

Chapter IV: Autumn Ordinary Time through All Saints-All Souls

“Abroad the regal banners fly, now shines the Cross’s mystery: upon it Life did death endure, and yet by death did life procure” -Vexilla Regis - hymn for Exaltation of the Holy Cross. (Venantius Fortunatus +609)

Labor Day - First Monday in September

[*Labor Day—proper Mass*] For Labor Day, any readings from the Mass “For the Blessing of Human Labor,” *Lectionary for Ritual Masses, vol. IV*, nos. 907-911. The USCCB Committee on Justice, Peace and Human Development (formerly Social Development and World Peace) put out a statement each year on the occasion of Labor Day. *For more information visit: www.usccb.org/sdwp/index.shtml*

September 2: Bishop (Emeritus) Victor Balke Ordination Anniversary

Give thanks for Bishop Balke’s 31 years spent as our Chief Shepherd, and his more than 50 years of priestly ministry. *Ad multos annos!*

Christian Initiation & RCIA Ministry

The fall of the year usually is when the various ministries that have been “off” for the summer reconvene. It is a good moment to ask some basic questions about the RCIA ministry in the parish:

How long is our process?

“The period of the catechumenate, beginning at acceptance into the order of catechumens and including both the catechumenate proper and the period of purification and enlightenment after election or enrollment of names, should extend for at least one year of formation, instruction, and probation”.¹ A parish that celebrates the Rite of Acceptance on the First Sunday of Advent and initiation at the Paschal (Easter) Vigil, will have a catechumenate lasting approximately four months.

In the mind of the National Statutes, a person who is unbaptized will have formally been a part of the community for a whole year; celebrating the full cycle of the feasts of the liturgical year, knowing the parts of the Mass and responses not by reading them from the missalette, but by heart; having regularly prayed them in the midst of the Body of Christ. Further, they are not so surprised nor do they balk as much at the ritual actions asked of them, because they have watched others ahead of them on the journey of conversion.

In a year-round catechumenate the rite of acceptance is celebrated several times a year, giving people the opportunity to move in and out of the process according to their timetable, not ours. Truly, this is something for parish RCIA teams to ponder and it invites us to ask ourselves what informs our pastoral practices and what is practical in our parish with our resources.

¹ USCCB. *National Statutes for the Catechumenate*, no. 6. In accord with canon 788 §3, the National Conference of Catholic Bishops decrees that the *National Statutes for the Catechumenate* should govern the catechumenate in the United States. Approved: General Meeting, November 1986 Reviewed: Holy See (Congregation for Divine Worship), Letter from Apostolic Pro-Nuncio (Prot. No. 2757/88/4) July 1988. Promulgated: Memorandum to All Bishops, July 22, 1988

It may be the case that with a parish's resources, a shortened catechumenal period is the best current solution. In those cases, it would be well to be particularly attentive to the period of postbaptismal (mystagogical) catechesis and intentionally incorporating these new members into existing adult formation programs.

What do we do with children and youth?

Unbaptized Children: Unbaptized children who have attained the use of reason (approximately age 7) have the same rights as adults for the purpose of Christian initiation (canon 852 §1, RCIA #252). These children are to be admitted to the catechumenate and be led through the several stages to sacramental initiation (canon 851 §1). A minor older than seven and who has the use of reason is to be treated as an adult in terms of the law and should be initiated per the process described in Part I, chapter One of the RCIA (RCIA #'s 36-251). They should receive the sacraments of Baptism, Confirmation and Eucharist at the Easter Vigil [or whenever they are initiated] (canon 866 and RCIA National Statutes, #18).

Baptized (non-Catholic) Children. Children baptized in a separated ecclesial community with the use of reason (ages 7-18) who are seeking full communion are also considered adults for purposes of Christian Initiation. They should be brought into full communion using the rites described in Part II, chapter 5 of the RCIA: "Reception of Baptized Christians into the full communion of the Catholic Church." (RCIA #'s 473-504). They may participate in liturgical rites marking their progress (RCIA #478). These children make a profession of faith, are received into the Church, are confirmed and receive Eucharist (RCIA, #490-498). Reception of candidates into the communion of the Catholic Church may take place at a Sunday Eucharist of the parish (RCIA National Statutes, #32). Reception may also take place at the Paschal (Easter) Vigil, for pastoral reasons (RCIA National Statutes, #34).

