STARTING THE OCTOBER ROSARY CHALLENGE

1. SELECT A FAVORITE ROSARY TO USE WHILE YOU PRAY

Preferably, it should be a rosary with meaning.

2. IDENTIFY A TIME AND A PLACE THAT YOU WILL PRAY

It could be during your commute, while jogging on the treadmill, right before bed - it doesn't matter as long as it's consistent.

3. CHOOSE AN INTENTION TO FOCUS ON DURING YOUR PRAYER

It can be the same every day or can change each week - whatever works with your particular situation.

4. IDENTIFY ONE PERSON TO JOIN YOU

You don't have to pray together in person, but rather be accountability partners for one another.

5. PRAY, PRAY, PRAY THE ROSARY. EVERY DAY. FOR 31 DAYS.

Check out additional resources at osvcatholicbookstore.com

Seven Things That Happen When You Pray The Rosary

1. You Become Less Selfish

You know how it is when you love someone or something with all your heart, and you feel so passionate about it or them, but it is sometimes just so *hard* to act on that love? That is how I feel about the rosary. I love it and I love that we were given it as a gift. I truly believe in its power. But laying time aside to pray it? That requires me to sacrifice and give up some time and energy for *myself* and ponder on the Mysteries instead. Praying the rosary helps re-orientate ourselves to Christ, who can lift us out of ourselves and our sin and teaches us again and again the discipline of refraining from indulging our selfishness.

2. You Become More Disciplined

The more you pray the rosary, the more you *want* to pray the rosary. The grace of discipline is forged in those times when you quieten your mind to concentrate, pray even when you are tired, or switch your phone for your rosary before bed. These acts of discipline affect *all* areas of your life. Discipline is like exercise; you can't just become a marathon runner on your first run. But you can build up to it bit by bit over time. The rosary helps you make those baby-steps towards making God a greater priority in your life. Even those days (or seasons) when you're not feeling the emotional or spiritual consolations, sticking to the Rosary is a wonderful way to remain faithful, fulfill a duty to God and Our Lady, and follow a "little rule" in your day.

3. Our Lady Reveals Insights

I know that if you have suffered from a bleak introduction to the rosary as a child, perhaps being forced to pray it by well meaning teachers or parents, and associate it with sheer boredom, it can be hard to understand how the rosary can offer anything beautiful or transcendent *while actually praying it*, even if you do believe in its powerful after-effects. But I really believe that in praying the rosary often, hidden depths are revealed. In mediating on each of the Mysteries regularly, *Our Lady, with Christ, has something to give you*. Perhaps it is an insight into an area of your life that you are struggling with. Perhaps it is an epiphany over a particular moment in Christ's life that will really help you. Maybe it is the experience that can happen deep in prayer that you feel you are actually there in the moment of the Mystery itself. There is always something new to be explored, and always something good to be revealed.

4. You Have More Courage

When you start to place your trust and your life and even your heart into the hands of Mary through the rosary, you begin to understand how eminently practical, simple and full of solutions she is. She only wants to get us to Christ, and she loves us so much, with the true tenderness of a perfect mother, that we do her a great honour when we give her our problems. Courage begins to burst forth in a life that is always turning again and again to Mary to ask her help and to trust that she will provide. You can have huge amounts of courage when you know that Mary is by your side! **St Maximilian Kolbe said: "I see Mary everywhere. I see problems nowhere."**

5. Your Day Proceeds Calmly

This is what one of our authors said about praying the rosary daily: "It makes my whole day more peaceful, like Mary just is hanging around battling back the bad stuff. Things fall into place easier. I'm more aware of God's presence." Praying the rosary doesn't wipe out suffering in your life, but it *does* give you a much stronger weapon to battle it with.

