

**LITURGIES FOR THE THIRTIETH
WEEK IN ORDINARY TIME AND THE
THIRTY-FIRST SUNDAY IN
ORDINARY TIME**

October 23 - 29, 2023

Monday, 10/30 † Weekday

6pm: Special Intention for Marianne Sharp by Don & Sharon Barker

Tuesday, 10/31 † Weekday

8am: Roland Nielsen, Jr. by Cousin, Sandy Cervenka
9am: A.S.- Gary

**Tuesday, 10/31 † Vigil: All Saints
(Holy Day of Obligation)**

6pm: Parishioners

**Wednesday, 11/1 † All Saints
(Holy Day of Obligation)**

9am: A.S. Parishioners
6pm: Parishioners

**Thursday, 11/2 † The Commemoration of All the
Faithful Departed (All Souls Day)**

8am: Roland Nielsen, Jr. by Cousin, Sandy Cervenka
9am: A.S. Anniversary of Chester & Peg Potempa
By Patricia Binkley

**Friday, 11/3 † Weekday, Saint Martin de Porres,
Religious**

8am: Roberta McKendry by Family
9am: A.S.

**Saturday, 11/4 † Saint Charles Borromeo,
Bishop**

8:30am: Frank Duff & Deceased Legionaries by
Legion of Mary

**Saturday, 11/4 † Vigil, Thirty-First Sunday in
Ordinary Time**

4:30pm: Tom & Alicia (Anniversary)

**Sunday, 11/5 † Thirty-First Sunday in
Ordinary Time**

7:30am: Roberta McKendry by Madison & John
Binkowski
9am: A. S. Nick (Birthday) by Grandma
11am: George Jachim by Daughter, Mary Serge

Don't forget to set your clocks back one-hour next
Saturday night (November 4th)

This week at SS. C & M & All Saints

Tues., Oct. 31 – All Saints Finance & Parish Council
Mtng. Time to be announced.

Thurs., Nov. 2– 2:15pm – Legion of Mary

Thurs., Nov. 2– 4pm – Our Lady of Perpetual Help

Sun., Nov. 5 – 9:30am – Religious Education

**K of C Annual Turkey Dinner
Sunday, November 5, 2023**

The Dinner will be held in the Church Parlor Sunday,
November 5, 2023. Dinners will be available from
11:00am – until sold out.

All Tickets are: \$15.00

Drive thru carry-outs only

Everybody knows the secular holiday of Halloween.
But not everybody knows it derives from a holy day,
All Saints' Day on Nov. 1, which is followed by All
Souls' day on Nov. 2.

The root word of Halloween - "hallow" - means
"holy." The suffix "een" is an abbreviation of
"evening." It refers to the Eve of All Hallows, the
night before the Christian holy day that honors saintly
people of the past.

"All Saints is a celebration of the communion of saints, those people we believe are in heaven," said the Rev. Richard Donohoe, pastor of Our Lady Queen of the Universe Catholic Church in Birmingham.

All Souls' Day is a day to pray for all souls. Among Catholics, prayers are offered for those in purgatory, waiting to get into heaven. On All Souls' Day, Catholic churches have a Book of the Dead, in which parishioners have an opportunity to write the names of relatives to be remembered.

"That's placed near the altar," Donohoe said. "That's done all through November. It's an All Souls' tradition."

More than a thousand years ago in Ireland and Britain, a common custom of Christians was to come together on the eve of the feast of All Hallows Day to ask for God's blessing and protection from evil in the world. Often, they would dress in costumes of saints or evil spirits and act out the battle between good and evil around bonfires. That's the source of the modern observance of Halloween.

The Christian concept of the importance of the individual soul underlies All Saints' Day and All Souls' Day, which are observed worldwide primarily in the Catholic and Anglican traditions.

Days of the Dead

The "Dia de los Muertos," or "day of the dead," in Latin countries keeps alive some of the tradition of honoring souls of the dead.

"All Hallows was considered a time when evil could manifest itself," Donohoe said. "We do believe in the visible and the invisible. There is good and there is evil. There is invisible evil and invisible good. It's an acknowledgement of that existence."

In Europe, Samhain was a Gaelic festival of the dead marking the end of the harvest and the beginning of the darkest time of year, a time when the spirit world was more closely aligned to the physical world. In the Americas, church ritual mixed with native celebration of ancestors. Mayans, Incans and other Native Americans had great reverence for the dead and ancestor worship was culturally important. That tradition blended into the Catholic holy days of the dead.

In many Latin countries, Nov. 2 is a national holiday - the Day of the Dead, or Dia de los Muertos, the climax of the Days of the Dead. It's the climax of three days of celebration: All Hallows' Eve, All Saints' Day and All Souls' Day. People often dress as skeletons as a way of remembering the dead and celebrating their ancestors.

In Catholic churches on Nov. 2, for All Souls' Day, one of the readings during the Mass is from the Book of Wisdom, which is biblical for Catholics and Eastern Orthodox, but not for Protestants, who don't include it in their Bible:

"The souls of the just are in the hand of God, and no torment shall touch them," the Book of Wisdom says. "They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace."

