

Liturgical Notes

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Notes on Advent

Advent has a two-fold character: as a season to prepare for Christmas when Christ's first coming to us is remembered; as a season when that remembrance directs our mind and heart to await Christ's second coming at the end of time. Advent, thus, is a period of devout and joyful expectation.



1. Advent weekdays have their own proper Mass texts, and the Liturgy of the Hours draws from the Seasonal Proper as well as from the Ordinary.

2. Prior to 17 December, Advent Preface 1 is used. On memorials of the Blessed Virgin Mary and the saints, however, in this or any other season, the corresponding preface (P 56-57, 66-70) in the *Sacramentary* may be used in place of the weekday or seasonal Preface.

3. The Liturgy of the Hours provides an invitatory antiphon and a choice of hymns for use prior to 17 December.

4. The use of the organ and other musical instruments and the decorating of the altar with flowers should be done in a moderate manner, as is consonant with the character of the season, without anticipating the full joy of Christmas (*Caeremoniale episcoporum*, 236). The same

moderation should be observed in the celebration of Matrimony (*Ordo Celebrandi Matrimonium*, 32).

5. The official color for the season of Advent is violet. In order to distinguish between this season and the specifically penitential season of Lent, the bluer hues of violet may be used during Advent.

Advent is a time to recall the cry of the early Christians: MARANATHA! "Come, Lord Jesus!". A penitential celebration is one way of assisting the people of God in preparing for the Solemnity of the Nativity. Such a liturgy might best be celebrated during the latter part of the Advent season.

The ADVENT WREATH, a popular symbol in many churches, may be placed in the narthex or gathering area, or near the ambo. Each Sunday, the candles of the wreath might be borne in procession, following the thurible and cross, or just ahead of the Gospel Book or *Lectioary*. Other creative uses are encouraged.

The first volume of the Liturgy of the Hours is used.

🌸 Notes on Lent



The annual Lenten season is a fitting time to climb the holy mountain of Easter. The Lenten season has a double character, namely to prepare both catechumens and faithful to celebrate the paschal mystery. The catechumens, with the rite of election and scrutinies and by catechesis, are prepared for the celebration of the sacraments of Christian initiation; the faithful, ever more attentive to the word of God and prayer, prepare themselves by penance for the renewal of their baptismal promises (*Caeremoniale*

episcoporum, 249).

1. Lent runs from Ash Wednesday until the Mass of the Lord's Supper exclusive on Holy Thursday.
2. Lenten weekdays are not commemorated on solemnities, and feasts, Ash Wednesday and the days of Holy Week take precedence over all solemnities and feasts.
3. All memorials of the saints occurring during Lent are observed as optional. Hence, they may be omitted or observed as commemorations.

4. Gloria and Alleluia are not sung or said from the beginning of Lent until the Easter Vigil.
5. During Lent, the altar should not be decorated with flowers, and musical instruments may be played only to give necessary support to the singing.
6. If marriages are to take place during Lent, couples are to be reminded that the wedding plans should respect the special nature of this liturgical season; they should refrain from much pomp or display.

(taken from ORDO 2005. Episcopal Commission on Liturgy)

Easter Vigil

In accord with ancient tradition, this night is one of the vigil for the Lord (Ex. 12, 42). The Gospel of Luke (12, 35ff) is a reminder to the faithful to have their lamps burning ready, to be like men awaiting their master's return so that when he arrives he will find them wide awake and will seat them at his table.

The night vigil is arranged in four parts:

- a brief service of light;
- the liturgy of the word, when the Church meditates on all the wonderful things God has done for his people from the beginning;
- the liturgy of baptism, when new members of the Church are reborn as the day of resurrection approaches; and
- the liturgy of the Eucharist when the whole Church is called to the table which the Lord has prepared for his people through his death and resurrection

The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday.

Even if the vigil Mass takes place before midnight, the Easter Mass of the resurrection is celebrated. Those who participate in the Mass at night may receive communion again at the second Mass of Easter Sunday. Those who celebrate or concelebrate the Mass at night may celebrate or concelebrate the second Mass of Easter Sunday.

Candles should be prepared for all who take part in the vigil.

(The Roman Missal. The Sacramentary)

Ordinary Time

The rhythm of the liturgical seasons reflects the rhythm of life — with its celebrations of anniversaries and its seasons of quiet growth and maturing.

If the faithful are to mature in the spiritual life and increase in faith, they must descend the great mountain peaks of Easter and Christmas in order to "pasture" in the vast verdant meadows of tempus annum, or Ordinary Time.

What is Ordinary Time?

Ordinary Time, meaning ordered or numbered time, is celebrated in two segments: from the Monday following the Baptism of Our Lord up to Ash Wednesday; and from Pentecost Monday to the First Sunday of Advent. This makes it the largest season of the Liturgical Year.

In vestments usually green, the color of hope and growth, the Church counts the thirty-three or thirty-four Sundays of Ordinary Time, inviting her children to meditate upon the whole mystery of Christ - his life, miracles and teachings - in the light of his Resurrection.