6. You Get An Extra Awareness Before the Moment of Temptation

One of the 15 Promises of the Rosary is that: "it will destroy vice, decrease sin, and defeat heresies." In my experience, when I have prayed the rosary often, I find that the moment before I sin slows down. By that I mean, if I want to procrastinate or gossip for example, I don't do it automatically. I recognize that those actions begin with a conversation in my head. I have more of an awareness of the temptation before the action, and there is more time for me to consider whether I want to actually do it or not. And in praying the rosary, I start to see my life through a shared perspective with God, and I begin to see what He wants for me is good, and I want it too.

7. You Start to Live Out the Incarnation

The power of the rosary lies in its simplicity. It is so deceptively simple that it can seem stupid to the intelligent mind. So often we think that we need to find complex, clever, rocket-science-type solutions to solve our complex, clever, rocket-science-sized problems. We stare into the abyss of our issues and wonder how we will find the fix to such a gaping wound. We don't need to. God came to earth as a tiny, weak and helpless baby born into poverty. The rosary, so deceptively simple that it can be prayed in any circumstances, is the most power weapon of prayer that we have.

"There is no problem, no matter how difficult it is, whether temporal or above all spiritual, in the personal life of each one of us, of our families...that cannot be solved by the Rosary." Sr. Lúcia of Fatima.

<https://catholic-link.org/7-surprising-things-happen-rosary-often/>



Statement of Apology by the Catholic Bishops of Canada to the Indigenous Peoples of This Land

We, the Catholic Bishops of Canada, gathered in Plenary this week, take this opportunity to affirm to you, the Indigenous Peoples of this land, that we acknowledge the suffering experienced in Canada's Indian Residential Schools. Many Catholic religious communities and dioceses participated in this system, which led to the suppression of Indigenous languages, culture and spirituality, failing to respect the rich history, traditions and wisdom of Indigenous Peoples. We acknowledge the grave abuses that were committed by some members of our Catholic community; physical, psychological, emotional, spiritual, cultural, and sexual. We also sorrowfully acknowledge the historical and ongoing trauma and the legacy of suffering and challenges faced by Indigenous Peoples that continue to this day. Along with those Catholic entities which were directly involved in the operation of the schools and which have already offered their own heartfelt apologies¹, we², the Catholic Bishops of Canada, express our profound remorse and apologize unequivocally.

We are fully committed to the process of healing and reconciliation. Together with the many pastoral initiatives already underway in dioceses across the country, and as a further tangible expression of this ongoing commitment, we are pledging to undertake fundraising in each region of the country to support initiatives discerned locally with Indigenous partners. Furthermore, we invite the Indigenous Peoples to journey with us into a new era of reconciliation, helping us in each of our dioceses across the country to prioritize initiatives of healing, to listen to the experience of Indigenous Peoples, especially to the survivors of Indian Residential Schools, and to educate our clergy, consecrated men and women, and lay faithful, on Indigenous cultures and spirituality. We commit ourselves to continue the work of providing documentation or records that will assist in the memorialization of those buried in unmarked graves.

Having heard the requests to engage Pope Francis in this reconciliation process, a delegation of Indigenous survivors, Elders/knowledge keepers, and youth will meet with the Holy Father in Rome in December 2021. Pope Francis will encounter and listen to the Indigenous participants, so as to discern how he can support our common desire to renew relationships and walk together along the path of hope in the coming years. We pledge to work with the Holy See and our Indigenous partners on the possibility of a pastoral visit by the Pope to Canada as part of this healing journey.

We commit ourselves to continue accompanying you, the First Nations, Métis and Inuit Peoples of this land. Standing in respect of your resiliency, strength and wisdom, we look forward to listening to and learning from you as we walk in solidarity.

24 September 2021

¹ [Indian Residential Schools and TRC - Canadian Conference of Catholic Bishops \(cccbb.ca\)](https://www.cccb.ca/en/indigenous-reconciliation/indian-residential-schools)

² [The CCCB website has a link to several apologies previously offered by Catholic bishops, including those offered by bishops at national TRC events](#)

How Thanksgiving in Canada Is Different From the United States

Both Canada and the United States hold Thanksgiving as a noteworthy national holiday that occurs in the autumn, and in both countries, many people consider it to be an important time for families to gather and enjoy a meal together. Despite these outward similarities, however, there are some important distinctions to be made between how Canadians and Americans conceptualize and celebrate their versions of Thanksgiving.