The argument that is often made by parents, and sometimes by pastors or parish staff members, who want the child or youth in question to "do things with their classmates" must not hold sway. Fr. John Huels, on the Faculty of Canon Law at St. Paul University in Ottawa, ON and expert in liturgical law, argues this point most strongly:

In sum, confirmation and first communion may not licitly be delayed following the baptism of anyone who is seven or older and has the use of reason. Likewise, confirmation and first communion cannot licitly be delayed in the case of someone baptized in a non-Catholic ecclesial community who is being received into full communion. *In either case the sacraments of confirmation and eucharist must be administered in the course of the celebration of initiation or reception. The only exception permitted in the law is a case where there is a serious reason for delay.*²

Further, the rite intends this delay for only of a number of weeks, for the RCIA states: "In certain cases when there is serious reason, confirmation may be postponed until near the end of the period of postbaptismal catechesis, for example, Pentecost Sunday." (RCIA, #24)

² John M. Huels, *The Catechumenate and the Law: A Pastoral and Canonical Commentary for the Church in the United States*, (Chicago: Liturgy Training Publications, 2003), 33. (emphasis added) On the delay refer to RCIA #215.

September 11: “Blue Mass”

The *Ordo* suggests having a “Blue Mass” on this day, to honor those law enforcement and fire safety personnel in the parish community. If this is to be done effectively, planning will have to begin early on the local level. The *Ordo* also suggests the texts of this Mass be taken from the Mass, “For those who serve in Public Office” (no. 18).

Another possibility is to offer Masses or other prayer services on this day drawing from the set of readings for reconciliation (*Lectionary* #892–896) and, in the *Sacramentary*, the opening prayer “For the Nation, (State,) or City” or the texts “For Peace and Justice” or “For Promoting Harmony”. Music for this should focus on remembrance, peace, and prayer for reconciliation, so that someday we may live in a world where such things will not happen. It would be inappropriate to focus on overly nationalistic themes.

Sunday September 14: Exaltation of the Holy Cross

This year the Feast falls on Sunday and replaces what would be the 24th Sunday in Ordinary Time. Red vestments are worn. Note there is a Solemn Blessing for the day.

September 15: Our Lady of Sorrows

The *Ordo* notes that in addition to the Proper prayer texts & common preface, the *Sacramentary* texts from the *Collection of Masses in Honor of the Blessed Virgin Mary*,³ “Lent: The Blessed Virgin Mary at the Foot of the Cross” (nos. 11-12) may be used. There is no preface proper to the day, so those in the *Sacramentary*, “Blessed Virgin Mary I or II” (P 56-57) may be used, as well as the preface in appendix X, “Mary as Model and Mother of the Church”. Alternately, one might opt to use a preface from the *Collection of Masses in Honor of the Blessed Virgin Mary* corresponding to the Gospel proclaimed: for Saint Luke’s Gospel “Mary and the Presentation of the Lord” (P-7) or for Saint John’s Gospel “Commending of the Virgin Mary” (P-13).

On this day the sequence “At the Cross her Station keeping” (*Stabat Mater dolorosa*), is optional.⁴ The Sequence may be sung by all together [after the responsorial psalm] before the Gospel Acclamation on certain days, or in alternation between the congregation and choir and cantor, or by the choir or cantor alone. The text from the *Lectionary for Mass* may be used, or a