Sunday by Sunday, the Pilgrim Church marks her journey through the tempus annum as she processes through time toward eternity.

Scripture and the Liturgy

In her revision of the Liturgy, the Church has sought to reestablish the preeminence of Sunday, that feast day par excellence, over every other feast day.

Recognizing, too, that Our Lord is really present when Sacred Scripture is read during the Liturgy, she has opened up the "treasures of the bible so that richer fare may be provided for the faithful at the table of God's Word."

To encourage her children to have a "warm and living love for Scripture," the Church has enlarged the Sunday Lectionary so that the various books of the New Testaments are read roughly from beginning to end over a period of weeks, and the synoptic Gospels are read in a 3 year cycle Year A - Matthew; Year B - Mark; Year C - Luke. Old Testament readings and Psalms are chosen to correspond to the Gospel passages and to bring out the fulfillment of the Old Testament in the New. The revised weekday lectionary for Ordinary Time complements the Sunday lectionary with its 2-year cycle of readings presenting all the major portions of the Bible, and a 1-year cycle for the Gospels of Matthew, Mark and Luke.

Feast Days

While insisting that the feasts that commemorate the mysteries of salvation take precedence, the Church nonetheless includes the celebration of the feast days of the Blessed Virgin Mary and of the saints in the liturgical calendar. "By inserting into the annual cycle the

commemoration of the martyrs and other saints on the occasion of their anniversaries, 'the Church proclaims the Easter mystery of the saints who suffered with Christ and with him are now glorified. (Sacrosanctum Concilium, 102) When celebrated in the true spirit of the liturgy, the commemoration of the saints does not obscure the centrality of Christ, but on the contrary extols it..."

"The intrinsic relationship between the glory of the saints and that of Christ is built into the very arrangement of the liturgical year, and is expressed most eloquently in the fundamental and sovereign character of Sunday as the Lord's Day."

The Easter Mystery Celebrated in Ordinary Time

Parents are challenged to keep the Easter mystery alive in their "domestic churches" throughout the season of Ordinary Time; to focus on the mysteries of Christ which the Church sets before them in the weekly Readings from the Lectionary and to apply those Readings to their daily lives. In this way, faith will bear fruit within their homes, intensifying through the fertile weeks of Ordinary time until its conclusion, the crowning feast of Christ the King.

Joyful Expectation at Year's End

At the close of every Liturgical Year may we look forward with renewed hope to Christ's coming again in glory to reign as Lord forever. For it is Jesus Christ we seek when we strive to live the Liturgical Year with the Church. He is the "Lord of time; he is its beginning and its end; every year, every day and every moment are embraced by his Incarnation and resurrection, and thus become part of the 'fullness of time'."

Taken from: Catholic Culture

Funerals

Planning Your Funeral Liturgy Frequently asked questions

The responsibility for the ministry of consolation rests with the believing community, which heeds the words and example of the Lord Jesus: “Blessed are they who mourn; they shall be consoled” (Matthew 5:3). Each Christian shares in this ministry according to the various gifts and offices in the Church. The faith of the Christian community in the resurrection of the dead brings support and strength to those who suffer the loss of those whom they love.

At the time of death, please call the rectory for the prayers and support of the parish. The Funeral Director also assists in the preparations for the Funeral Mass, and works with the parish priests. Funerals should normally be celebrated in the parish church of the deceased. However, any member of the faithful, or those in charge of the deceased person’s funeral, may choose another church; this requires the consent of whoever is in charge of that church and a notification to the pastor of the deceased.

The Church permits cremation provided that it does not demonstrate a denial of faith in the resurrection of the body, but prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites. However, when circumstances necessitate cremation before the funeral liturgy, the Mass may be celebrated in the presence of the cremated remains.

Since in baptism the body was marked with the seal of the Trinity and became the temple of the Holy Spirit, Christians respect and honor the bodies of the dead and the places where they rest. A Catholic cemetery is considered a sacred place, and supports our belief in the resurrection of the body and the communion of saints. After a cremation, the ashes are buried in a cemetery. It is only by way of exception that a Catholic is permitted burial in a non-Catholic cemetery.

Whenever possible the family should be involved in planning the funeral rites: *e.g.* in the choice of readings and readers, and in the selection of music.

Planning Your Funeral Liturgy

At the time of death, please have a family member call the church office at (613) 396-2846. This is so that we may pray with you for the family and the deceased. We will work with you and the funeral home to plan the services and schedule the priest (or deacon) and liturgical ministers. We will work with the church's calendar and set a time together. It is also helpful if you provide us with the names of the surviving spouse and next of kin so that we may share information about the family and funeral services with the parish through our web site and internet addresses.

After the Second Vatican Council in 1965, the church revised its rites. In 1969, the Order for Christian Funerals was revised becoming a three-part liturgy. The first part is the Vigil for the Deceased, the second the Funeral Mass, and the third, the Rite of Committal. In 1988, Canada received approval for their edition of the ritual.