Thanksgiving Day

First of all, it's important to note that Thanksgiving Day in Canada (or in Quebec, *jour de l'action de grâce*) is in October, not November, as it is south of the border. Specifically, it comes on the second Monday of the month—which is the same as Columbus Day in the U.S. One explanation for this distinction is that because Canada is geographically situated further north, the brief window of the harvest season comes earlier, so they observe it according to the natural seasonal shift.

Additionally, although Canadian Thanksgiving is officially on a Monday, it can be celebrated at any point over the three-day weekend. The big family meal could take place on Saturday or Sunday, and not necessarily on Monday.

Historical and regional differences

Canadians have been celebrating Thanksgiving as an official annual holiday since 1879. But until 1957, the date was not fixed and moved between October and November. Since the government officially proclaimed the second Monday of October as Thanksgiving Day, it has been a designated statutory holiday across the country—except in the Atlantic Provinces, where it remains an optional holiday.

The meaning ascribed to Thanksgiving is slightly different between Canada and the U.S. Historically in Canada, Thanksgiving celebrations commemorated everything from explorer Martin Frobisher's successful 1578 crossing of the Northwest Passage to victories during the World Wars, whereas the emphasis in the U.S. is on pilgrims and the Mayflower.

In Canada, there has always been more

emphasis placed on the harvest, the changing leaves, and autumn flavors such as apple, pumpkin, maple, cranberry, and various fall vegetables.

It's not associated with



shopping

In the United States, the mayhem that often ensues on Black Friday (the day after Thanksgiving) is legendary. Even around the world, news reports show how some shoppers head straight from their Thanksgiving celebrations to line up for sales at the mall as soon as it opens.

This aspect of the holiday isn't the same in Canada. Although the holiday landing on a Monday does mean that it's a long weekend for many people, shopping isn't associated with it, and many stores are closed or hold

reduced hours throughout the weekend—especially on Sunday and Thanksgiving Monday.

Recipe differences

While the features of a Thanksgiving meal are very similar between the two countries—with turkey being the main dish, accompanied by stuffing, mashed potatoes, gravy, cranberry sauce, sweet potatoes, sweet corn, other fall vegetables, and pumpkin pie—there are some differences in flavor and preparation. For example, American pumpkin pie tends to be sweet and is paired with custard, while in Canada, pumpkin pie is spicier, with ginger, nutmeg, cloves, and cinnamon. Also, Canadians tend to use bread crumbs for stuffing, while in the U.S., stuffing, or dressing, features cornbread in the Southern states, oysters in the Eastern states, and the Northern states often use rice.

As the holiday continues to evolve with different cultural influences, Thanksgiving in both countries is primarily viewed as a time to give thanks, to celebrate the season's bounty, and to enjoy a feast with family and friends.

<https://theculturetrip.com/north-america/canada/articles/how-thanksgiving-in-canada-is-different-from-the-united-states/>



All Saints and All Souls

FR. WILLIAM SAUNDERS



Both the Feast of All Saints and the Feast of All Souls evolved in the life of the Church independently of paganism and Halloween. However, elements of pagan practices were perhaps "baptized" by some cultures or attached themselves to the celebration of All Saints and All Souls.

Let us first address the Feast of All Saints. The exact origins of this celebration are uncertain, although, after the legalization of Christianity in 313, a common commemoration of 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 Nov. 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 Nov. 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 Nov. 1 in England, and such a celebration also existed in Salzburg, Austria. Ado of Vienna (d 875) recounted how

Pope Gregory IV asked King Louis the Pious (778-840) to proclaim Nov. 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 Nov. 1.

According to an early Church historian, John Belet, Pope Gregory IV (827-844) officially declared Nov. 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 Nov. 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 pagan connection: Nov. 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, Oct. 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 of 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 AD 43 brought

(Continued on page 12)

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. Nevertheless, All Saints Day clearly arose from genuine a Christian devotion.