³ *The Collection of Masses in Honor of the Blessed Virgin Mary*, published by the Congregation for Divine Worship and Discipline of the Sacraments in 1986, was approved by the Congregation in response to those who wished to have a greater variety of texts for celebrating Mary’s participation in the mystery of Christ through every season of the liturgical year. The forty-six formularies in the *Collection* come from different periods and sources. Originally published in two volumes, a *Sacramentary* and a *Lectionary*, its status as an official liturgical book confers an authority both on the individual Masses as well as the principles contained in the General Introduction. The texts come from a number of sources: early sacramentaries, the Missal of Paul VI, formularies recently composed by religious congregations or dioceses, and texts newly composed by members of the Congregation. These new Masses can be considered an enlargement of the Marian texts found in the Missal of Paul VI. The most frequently used Marian Mass, the ‘Common of the Blessed Virgin’, has been described as “theologically thin and thematically monotonous.” The *Collection* now provides a rich variety of Scriptural and liturgical texts for celebrating the Memorial of the Blessed Virgin on Saturdays or for votive Masses in harmony with the liturgical year. Many of the references to Mary are taken from Pope Paul VI’s 1974 Apostolic Exhortation, *Marialis Cultus*: dwelling place of the Spirit, Mother of the Church, disciple of Christ, model of faith, our sister, the new woman, etc.

⁴ *GIRM*, 2002, no. 64.

metrical paraphrase may be sung, provided that it is found in an approved collection of liturgical songs (i.e. a Catholic hymnal).⁵ It would be of great pastoral advantage to make note of the origins and purpose of the sequence in the introduction to the Liturgy.

National Day of Prayer for Catechists (Catechetical Sunday) - Third Sunday in September

The idea of establishing a catechetical day in each parish was presented by Pope Pius XI in his instruction entitled, "On Better Care for Catechetical Teaching," (*Provido sane consilio*) published in 1935. The third Sunday of September in the United States is celebrated as a Day of Prayer for Catechists in order to acknowledge, appreciate and commission those who are catechists. The USCCB Office for Education publishes a resource kit and several other resources. *For more information, visit www.usccbpublishing.org/client/client_pages/catsun.cfm*

September 25: Anniversary of Dedication of Cathedral of the Immaculate Conception

The anniversary of the Cathedral's dedication is observed as a Solemnity in the Cathedral Church only. Also, a plenary indulgence (under the usual conditions) can be gained by visiting the Cathedral on this day and praying the *Our Father* and *Credo*.⁶

First Sunday of October - Day of Prayer for the Respect of Human Life (Respect Life Sunday)

The Respect Life Program begins anew each year on, the first Sunday in October. The program is highlighted in liturgies and marked by special events. The USCCB Secretariat for Pro-Life Activities publishes a program packet each year to call attention to numerous human life issues. *For more information, visit www.usccb.org/prolife/programs/rlp/index.shtml.*

Columbus Day: Second Monday in October

In the United States, Columbus Day is always celebrated on the second Monday in October. Columbus Day is a civic holiday celebrating the anniversary of the October 12, 1492 arrival of Europeans to the Americas. Italian-Americans observe Columbus Day as a celebration of their heritage. However, be sensitive to the stance of Native Americans and other indigenous peoples who may resist celebrating this day.

Anointing of the Sick: Fall's "Unmercenary Saints"

Autumn's change of seasons is a perfect time for communal celebrations of the Sacrament of Anointing of the Sick. If a pastor wishes to tie such sacramental celebrations in to the sanctoral cycle, one could capitalize on the opportunities given by the fall feast days of saints particularly associated with the healing arts.

September 26th is the Memorial of Saints Cosmas & Damian: These twin brothers are among the original "unmercenary" saints; meaning they would not accept payment for their services as doctors. The Holy Martyrs Cosmas and Damian were born at Rome, brothers by birth, and physicians by profession. They suffered at Rome in the reign of the emperor Carinus (283-284). Brought up by their parents in the rules of piety, they led strict and chaste lives, and they were granted by God the

⁵ USCCB Committee on Divine Worship. *Sing to the Lord: Music in Divine Worship*, (a revision of *Music in Catholic Worship*). November 14, 2007. nos. 165-166.