The Vigil for the Deceased (formerly called "the Rosary") may be celebrated at a funeral home or in the church proper. This part of the funeral has received the most attention because of some changes. The rosary recited by the family while the priest said the prayers in Latin, has been replaced. Now, since 1969, the vigil is a service of Scripture, a homily, songs, petitions/prayers and a eulogy by family members or friends. Now that the ritual is in the vernacular language, all are able to participate and understand the Wake Service. Families may still have the devotional prayer of a rosary; however it is led by lay people. The church requires a priest or deacon to do the Funeral Vigil.

For the Funeral Mass, Christian symbols (cross, bible, rosary, scapular, etc.) may be placed on the casket at the beginning of the Funeral Mass. All secular items, like flags or medals of honor are important, but not part of the Funeral Mass. These secular and important symbols are removed at the church door and a pall placed over the casket. This symbolizes our unity in Christ through our baptism. Christian symbols are only used within a church.

At the end of the Communion Rite of Mass, a "Song of Farewell" is sung before the body/casket and family leave for the cemetery. At the cemetery, the Rite of Committal is celebrated, ending the three-part liturgy. After the liturgies, if the parish hall is available, you are welcome to return to the parish for a reception that our Samaritan Ministry team will assist.

There are some misconceptions about who may have a Catholic funeral. A person who has committed suicide may have the Order for Christian Funerals. A child who has not been baptized and has died before baptism may also have a funeral. Even a non-baptized adult may have a Funeral Mass, since it is for the living family members that we celebrate Eucharist. This is, of course, unless the non-baptized would have been publicly opposed to this.

One may be cremated now; however, it is still preferable to have the body present for psychological and theological reasons. The cremation may be done at a later time. Also, funeral directors have let it be known to our parish staff that they want to provide the most affordable funeral and assistance.

Below is the outline of the Order for Christian Funerals so that you may plan your liturgy and choose the scripture readings and songs. If you have more questions, please do not hesitate to make an appointment with one of the priests, the music/liturgy minister, or a Samaritan minister to assist you.

Order for Christian Funerals OUTLINE:

Part 1: VIGIL FOR THE DECEASED

Introductory Rites

Greeting

Opening Song (you may choose one from the song list)

Invitation to Prayer

Opening Prayer

Liturgy of the Word

First Reading (you may choose one from the scripture list, someone may read)

Psalm (someone may read or sing - usually done by the parish cantor)

Gospel (you may choose one from the scripture)

Homily (done by the priest)

Prayer of Intercession

Litany (choose a person to read)

The Lord's Prayer

Concluding Prayer

Eulogy (you may choose to have members of the family or friends speak briefly about the deceased)

Concluding Rite

Blessing

Song (you may choose one from the song list)

Part 2: FUNERAL MASS

Before Mass

(You may choose a sacred instrumental or songs to be sung and played. Let our music minister know of your preferences.)

Introductory Rites

Greeting

Sprinkling with Holy Water

Placing of the Pall (done by the family members - ask the sacristan or priest to hold this before the Mass)

Placing of Christian symbols (optional - again done by family members)

Opening Song (you may choose from the song list)

Opening Prayer

Liturgy of the Word

First Reading (you may choose from Hebrew Scriptures or New Testament if you only have one reading. During the Easter Season, you may have two New Testament readings.)

Psalm (sung by the parish cantor- you may choose from the psalm list)

Second Reading (optional to have a 2nd reading; from the New Testament - you may choose from the Scripture list)

Gospel (you may choose from the Scripture list)

Intercessions (you may ask someone to read them or the parish cantor will do them; they are composed in the ritual book and a copy provided for whomever reads them)

Liturgy of the Eucharist

Presentation Song - choose from list provided

Preparation of the Gifts & Altar: (choose family members to bring up the gifts; a collection may be done if the family wishes)

Continuation of the Mass as usual

Communion Song - choose from list provided

Communion under both species will be offered. Communion ministers from the parish will assist.

Final Commendation

Invitation to Prayer

Silence

Song of Farewell (you may choose one to sing from the list)

Prayer of Commendation

Song (you may choose a song from the list or instrumental music)

Procession to the Place of Committal (to the cemetery)

Part 3: RITE OF COMMITTAL

Invitation

Scripture Verse

Prayer over the Place of Committal

Committal

Intercessions

The Lord's Prayer

Concluding Prayer

Prayer over the People

Song (you may choose one from the list)

Sacred Scripture Selections:

Hebrew Scripture Readings (Old Testament):

1. Job 19: 1, 23-27 - I know that my Redeemer lives.
2. Wisdom 3:1-9 - The souls of the just are in the hand of God - He accepted them as a holocaust
3. Wisdom 4: 7-15 - A blameless life is a ripe old age.
4. Isaiah 25: 6a, 7-9 - On this mountain, the Lord will provide. The Lord God will destroy death forever.
5. Lamentations 3: 17-26 - It is good to wait in silence for the Lord God to save.
6. Daniel 12: 1-3 - Of those who lie sleeping in the dust of the earth many will awake.
7. 2 Maccabees 12: 43-46 - It is good and holy to think of the dead rising again.