Along with the Feast of All Saints developed the Feast of All Souls. 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 6th century, the Benedictine monasteries held a solemn commemoration

of deceased members at Whitsuntide, the days following Pentecost. In Spain, St. Isidore (d. 636) attested to a celebration on the Saturday before Sexagesima Sunday (the second Sunday before Lent, the eighth before Easter in the old calendar). In Germany, Widukind, Abbot of Corvey (d. 980) recorded a special ceremony for the faithful departed on Oct. 1. St. Odilo, the Abbot of Cluny (d. 1048), decreed for all of the Cluniac monasteries that special prayers be offered and the Office of the Dead sung for all of the souls in Purgatory on Nov. 2, the day after All Saints. The Benedictines and Carthusians adopted that same devotion, and soon Nov. 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 15th century instituted a custom of each priest offering three Masses on the Feast of All Souls. Pope Benedict XIV in 1748 approved this practice, and it rapidly spread throughout Spain, Portugal and Latin America. During World War I, Pope Benedict XV, recognizing the number of war dead and the numerous Masses that could not be fulfilled because of destroyed Churches, granted all priests the privilege of offering three Masses on All Souls Day: one for the particular intention, one for all of the faithful departed, and one for the intentions of the Holy Father.

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. "Skeleton" candy is given to the children.

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. to persons who committed wrongs against them during their lives on earth. 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.

<https://www.catholiceducation.org/en/culture/catholic-contributions/all-saints-and-all-souls.html>

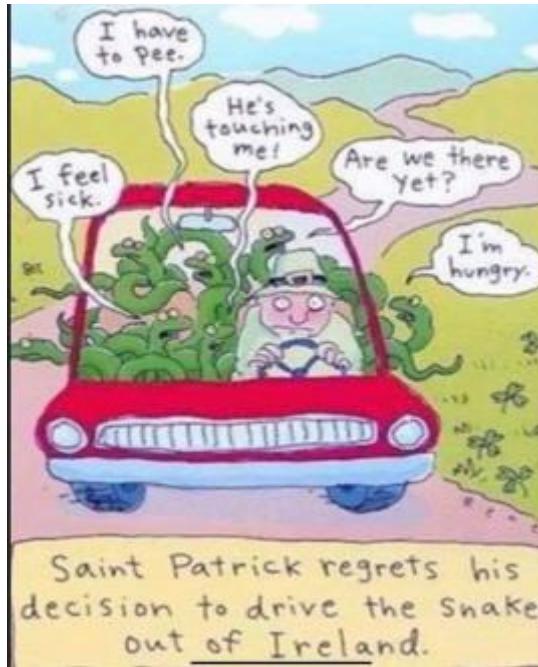
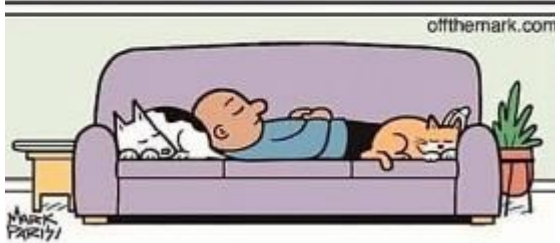


In all the free time you have, once you have finished your duties of state, you should kneel down and pray the Rosary. Pray the Rosary before the Blessed Sacrament or before a crucifix— *Padre Pio*



Whoever does not meditate, is like someone who never looks in the mirror before going out, doesn't bother to see if he's tidy, and may go out dirty without knowing it. The person who meditates and turns his mind to God, who is the mirror of his soul, seeks to know his faults, tries to correct them, moderates his impulses, and puts his conscience in order. — *Padre Pio*

In order to attract us, the Lord grants us many graces that we believe can easily obtain Heaven for us. We do not know, however, that in order to grow, we need hard bread: the cross, humiliation, trials and denials.— *Padre Pio*



Musical Chairs