"You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind."

— Matthew 22:37

Do you put other "gods" before God? Is your love of money, power, status, comfort or some personal possession greater than your love for God? Do you recognize that everything you have and that everything you are is a gift from God? Putting God first in everything helps keep us from becoming a slave to our possessions and to our pride.

Dear Padre

October 29, 2023

How does a person become a saint?

Saint Alphonsus Liguori challenged those who entered the Redemptorists saying, "Don't become a Redemptorist unless you want to be a saint." I would widen his expression to say, "Don't get baptized unless you want to be a saint." To be a saint means that you want to go to heaven. Most people are not canonized, but anyone who leads a holy life is a member of the communion of saints. This mystical body spans heaven, earth, and purgatory. As St. Paul said, "We are surrounded by so great a cloud of witnesses" (Hebrews 12:1).

Technically speaking, to be canonized, that is, given the title of "saint" by the Church, a person's life should serve as a model for others, and two miracles must be attributed to his or her intercession. The formal process begins after death with the creation of the person's "cause," often with the leadership of local clergy.

The beatitudes offer us a blueprint for holiness. If we are poor in spirit, mourning, meek, hungry for righteousness, merciful, pure, peacemakers, or persecuted for doing what is right, we are on the road to sainthood. Reflect on one of the beatitudes. It can be one you do well or one that challenges you. Discern how you live it out and how you could live it out better. Slowly you will find yourself growing holier, and one day you will find yourself a saint in heaven. ●

Fr. Patrick Keyes, CSsR / DearPadre.org

© 2023 Liguori Publications, Liguori, MO 64507-9999. Printed in USA. Impressario: In accordance with CIC 827, permission to publish was granted on November 14, 2022, by the Most Reverend Mark S. Rivett, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication, nor is any liability assumed by this permission. No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the New American Bible, revised edition © 2010, 1991, 1986, 1970 (Confraternity of Christian Doctrine, Inc., Washington, DC). All Rights Reserved.

The Body-Soul Unity of the Human Person

“God created mankind in his image; in the image of God he created them; male and female he created them.” (Gen 1:27)

September 29, 2023 | Feast of the Archangels

Dear Brothers and Sisters in Christ,

The influence of gender ideology has become pervasive in contemporary society. As a result, many of the faithful and those who serve in our ministries have raised questions around the complex and sensitive topics of gender, sexual identity, and the nature of the human person. In light of recent guidance from the Church and the United States Conference of Catholic Bishops (USCCB), and in keeping with our pastoral responsibility to instruct the faithful, we seek with this pastoral letter to provide clarity and resources with regard to the teaching of the Catholic Church concerning the nature of the human person.

Pope Francis has called gender ideology “one of the most dangerous ideological colonizations.”¹ By “ideological colonization,” Pope Francis means that there are powerful cultural influences emerging in various forms of media including publishing, social media, and other influential content which exert tremendous influence on the culture. Gender ideology denies certain fundamental aspects of human existence, such as male-female sexual difference, the reciprocal complementarity of man and woman, and the essential unity of body and soul in the human person. Gender ideology is, in many important respects, radically opposed to a sound understanding of human nature, leading to forms of cultural influence, especially via education and legislation, that promote a notion of personal identity which is left to the choice of the individual and that deny the anthropological basis of the family as founded on the biological difference between male and female.² It is thus opposed to reason, to science, and to a Christian view of the human person.

Throughout her history, the Catholic Church has opposed notions of dualism³ that posit the body and soul as separate, non-integrated entities. The body is an integral and indispensable aspect of what it means to be a human person. The body and soul come into existence together, in an individual human being at the time of conception. From the beginning of his or her existence, the human person has a body that is sexually differentiated as male or female.⁴ “‘Being man’ or ‘being woman’ is a reality which is good and willed by God.”⁵ Consequently, one can never be said to be in the “wrong” body.⁶ “For this reason,” the *Catechism of the Catholic Church* explains, “man may not despise his bodily life. Rather, he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day.”⁷ Male-female sexual difference and complementarity are also essential to a Christian understanding of marital conjugal union, which is itself an image of Trinitarian communion. Eliminating this difference would diminish in man and woman part of what it means to bear God’s image and likeness. In addition, it would do away with the very basis of the family, the “first vital cell of society.”⁸ Doing so would be an offense against human dignity and a social injustice.