⁶ Apostolic Penitentiary. *Enchiridion Indulgentiarum quarto editur* (1999) [hereafter *EI*, 4^o ed.]. «Plenaria indulgentia conceditur christifideli qui visitaverit, ibique pie recitaverit *Pater* et *Credo*, ecclesiam vel altare, ipso dedicationis die.»

gift of healing the sick. By their generosity and exceptional kindness to all, the brothers converted many to Christ. The brothers told the sick, "It is not by our own power that we treat you, but by the power of Christ, the true God. Believe in Him and be healed."

September 27 is the Memorial of St. Vincent de Paul: Vincent was born into poverty, of peasant stock in 1576. His birthplace was Pouy, near Dax in Gascony, in southwest France. He is famous for his preaching and teaching, his charity, and love for children and the poor, as well as the foundation of many hospitals with the aid of (later Saint) Louise de Marillac, founder of the Sisters of Charity.

October 9th is the optional memorial of Saint John Leonardi: John Leonardi was born at Diecimo, Italy. He became a pharmacist at Lucca, studied for the priesthood, and was ordained in 1572. He gathered a group of laymen about him to work in hospitals and prisons, became interested in the reforms proposed by the Council of Trent, and proposed a new congregation of secular priests, the Clerks Regular of the Mother of God. He died in Rome of plague contracted while he was ministering to the stricken.

October 16th is the optional memorial of Saint Hedwig: Hedwig was born in Bavaria, the daughter of the Duke of Croatia and Dalmatia. She was the aunt of St. Elizabeth of Hungary. Hedwig was married to Duke Henry of Silesia, the head of the Polish Royal family. Their marriage was a happy one, and they had seven children. Hedwig and Henry founded hospitals and monasteries, including a Cistercian convent at Trebnitz. After Henry's death, she took vows there and died as a Cistercian sister.

October 18th is the Feast of Saint Luke: Luke has been identified with St. Paul's "Luke, the beloved physician" (Colossians 4:14). Not only do we have Paul's word, but Saints Eusebus, Jerome and Irenaeus; as well as Caius (a second-century author) all refer to him as a physician. Some scholars have argued that Luke might have been born a slave. It was not uncommon for wealthy families to educate slaves in medicine so that they would have a resident physician.

November 1, Solemnity of All Saints

In 2008, the Solemnity of All Saints will fall on Saturday, November 1. In accord with the USCCB decision of November 1991, confirmed by the Apostolic See in July 1992, the precept to attend Mass on this day is abrogated. Since the obligation to attend Mass is abrogated, the funeral Mass may be celebrated on this day (General Instruction of the Roman Missal (GIRM), no. 336).

November 1, however, remains a Solemnity and ritual Masses are forbidden on this day (GIRM, no. 330). Since most marriages in the United States are celebrated on Saturdays, pastors should take care in scheduling weddings on this date. *While the ritual Mass for marriage is forbidden on the Solemnity of All Saints, the Mass of the day with the nuptial blessing may be celebrated. In addition, one of the readings may be changed. The Rite of Marriage outside Mass may also be celebrated without restriction.*

The Solemnity of All Saints begins with Evening Prayer I on Friday, October 31, and concludes with the celebration of Evening Prayer II of the Solemnity on November 1. The Liturgy of the Hours on Sunday, November 2, 2008, All Souls Day, is that of the Thirty-First Sunday in Ordinary Time. When Morning and Evening Prayer are celebrated with the people, however, these Hours may be taken from the Office for the Dead.

If the Eucharist is celebrated on the evening of Friday, October 31, the Mass is that of the Solemnity of All Saints. If the Eucharist is celebrated on Saturday evening, November 1, the Mass is that of All Souls Day and is taken from the section, “Masses for the Dead,” in the *Sacramentary*. The following chart may be helpful in this regard:

Date	Liturgy of the Hours	Evening Mass
Friday, October 31st	EP I of All Saints	Evening Mass for All Saints
Saturday, November 1st	MP & EP II of All Saints	Evening Mass for All Souls
Sunday, November 2nd	-Individual prayer: MP & EP of the 31st Sunday in Ordinary time. -With the people: MP & EP may be taken from the Office of the Dead.	Evening Mass for All Souls

Litany of the Saints

Consider using the Litany of the Saints in the Mass: as a prelude, processional, in place of the Prayers of the Faithful.