Psalms:

(choose one of the following to be sung by the parish cantor)

- 23 - Shepherd me O, God (The Lord is my shepherd)
- 25 - To you O Lord, I Lift Up My Soul.
- 27 - The Lord is my Light and my Salvation.
- 42 - My soul is thirsting for the living God.
- 63 - My soul is thirsting for you, O Lord my God.
- 103 - The Lord is kind and merciful.
- 116 - I will walk in the presence of the Lord in the land of the living
- 122 - I rejoiced when I heard them say: let us go to the house of the Lord.
- 130 - Out of the depths, I cry to you, Lord
- 143 - O Lord, hear my prayer.

New Testament Readings:

1. Acts 10: 34-43 - God has appointed Jesus to judge everyone, alive and dead.
2. Romans 5: 5-11 - Hope does not disappoint; Having been justified by his blood, we will be saved from God's anger through him.
3. Romans 5: 17-21 - Where sin increased, there grace abounded all the more.
4. Romans 6: 3-9 - Let us walk in newness of life.
5. Romans 8: 14-23 - We grow while we wait for the redemption of our bodies.
6. Romans 8: 31b-39 - Who can ever come between us and the love of Christ?
7. Romans 14: 7-9, 10b-12 - Whether alive or dead, we belong to the Lord
8. 1 Corinthians 15: 20-28 - All people will be brought to life in Christ.
9. 1 Corinthians 15: 51-57 - Death is swallowed up in victory.
10. 2 Corinthians 4: 14- 5:1 - What is seen is transitory; what is unseen is eternal.
11. 2 Corinthians 5: 1, 6-10 - We have an everlasting home in heaven.
12. Philippians 3: 20-21 - Jesus will transfigure these wretched bodies of ours to be like his glorious body.
13. 1 Thessalonians 4: 13-18 - We shall stay with the Lord for ever.
14. 2 Timothy 2: 8-13 - If we have died with him, we shall live with him.
15. 1 John 3: 1-2 - We shall see God as he really is.
16. 1 John 3: 14-16 - We have passed from death to life, because we love our brothers and sisters.
17. Revelation 14: 13 - Happy are those who die in the Lord.
18. Revelation 20: 11- 21: 1 - The dead have been judged according to their works.

19. Revelation 21: 1-5a, 6b-7 - There will be no more death.

Gospel Readings

1. Matthew 5: 1-12 - The Beatitudes - Rejoice and be glad, for your reward will be great in heaven.
2. Mathew 11: 25-30 - Come to me and I will give your rest.
3. Matthew 25: 1-13 - Look, the bridegroom comes. Go out to meet him.
4. Matthew 25: 31-46 - Come, you whom my Father has blessed.
5. Mark 15: 33-39 - Jesus gave a loud cry and breathed his last.
6. Luke 7: 11-17 - Young one, I say to you, arise.
7. Luke 12: 35-40 - Be prepared.
8. Luke 23: 33, 39-43 - Today you will be with me in paradise. (The death on the cross)
9. Luke 23: 44-46, 50, 52-53; 24:1-6a - Father, I put my life in your hands.
10. Luke 24: 13-35 - The Emmaus Story - Was it not necessary that the Christ should suffer and so enter into his glory?
11. John 5: 24-29 - Whoever hears my word and believes has passed from death to life.
12. John 6: 37-40 - All who believe in the Son will have eternal life and I will raise them to life again on the last day.
13. John 6: 51-58 - All who eat this bread will live for ever; and I will raise them up on the last day.
14. John 11: 17-27 - I am the resurrection and the life.
15. John 11: 32-45 - Lazarus, come out.
16. John 12: 23-28 - If a grain of wheat falls on the ground and dies, it yields a rich harvest.
17. John 14: 1-6 - There are many rooms in my Father's house.
18. John 17: 24-26 - Father, I want those you have given me to be with me where I am.
19. John 19: 17-18, 25-30 - Jesus bowed his head and gave up his spirit.

Songs

All That is Hidden
Amazing Grace
Be Not Afraid
Be With Me Lord (Psalm)
Because the Lord is My Shepherd (Psalm)
Bread of Life
Come to Me
Eat This Bread
Eye Has Not Seen
God of Day and God of Darkness (suggested for the Vigil)
Holy Darkness (suggested for the Vigil)
Hosea
How Great Thou Art
I Am the Bread of Life
I Have Loved You
I Know that My Redeemer Lives
Jerusalem, My Happy Home

Jesus, Remember Me
Look Beyond the Bread You Eat
Lord You Have Come
Lord You have the Words
Loving and Forgiving
O God our Help in Ages Past
O God You Search Me
Restless is the Heart
O the Lord is Near
On Eagle's Wings
Our Blessing Cup
Prayer of St. Francis

Precious Lord Take My Hand
Remember Your Love (Psalm)

Shepherd Me O God (Psalm)
Shelter Me O God
Song of Farewell (by Michael Joncas or others)
Soon and Very Soon
The Lord is my Light (Psalm)
The Supper of the Lord
Unless a Grain of Wheat
We Have Been Told
We Remember
We Walk by Faith
We Will Rise Again

Other Notes

The Order of Christian Funerals is a three-part ritual, with Vigil, Funeral Mass and Rite of Committal. Music is normally sung and chosen for each of these liturgies.