Many faithful Catholics demonstrate solidarity with those suffering from gender dysphoria, unjust discrimination, or other questions related to gender identity and sincerely desire to respond in love to their sisters and brothers. The Church is called to do as Jesus did, to accompany in a spirit of solidarity those marginalized and suffering while affirming the beauty and truth of God's creation. "Truth is the light that gives meaning and value to charity.... Without truth, charity degenerates into sentimentality. Love becomes an empty shell."⁹ Compassion that does not include both truth and charity is a misplaced compassion. Support for those experiencing gender dysphoria must be characterized by an active concern for genuine Christian charity and the truth about the human person. It is, in fact, the truth about the dignity of each person which demands that no one should suffer bullying, violence, insults, or unjust discrimination.¹⁰

To those experiencing gender dysphoria, we wish to reaffirm that God knows us, loves *each* of us, and desires our flourishing. Jesus reminds us, "I have come that they might have life and have it abundantly." (John 10:10) Our lives, even our very identity can seem to us at times to be a mystery. They can be a source of confusion, perhaps even anguish and suffering. Know that your life is not a mystery to God, Who has counted every hair on your head (Luke 12:7), Who created your innermost being, and Who knit you together in your mother's womb (Psalm 139). In taking on a bodily human nature, Jesus reveals the goodness of our created bodies and the closeness of God to each one of us. He is not far off or indifferent to our questioning, our challenges, or our sufferings. He comes to meet us in them and to reveal to us the depth of his love and mercy. The Second Vatican Council declared that "only in the mystery of the incarnate Word does the mystery of man take on light."¹¹ This is a way of saying that, in becoming one of us, Jesus not only reveals God to us, but reveals *us* to us. Our identity is not something we invent or create for ourselves. Your most fundamental identity is that of a beloved child of God. Recognize that the desire to understand who you are is a desire to know yourself as created, known, and loved by God. The Church, for her part, desires to listen and to walk with you as you come to understand and accept the totality of who God made you to be.

After listening and dialogue, both the Holy See and the USCCB, as well as a number of other Catholic dioceses, have offered guidance regarding the complexities of sexual identity issues as they relate to Church teaching, Catholic healthcare, Catholic education, and the accompaniment of those suffering from gender dysphoria. Some of this guidance is referenced below. The complexities and moral implications of alterations to the human body are treated extensively in the *Doctrinal Note on the Moral Limits to Technological Manipulation of the Human Body* issued by the USCCB Committee on Doctrine on March 20, 2023. A link to the document is included here as a resource. The *Doctrinal Note* affirms the fundamental order of the human person as a unity of body and soul, including the sexual difference inscribed in the body. Great harm can be done in situations where medical procedures and treatments fail to respect the fundamental created order of the human person. We especially encourage physicians and healthcare workers, those considering medical treatments for gender dysphoria, and anyone caring for people suffering from gender dysphoria to carefully consider the information contained in the *Doctrinal Note*. May our Christian witness and our care for those experiencing real suffering be a sign of our discipleship as we joyfully witness to the healing power of Christ.

A Prayer for All Souls

O Loving God,

You who came to dwell among us as the Word incarnate and who dwells among us still as life-giving Spirit, we pray for our loved ones who have passed from this life to the next. As Your Son glorified humanity by His dwelling among us, so now may our loved ones glorify You in union with all the saints in light.

Forgive whatever misdeeds they may have committed in this life and refresh them with the gift of Your mercy. Welcome them into Your eternal presence with all the love through which You began their earthly journeys.

May the souls of our faithfully departed know the joys of Your heavenly reign. May our remembrance of them bring us comfort in our sorrow and hope in our prayer.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

May the souls of our beloved dead share in Christ's victory over sin and death and rest forever in the vision of Your glory.

This prayer we make through Christ our Lord.

Amen.



Summary of Norms for Gaining Indulgences for the Poor Souls in Purgatory or Oneself

(issued by Pope Paul VI on January 1, 1967)

A plenary indulgence is a complete release from the temporal punishment due for sins already forgiven (as far as their guilt is concerned).

Conditions for a plenary indulgence:

- A. One must be baptized and in the state of grace.
- B. One must receive Holy Communion each time a plenary indulgence is sought.
- C. One must go to Confession several days preceding or following the indulgenced action. A single sacramental Confession suffices for gaining several plenary indulgences.
- D. One must have a disposition of mind and heart which totally excludes all attachment to sin, even venial sin.
- E. One must pray for the intentions of the Pope, preferably one "Our Father" and one "Hail Mary," however, any other pious prayer may be substituted.
- F. One must have at least a general intention to gain a plenary indulgence.

G. One must perform the indulgenced work.

One plenary indulgence may be obtained every day by completing one of the following works, provided the conditions mentioned above have been fulfilled:

- At least a half hour of adoration of the Blessed Sacrament,
- or family or group Rosary,
- or private Rosary before the Blessed Sacrament,
- or at least a half hour of pious reading of Sacred Scripture,
- or walking the Stations of the Cross in a church or with a properly erected display of the Stations.

Conditions for a partial indulgence

A partial indulgence removes part of the temporal punishment due for sins already forgiven. Several partial indulgences may be obtained each day under the following conditions:

- A. One must be baptized and in the state of grace.
- B. One must be inwardly contrite.
- C. One must have a general intention to gain an indulgence.
- D. One must fulfill the action prescribed in one of the following three general grants of indulgences:
 - Raise one's mind in humble prayer to God while fulfilling one's responsibilities and enduring the trials of life;
 - or give oneself or one's goods as a charitable act to assist people who are in need of spiritual comfort or instruction or those who are in need of material assistance (donation of time and resources to the Church are, therefore, indulgenced);
 - or voluntarily deprive oneself of what is lawful and pleasing, such as fasting or giving up dessert or a favorite TV program.