Roman Canon-Eucharistic Prayer I

The canon is another place to recall the great “cloud of witnesses” by name.

Solemn Blessing for All Saints Day

The Latin compilers of *De Benedictionibus* [*Book of Blessings*] took the Solemn Blessing for All Saints and used it in the as the final blessing for “The Order for the Blessing of a Cemetery”. For the English version [*The Book of Blessings*], ICEL retranslated that same Latin original. It can be found at #1438 in *The Book of Blessings*.

November 2, Commemoration of the Faithful Departed (All Souls)

On this day, the Church exhibits some of the most profound and yet humble aspects of the liturgical year. All Souls Day is officially titled, “The Commemoration of All the Faithful Departed.” On the low end of the liturgical scale, a “commemoration” is the rank a memorial gets when celebrated during the penitential seasons of Advent or Lent. This ‘lowly’ commemoration is the only such day which outranks a Sunday celebration, a privilege associated solely with solemnities of any kind or feasts of the Lord, (like the Exaltation of the Holy Cross, or the Dedication of the [Lateran] Basilica).

Other Liturgical Notes for All Souls⁷

A sense of sobriety and restraint should characterize All Souls Day. Flowers are not placed on or near the main altar, and the organ or other instruments are only used to sustain singing as in Lent. It also seems preferable to use simpler candlesticks on or around the altar, as in Lent.

⁷ Cf. *Ceremonial of Bishops*, no. 397. In some places the custom of using unbleached wax candles is maintained, but setting up a false catafalque with a pall and candles is no longer permitted.

Sequence - Dies Irae, Dies Illa:

This ancient text, once sung at every funeral Mass, was also a set text for All Souls. It is no longer required to be sung during Masses on All Souls. It is suggested to be included in the Liturgy of the Hours for All Souls, and is found in the appendix of Volume IV of *The Liturgy of the Hours*.

No Gloria or Creed today

Even though it is celebrated on Sunday, on this day the *Gloria* is not sung nor is the Creed recited during Masses on this day.

Three Masses & the Pro Populo?

In 1915, after all Europe had witnessed the death and horror of modern warfare on its battlefields, Pope Benedict XV extended the privilege to all priests of offering as many as three Masses for the departed on All Souls Day. His papal bull *Incrumentum altaris* further specified the intentions for the three Masses: (1) for a specific intention, (2) for all the faithful departed and (3) for the Holy Father's intentions.

We have a situation this year which is uncommon, in that All Souls falls on Sunday. One could easily ask, "What Mass intentions to offer for All Souls when it falls on Sunday?"

The General Instruction on the Roman Missal (GIRM) 2002 states in 204.d (picking up the grant of Benedict XV): For a particular reason, having to do either with the significance of the rite or of the festivity, the faculty is given to celebrate or concelebrate more than once on the same day in the following cases: On the Commemoration of All the Faithful Departed (All Souls' Day), all priests may celebrate or concelebrate three Masses, provided that the celebrations take place at different times, and that the norms established regarding the application of second and third Masses are observed.[i.e. the second and third Masses are to be celebrated without taking an offering for all the faithful departed and the intentions of the Holy Father].

However, what about the obligation of pastors to offer the *missa pro populo* on Sundays? Recall canon 534 §1: *After a pastor has taken possession of his parish, he is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese. If he is legitimately impeded from this celebration, however, he is to apply it on the same days through another, or on other days himself.*

Given the above, the following recommendations are made to those pastors who will offer three Masses on All Souls' Day (in no order of preference): 1) apply the *pro populo* another day in the week following November 2, or; 2) if you have three Masses, offer the *pro populo* as on any Sunday, and take and list the intentions for all the faithful departed and the intentions for the Holy Father without taking any offering. Finally, recall that whenever you have second Mass offerings they are to be sent to Bonnie Sullivan for the Priests' Retirement.