The Vigil may be celebrated, with the body, at the church. Please know that the Blessed Sacrament Chapel is available for the viewing and this liturgy.

At the Mass, the service music will be sung (Sanctus, Acclamations, etc.)

Funeral Donations & Fees:

Church \$100.00 (suggested minimum donation)

Accompanist:

4 Servers \$10.00 per server

one server to hold the incense

one server to carry the cross and the book(s) for the priest

two servers to carry the candles

Following are some frequently asked questions and their respective answers regarding Catholic Cemeteries and funerals.

- 1. What makes a Catholic Cemetery special?**
- 2. May non-Catholics be buried in a Catholic Cemetery?**
- 3. Is Cremation an acceptable option?**
- 4. Can I arrange my burial wishes in advance?**
- 5. Bequests:**
- 6. What about a eulogy?**

What makes a Catholic Cemetery special?

Each Catholic Cemetery in the Archdiocese has been consecrated by the Archbishop of Kingston. Thus, this blessing makes the area of the Catholic Cemetery sacred and reminds each of us of the hope in which we all live and die and await the promise of the Resurrection when Our Lord Jesus Christ arrives at the end of time. As we say in the Nicene Creed: *“We look for the resurrection of the dead and the life of the world to come.”* And in the Apostles’ Creed: *“We believe in ... the resurrection of the body, and life everlasting. Amen.”*

These are places where it is often good to go and pray for your loved one. The gravesite focuses the mind and heart and is a wonderful place to pray for their eternal rest. The prayer that we normally offer for the dead is:

*“Eternal rest grant unto N., O Lord,
And let perpetual light shine up on him/her.
May his/her soul and all the souls of the faithful departed, rest in peace. Amen.”*

May non-Catholics be buried in a Catholic Cemetery?

Yes. We believe that families should remain together even in death. A spouse, child, parent or relative who is not a Catholic may be buried in a Catholic Cemetery with the rest of his/her Catholic family.

Is Cremation an acceptable option?

The Church’s age old tradition has been to bury the body of its deceased members. However, cremation is an acceptable option after the funeral. For a funeral Mass to be celebrated the body must be present. Following the Funeral Mass the body would then be taken to the crematorium and internment would take place the following day. The Mass for cremations that have occurred immediately after death is different from the Funeral Mass in the presence of the body. In this instance a regular Mass of remembrance is offered in the presence of the Ashes. We treat the ashes of a person with the same dignity we would treat the body of a person. Scattering the person’s ashes on water or on the ground, or keeping

the remains in the home of a relative or friend, is not considered properly respectful. We would never do that with a body so we should not do so with Ashes. Ashes should be buried in a grave or entombed immediately following the cremation or no later than the following day.

Can I arrange my burial wishes in advance?

Preplanning will relieve your family of the emotional burden of making stressful decisions at the time of a death. By preplanning you ensure that your wishes will be known and carried out. You can even make suggestions for the Scriptural readings and hymns for your funeral Mass. It is a good idea to keep this with your will and make it known to your family members, especially your executors.

Bequests:

We have received many generous bequests over the past few years. Please remember your parish in your will so that this beautiful property can be maintained and the celebration of the Sacraments can continue at Holy Name of Mary, St. Charles and St. Vincent de Paul.

What about a eulogy?

Although the Catholic funeral Mass is an opportunity to remember the person who died, remember that it is a celebration of the saving mystery of Christ's death and resurrection and therefore is an act of praise and worship of God and focuses on the eternal life for which we all hope.

That is why a eulogy, which is a speech praising someone who has died is not part of a Catholic funeral. It is important in the grieving process, however, for people to share memories. There are two other, more appropriate, occasions when personal remembering can take place. At the wake, you can invite family members, friends, or colleagues to speak about what the deceased person meant to them. People can also share personal memories at the reception after the funeral Mass. At a recent workshop for the priests of the Archdiocese of Kingston the Liturgical Commission encouraged all of the priests to follow this directive so that there would be consistency throughout the Archdiocese.

Rosary



The Rosary has been a major influence in Roman Catholic thought for over 500 years while paving the way for a greater understanding of the mystery of Christ celebrated within family prayer.

The Rosary is the tradition-distilled essence of Christian devotion in which vocal and mental prayer unite the whole person in effective and purposeful meditation on the central mysteries of Christian belief. The Rosary thus joins the human race to God through Mary whom God chose from all time for the specific purposes of mother and intercessor.

The historical development of the Rosary begins with the desert fathers and their need to find a system to ease their laborious and repetitive prayer life. It is generally agreed by scholars that a system for counting repetitive prayers began with the Hindus some nine centuries before Christ. Prayer counters such as rocks, sticks or notches in wood were employed to ensure that the proper number of prayers were recited. Over time, counters and psalms were united into a "three groups of fifty" format (*Na tri coicat*) so that "fifties" could be used for personal and/or penitential prayer.