The priest may choose from the Masses for the Dead provided in the Roman Missal. In addition to the suggested readings, there are many options available in the wide range of readings provided in the *Lectioary*. ("Masses for the Dead", nos. 1011-1016) A complete list is found on the next page for your convenience.

Pastorally, if the people are accustomed to following the readings in a *missalette* or other pre-printed worship source, it is advisable to alert them if the texts proclaimed are different than in their resource.

1011: Reading I from the OT	1013: Responsorial Psalm	1014: Reading II from the NT	1016: Gospel
1) 2 Macc 12:43-46 2) Job 19:1, 23-27a 3) Wis 3:1-9 or 3:1-6, 9 4) Wis 4:7-14 5) Isa. 25:6a, 7-9 6) Lam 3:17-26 7) Dan 12:1-3 OR 1012: Reading I from the NT 1) Acts 10:34-43 or 10:34-36, 42-43 2) Rev 14:13 3) Rev 20:11—21:1 4) Rev 21:1-5a, 6b-7	1) Ps 23:1-3, 4, 5, 6 2) Ps 25:6+7bc, 17-18, 20-21 3) Ps 27:1, 4, 7+8b +9a, 13-14 4) Ps 42:2, 3, 5cdef; Ps 43:3, 4, 5 5) Ps 63:2, 3-4, 5-6, 8-9 6) Ps 103:8+10, 13-14, 15-16, 17-18 7) Ps 116:5, 6; 10-11, 15-16ac 8) Ps 122:1-2, 4-5, 6-7, 8-9 9) Ps 130:1-2, 3-4, 5-6ab, 6c-7, 8 10) Ps 143:1-2, 5-6, 7ab+8ab, 10	1) Rom 5:5-11 2) Rom 5:17-21 3) Rom 6:3-9 or 6:3-4, 8-9 4) Rom 8:14-23 5) Rom 8:31b-35, 37-39 6) Rom 14:7-9, 10c-12 7) 1 Cor 15:20-24a, 25-28 or 15:20-23 8) 1 Cor 15:51-57 9) 2 Cor 4:14—5:1 10) 2 Cor 5:1, 6-10 11) Phil 3:20-21 12) 1 Thess 4:13-18 13) 2 Tim 2:8-13 14) 1 John 3:1-2 15) 1 John 3:14-16	1) Matt 5:1-12a 2) Matt 11:25-30 3) Matt 25:1-13 4) Matt 25:31-46 5) Mark 15:33-39; 16:1-6 or 15:33-39 6) Luke 7:11-17 7) Luke 12:35-40 8) Luke 23:33, 39-43 9) Luke 23:44-46, 50, 52-53; 24:1-6a or 23:44-46, 50, 52-53 10) Luke 24:13-35 or 24:13-16, 28-35 11) John 5:24-29 12) John 6:37-40 13) John 6:51-58 14) John 11:17-27 or 11:21-27 15) John 11:32-45 16) John 12:23-28 or 12:23-26 17) John 14:1-6 18) John 17:24-26 19) John 19:17-18, 25-39

Visits to the Cemetery

The *Book of Blessings* provides an order for Visiting a Cemetery on All Souls Day, either immediately following, or apart from Mass, or with a Liturgy of the Word; at which a priest, deacon, or lay person may preside (nos. 1734-54).

Gaining a Plenary Indulgence for the Faithful Departed⁸

The faithful who visit a church or cemetery to pray for the faithful departed, saying the *Our Father* and the *Creed*, may gain a plenary indulgence once only (per day) under the usual conditions: [sacramental confession, Eucharistic Communion and prayer for the Pope's intentions]. Through prayer, this indulgence may be given over to the Holy Souls. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial.

The following may be helpful information to share with your people or those involved in adult catechesis

Suffrage [“intercessory prayer” - from Latin «*suffragium*»] for the Faithful Departed

The following are some reflections from the *Directory on Popular Piety and the Liturgy* (Chapter 7) that may be of help to share with the faithful in connection with celebrating All Souls.