The fifteenth century provided the development period for the many facets of today's Rosary. During this period the Dominican influence with the Rosary grew and was fostered through both fact and legend. Although the Dominicans were not the sole originators of the Rosary, their influence in the growth, devotion and spread of this prayer cannot be denied. It would not be inaccurate to call them the principal promoters and defenders of the Rosary through history.

The fifteenth century saw the Rosary begin its development into the familiar prayer form we know today. The Our Father came intact from the Gospel of Matthew. The Hail Mary developed from the scriptural greetings of Gabriel and Elizabeth to Mary in Luke's Gospel, plus a popular exhortation in use by the laity of that period. The Glory Be was used as a common doxology from the earliest of Christian times when praying the psalms. The Salve Regina, a later addition to the Rosary, states all relevant medieval themes about the Blessed Virgin Mary. Its affiliation with the Rosary came about through popular practice although its precise origin within the devotion is not known. The Apostles' Creed along with the rosary pendant were also later developments, being added to the Rosary only in the early seventeenth century.

The voices of those who have promoted the Rosary have continued to speak. Probably the most significant comment which has come forward is the emphasis on the family as the principal body around which the Rosary can be most effectively utilized. Pope Pius XII spoke of the use of the Rosary in the family setting. The Pope's words were in keeping with

the trend initiated in 1942 by Father Patrick Peyton, CSC, who became internationally known as "The Rosary Priest." Through his Family Theater productions and international rosary crusades, the Rosary and family prayer became common practices in the typical Roman Catholic household. Father Peyton's expression, "*The family that prays together stays together,*" became a rallying cry for many of the faithful.

Popes John XXIII and Paul VI introduced new teachings on the Rosary while continuing the teachings of their predecessors. For Pope John, the Rosary was the universal prayer for all the redeemed. Additionally, he taught that the mysteries of the Rosary must have a three-fold purpose: mystical contemplation, intimate reflection and pious intention. Both popes continued to foster the family rosary through writings and support of Father Peyton's Rosary crusade. The views of the pontiffs show that rosary recitation and teaching continues to be important in our contemporary prayer devotion.

Related:

[How to Pray the Rosary](http://www.rosary-center.org/howto.htm) (http://www.rosary-center.org/howto.htm)
[On Line Rosary Prayer](http://rosary.virtualave.net/) http://rosary.virtualave.net/

Feasts of All Saints & All Souls

Feast of All Saints (November 1)
and
Feast of All Souls (November 2)

Catholic Customs Contrasted to Halloween

Many of the customs of Halloween have to do with fear of the dead. It was believed by the Celtic people that evil spirits roamed the earth on the last night of the Celtic year (October 31) and that they worked mischief among the living. Part of Celtic belief was that one could live safely through the night by dressing up as a ghost, witch, etc., or bribing the evil spirits with treats.

It was also believed that the souls of sinful persons who passed away during the year were imprisoned in the bodies of animals and that they on this night could be freed through gifts and sacrifices. Often the sacrifices were human.

Communion of the Saints

In contrast, the Catholic feasts of All Saints Day and All Souls Day offer a much more pleasant opportunity for recognition of our Communion of the Saints or fellowship with those dead to this earthly existence.

It seems that when Protestants talk about Communion of the Saints they mean fellowship among local church members and/or members of other churches or denominations. This is a fellowship for people who are living in this see/touch world.

The Catholic Church emphasizes that with Christ at the head the body of the Church, the people who make up the Church, living or dead, cannot be separated. Therefore, Communion of the Saints has a much broader meaning in the Catholic Church.

The Catholic Church teaches that the Church exists in three different states. One is the pilgrim church struggling to live faithful lives in this earthly existence. Another is the triumphant church of saints already in Heaven. The other state is existence in purgatory or the suffering church. In purgatory, the faithful are purified for entry into the triumphant church.

The Feast of All Saints Day on November 1 and the Feast of All Souls Day on November 2 reminds us of our relationship to those in the other states. These are days of remembrance, celebration and prayer.

Feast of All Saints

The Feast of All Saints is the celebration of our relationship with those in the triumphant church - those who have preceded us in entry to heaven. It began with local festivals in the early church. Ever since there were Christian martyrs, local churches have honored their martyrs. Lists were kept locally and feast days were held locally. Of course there were martyrs who were not recorded for various reasons.

In the sixth century, Pope Boniface IV proclaimed May 13, 610, Feast of All Holy Martyrs held in Rome to honor all martyrs not listed in local records. In 835, Pope Gregory IV changed the date and name to November 1 and Feast of All Saints. A theory for the change in date is that since the feast was large and popular, it was easier to have a fall date to take advantage of the fall harvest for the food supply.

The change in the name of the event from Feast of All Holy Martyrs to Feast of All Saints probably became about because there was a change in the customs regarding who was listed as a "Saint." In the early years of the Church, only martyrs were given that title, but after the Roman persecutions ended the title was given to others who had led meritorious lives and who were credited with miraculous intercession.

In a "message" on September 27, 1998, Our Lord Jesus said to Carol Ameche, a "seer," *"The Communion of Saints shines with the joy of union on every level of life. A bond of prayer and community exists that is stronger than all of you on earth realize. This should be a motive for you to pray with greater joy and the excitement of a new and deeper awareness of the Presence of all the Angels and Saints, of My Mother*

and Myself."

Feast of All Souls

While the Feast of All Saints is a day to remember the glories of Heaven and those there, the Feast of All Souls on November 2 reminds us of our obligations to live holy lives and that there will be purification of the souls of those destined for Heaven - in this life or in purgatory.

II Maccabees 12:42b-46 is a wonderful lesson about eternal life and caring for the souls of the dead, *"The noble Judas exhorted the people the people to keep themselves free from sin, for they had seen with their own eyes what had happened as the result of the sin of those who had fallen. He also took up a collection . . . and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin."*

The traditions of the Feast of All Souls began independently of the Feast of All Saints. The Feast of All Souls owes its beginning to seventh century monks who decided to offer the mass on the day after Pentecost for their deceased community members.

In the late tenth century, the Benedictine monastery in Cluny chose to move their mass for their dead to November 2, the day after the Feast of all Saints. This custom spread and in the thirteenth century, Rome put the feast on the calendar of the entire Church. The date remained November 2 so that all in the Communion of the Saints might be celebrated together.

Traditional Catholics still honor customs related to the relief of the souls suffering in purgatory. One custom is for persons to pray six Our Fathers, Hail Mary's and Glory Be.. for the intentions of the Pope in a church, and thereby, receive a plenary indulgence for a soul in purgatory. This action may be repeated for another soul, by leaving the church building and re-entering to repeat the prayers.

This sounds strange to Protestants who do not believe in the exchange of "spiritual goods" and charity among the living and the dead.

Celebrate eternal life!

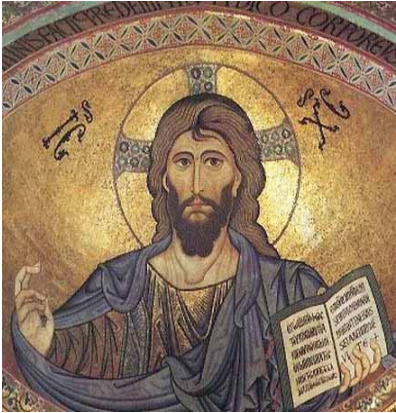
"'Death has been swallowed up in victory.'

'Where, O death, is your victory? Where, O death, is your sting?'

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain." (I Corinthians 15:54b-58).

🌹 Feast of Christ the King



The Feast of Christ the King was created by Pope Pius XI in 1925. He created it to fix the way people were living like Jesus Christ didn't exist. The feast proclaims how Jesus Christ is royalty above people, communities, nations, and governments.

The feast establishes the titles for Christ's royalty over men: 1) Christ is God and holds high power over everything; 2) Christ our Redeemer, He made us by His blood and now we belong to Him; 3) Christ is Head of the Church, 4) God bestowed upon Christ the nations of the world as his possession and dominion.

We also learn that Christ's kingdom is for everybody who wants to be with Him, and it's endless. Most importantly, Christ's kingdom is not this world. Prior to the Roman calendar reform in 1969, this feast was celebrated on the last Sunday of October.

Christ the King as Represented in the Liturgy

In the liturgy, we rarely see Jesus Christ as King as we might picture. We see Jesus helping people, loving others, praying, in agony, and being killed. However, Jesus Christ is our King. Thinking about how Jesus lived like we do, and yet is the Ruler of the Universe urges one to love Him more. When you picture a king, can you imagine them living poor and being beat for their people? Probably not. Yet Jesus did that for you and all of us.

We need to remember that even though Jesus Christ is our ultimate King, He knows each one of us personally. We are his beloved children, and He wants us to be with Him more than anything.

🌹 Ash Wednesday

Ash Wednesday marks the beginning of the Season of Lent. It is a season of penance, reflection, and fasting which prepares us for Christ's Resurrection on Easter Sunday, through which we attain redemption.

Why we receive the ashes

Following the example of the Nine vites, who did penance in sackcloth and ashes, our foreheads are marked with ashes to humble our hearts and reminds us that life passes away on Earth. We remember this when we are told

"Remember, Man is dust, and unto dust you shall return." or "Turn away from sin and believe in the Gospel".

Ashes are a symbol of penance made sacramental by the blessing of the Church, and they help us develop a spirit of humility and sacrifice.

The distribution of ashes comes from a ceremony of ages past. Christians who had committed grave faults performed public penance. On Ash Wednesday, the Bishop blessed the hair shirts which they were to wear during the forty days of penance, and sprinkled over them ashes made from the palms from the previous year. Then, while the faithful recited the Seven Penitential Psalms, the penitents were turned out of the church because of their sins -- just as Adam, the first man, was turned out of Paradise because of his disobedience. The penitents did not enter the church again until Maundy Thursday after having won reconciliation by the toil of forty days' penance and sacramental absolution. Later, all Christians, whether public or secret penitents, came to receive ashes out of devotion. In earlier times, the distribution of ashes was followed by a penitential procession.