249. Belief in the resurrection of the dead is an essential part of Christian revelation. It implies a particular understanding of the mystery of death. The obedience of Jesus has transformed the curse of death into a blessing.

Death is the passage to the fullness of true life. The Church, subverting the logic of this world, calls the Christian's day of death, his *dies natalis*, the day of his heavenly birth, where “there will be no more death, and no more mourning or sadness [for] the world of the past has gone” (Rev. 21, 4). Death is the prolongation, in a new way, of life as the Liturgy says: “For your faithful, O Lord, life has changed not ended; while our earthly dwelling is destroyed, a new and eternal dwelling is prepared for us in Heaven” (Preface I Christian Death).

The death of a Christian is an event of grace, having, as it does, a positive value and significance in Christ and through Christ. Scripture teaches that: “Life to me, of course, life is Christ, but then death would bring me something more” (Phil 1, 21); “here is a saying you can rely on: if we have died with him, then we shall live with him” (2 Tim 2,11).

250. According to the faith of the Church, “to die in Christ” begins at Baptism. In Baptism, the Lord's disciples sacramentally die in Christ so as to live a new life. If the disciples die in the grace of Christ, physical death seals that “dying with Christ”, and consummates it by incorporating them fully and definitively into Christ the Redeemer.

The Church's prayer for the souls of the faithful departed implores eternal life not only for the disciples of Christ who have died in his peace, but for the dead “whose faith is known to God alone” (Eucharistic Prayer IV).

255. The Church offers the sacrifice of the Holy Eucharist for the dead not only on the occasion of their funerals, but also [in some cultures] on the third, seventh, and thirtieth day following their deaths, as

⁸ *El*, 4° ed. «Plenaria indulgentia, animabus in Purgatorio detentis tantummodo applicabilis, conceditur christifideli qui singulis diebus, a primo usque ad octavum novembris, coemeterium devote visitaverit et, vel mente tantum, pro defunctis exoraverit; [vel] ecclesiam aut oratorium pie visitaverit ibique recitaverit *Pater* et *Credo*.»

well as on their anniversaries. The celebration of the Mass for the souls of the faithful departed is the Christian way of recalling and prolonging, in the Lord, that communion with those who have crossed the threshold of death. On 2 November, the Church offers the holy sacrifice of the Mass for the souls of all the faithful departed and prays the Liturgy of the Hours for them.

The Church daily supplicates and implores the Lord, in the celebration of the Mass and at Vespers, that “the faithful who have gone before us marked with the sign of faith [...] may be given light, happiness and peace”.

It is important to instruct the faithful in the light of the celebration of the sacrifice of the Eucharist, in which the Church prays that all of the faithful departed, of whatever place or time, will be brought to the glory of the risen Lord, so as to avoid possessive or particular ideas that relate the Mass only to one’s “own” dead. The celebration of Mass in suffrage for the dead also presents an important opportunity for catechesis on the last things.

260. In accordance with time, place and tradition, popular devotions to the dead take on a multitude of forms [in various places]:

- the novena for the dead in preparation for the 2 November, [either the ‘All Souls Novena’ or ‘Novena for the Holy Souls in Purgatory’] and the octave prolonging it, celebrated in accordance with liturgical norms;
- visits to the cemetery; in some places this is done in a community manner on 2 November, at the end of the parochial mission, when the parish priest takes possession of the parish; visiting the cemetery can also be done privately, when the faithful go to the graves of their own families to maintain them or decorate them with flowers and lamps. Such visits should be seen as deriving from the bonds existing between the living and the dead and not from any form of obligation, non-fulfilment of which involves a superstitious fear;
- suffrage for the dead through alms deeds, works of mercy, fasting, applying indulgences, and especially prayers, such as the *De profundis* [Psalm 130], and the formula *Requiem aeternam* [Eternal rest grant unto him/her...], which often accompanies the recitation of the *Angelus*, the rosary, and at prayers before and after meals.