The Ashes

The ashes are made from the blessed palms used in the Palm Sunday celebration of the previous year. The ashes are christened with Holy Water and are scented by exposure to incense. While the ashes symbolize penance and contrition, they are also a reminder that God is gracious and merciful to those who call on Him with repentant hearts. His Divine mercy is of utmost importance during the season of Lent, and the Church calls on us to seek that mercy during the entire Lenten season with reflection, prayer and penance.

Fasting and Abstinence

It is a traditional doctrine of Christian spirituality that a constituent part of repentance, of turning away from sin and back to God, includes some form of penance, without which the Christian is unlikely to remain on the narrow path and be saved (Jer. 18:11, 25:5; Ez. 18:30, 33:11-15; Joel 2:12; Mt. 3:2; Mt. 4:17; Acts 2:38). Christ Himself said that His disciples would fast once He had departed (Lk. 5:35). The general law of penance, therefore, is part of the law of God for man.

The Church for her part has specified certain forms of penance, both to ensure that the Catholic will do something, as required by divine law, while making it easy for Catholics to fulfill the obligation. Thus, the 1983 Code of Canon Law specifies the obligations of Latin Rite Catholics [Eastern Rite Catholics have their own penitential practices as specified by the Code of Canons for the Eastern Churches].

Canon 1250 All Fridays through the year and the time of Lent are penitential days and times throughout the entire Church.

Canon 1251 Abstinence from eating meat or another food according to the prescriptions of the conference of bishops is to be observed on Fridays throughout the year unless they are solemnities; abstinence and fast are to be observed on Ash Wednesday and on the Friday of the Passion and Death of Our Lord Jesus Christ.

Canon 1252 All persons who have completed their fourteenth year are bound by the law of abstinence; all adults are bound by the law of fast up to the beginning of their sixtieth year. Nevertheless, pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance.

Can. 1253 It is for the conference of bishops to determine more precisely the observance of fast and abstinence and to substitute in whole or in part for fast and abstinence other forms of penance, especially works of charity and exercises of piety.

The Church, therefore, has two forms of official penitential practices - three if the Eucharistic fast of one hour before Communion is included.

Abstinence The law of abstinence requires a Catholic 14 years of age until death to abstain from eating meat on Fridays in honor of the Passion of Jesus on Good Friday. Meat is considered to be the flesh and organs of mammals and fowl. Also forbidden are soups or gravies made from them. Salt and freshwater species of fish, amphibians, reptiles and shellfish are permitted, as are animal derived products such as margarine and gelatin which do not have any meat taste.

On the Fridays outside of Lent the Catholic Bishops Conference of the Philippines obtained the permission of the Holy See for Catholics in the Philippines to substitute a penitential, or even a charitable, practice of their own choosing. They must do some penitential/charitable practice on these Fridays. For most people the easiest practice to consistently fulfill will be the traditional one, to abstain from meat on all Fridays of the year. The substitution is not however allowed on Ash Wednesday and Good Friday.

Fasting: The law of fasting requires a Catholic from the 18th Birthday [Canon 97] to the 59th Birthday [i.e. the beginning of the 60th year, a year which will be completed on the 60th birthday] to reduce the amount of food eaten from normal. The Church defines this as one meal a day, and two smaller meals which if added together would not exceed the main meal in quantity. Such fasting is obligatory on Ash Wednesday and Good Friday. The fast is broken by eating between meals and by drinks which could be considered food (milk shakes, but not milk). Alcoholic beverages do not break the fast; however, they seem to be contrary to the spirit of doing penance.

Those who are excused from fast or abstinence Besides those outside the age limits, those of unsound mind, the sick, the frail, pregnant or nursing women according to need for meat or nourishment, manual laborers according to need, guests at a meal who cannot excuse themselves without giving great offense or causing enmity and other situations of

moral or physical impossibility to observe the penitential discipline.

Aside from these minimum penitential requirements Catholics are encouraged to impose some personal penance on themselves at other times. It could be modeled after abstinence and fasting. A person could, for example, multiply the number of days they abstain. Some people give up meat entirely for religious motives (as opposed to those who give it up for health or other motives). Some religious orders, as a penance, never eat meat. Similarly, one could multiply the number of days that one fasted. The early Church had a practice of a Wednesday and Saturday fast. This fast could be the same as the Church's law (one main meal and two smaller ones) or stricter, even bread and water. Such freely chosen fasting could also consist in giving up something one enjoys - candy, soft drinks, smoking, that cocktail before supper, and so on. This is left to the individual.

One final consideration. Before all else we are obliged to perform the duties of our state in life. Any deprivation that would seriously hinder us in carrying out our work, as students, employees or parents would be contrary to the will of God.