

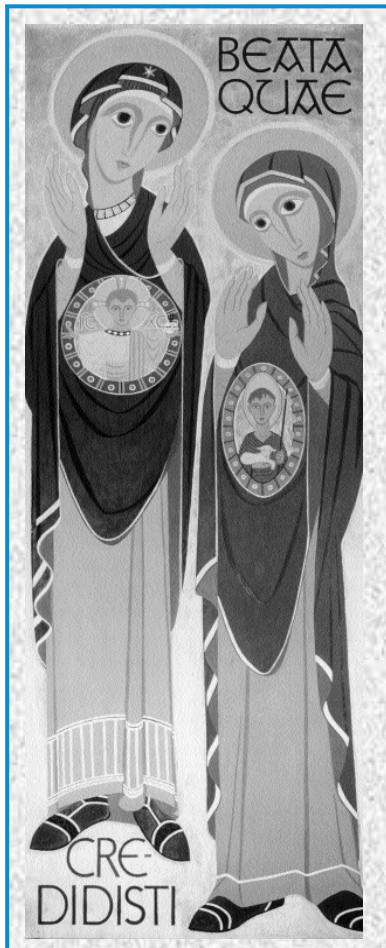
VISITATION CHURCH

10/26/08

518042

CONTACT:

Chantel at 612-822-3139 or cell phone at 612-388-3255



Schedule

Saturday Vigil 5:00 pm

Sunday Mass 10:00 am

Daily Mass Tue-Sat 8:00 am

Holy Days of Obligation
8:00 am, 7:00 pm

Reconciliation

Saturdays 4:00 pm,
or by appointment.

Nursery

10:00 am Sundays, infant-4

Eucharistic Adoration

Every Thursday 8:30 am-
7:00 pm.

Rosary Devotion

Before First Saturday Mass
and daily Mass at 7:30 am.

THE CHURCH OF THE VISITATION

Catholic Church

4530 LYNDALE AVENUE S. MINNEAPOLIS, MN 55419

www.visitationcatholicchurch.com

Church Office 612-822-3139 Fax 612-824-3515

62ND ANNIVERSARY 1946-2008

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Finance Council

Philip Gleason, Chair pgleasoncpa@msn.com 612-823-0080

Baptisms

Saturdays or Sundays at Mass. Please call the parish office to make arrangements.

Marriages

Six months preparation time needed. You must be a member of the parish for at least six months. Please call the parish office.

Parish Membership

Please call the church office to register in the parish.

After Hours Emergency Only

Father Thomas F.A. O'Brien 612-532-4707

As Kingfishers Catch Fire, Dragonflies Draw Flame...

Dear Friends,

Many of us have particular associations with particular feasts of the Church calendar; this is certainly the case with Christmas and Easter, and it may be the case with the feast of your own patron saint, or the feast of one of your favorite saints. Two of my favorites are the Feast of the Immaculate Conception (December 8) and the Feast of Saint Joseph (March 19), since I was ordained first a deacon and then a priest on those dates. When I was a youngster, though, my favorite feastday was the Feast of All Saints. Not for a terribly laudable reason, though: falling as it did on the day after Halloween, I had a huge advantage over all my friends who attended public school: we had the day off from school and so could stay home, count our candy “loot,” and trade, beg, borrow or steal the plunder of our Halloween haul.

In recent years though, especially as suffering, illness, and death has touched my life in various and intimate ways, the Feast of All Saints and the Feast of All Souls (which follows it on November 2) have both had special meaning: They have become moments to pause and reflect on my understanding of this pilgrimage we are on, moments to focus on the meaning, purpose and direction of life. Much of my reflection this year is centered on the meaning of death itself. Not a morbid, dark, or depressing reflection, but one which really tries to grapple with one of the few ineluctable elements in life. Let me try to put my thoughts in context for you.

When I was an undergraduate at Georgetown, I wrote my senior thesis on the German theologian Karl Rahner’s Theology of Death. Rahner argues that death is the supreme act of human freedom because it makes final—once and for all—where we stand over-against God Himself. It “fixes forever” my “Yes” to God or my “No” to God. This was all well and good for me as a 21-year old, untouched as I was by any of life’s real pain or losses through death. It spoke to my rugged individualism, my making a statement about myself in this world. It hasn’t been enough, though, as time has passed. It may well be true that death is important for it seals a destiny. It is certainly the case, as Fulton Sheen observed, that “Any dying man is a scene; any dying scene is a sacred place.” And, I’ve come to learn that those we loved are too beautiful to be forgotten, and so we treasure the photo of our deceased grandmother. Those who have sacrificed their lives for others are too beautiful to lose sight of, and so we keep Memorial Day.

In the same way, as the life of the Church developed over the centuries, Christians found it important to mark out a special time of year in which to remember those whom they had known and loved, those who had died in the friendship of the Lord. Interestingly, elements of pagan practices became associated with this special time of year—especially in the British Isles.

In the Celtic world, November 1 marked Samhain, which began the Celtic winter. (The Celts lived as early as 2,000 years ago in England, Scotland, Wales, Ireland, and northern France.) Samhain, for whom the feast was named, was the Celtic lord of death, and his name literally meant “summer’s end.” Since winter is the season of cold, darkness and death, the Celts soon made the connection with human death. *The Eve of Samhain*, Oct. 31, was a time of Celtic pagan sacrifice, and Samhain allowed the souls of the dead to return to their earthly homes that evening. Ghosts, witches, goblins, and elves came to harm the people, particularly those who had inflicted harm on them in this life. Cats too were considered sacred because they had once been human beings who had been changed as a punishment for their evil deeds on this earth.

To protect themselves from marauding evil spirits on the eve of Samhain, the people extinguished their hearth fires and the Druids (the priests and spiritual teachers of the Celts) built a huge new year’s bonfire of sacred oak branches. The Druids offered burnt sacrifices — crops, animals, even humans — and foretold fortunes of the coming year by examining the burned remains. People sometimes wore costumes of animal heads and skins. From this new fire, the home hearths were again ignited.

Particular ethnic groups developed their own lore which was merged with the celebration. In Ireland, people held a parade in honor of Muck Olla, a god. They followed a leader dressed in a white robe with a mask from the head of an animal, and begged for food. (Ireland is also the source of the jack-o’lantern fable: A man named Jack was not able to enter heaven because of his miserliness and he could not enter hell because he played practical jokes on the devil; so he was condemned to walk the earth with his lantern until Judgment Day.) The Scots walked through fields and villages carrying torches and lit bonfires to ward off witches and other evil spirits. In Wales, every person placed a marked stone in the huge bonfire. If a person’s stone could not be found the next morning, he would die within a year.

Besides the Celtic traditions in place, the Roman conquest of Britain in AD 43 brought two other pagan feasts: Ferialia was held in late October to honor the dead. Another Autumn festival honored Pomona, the goddess of fruits and trees; probably through this festival, apples became associated with Halloween. Elements of these Roman celebrations were combined with the Celtic *Samhain*. With the spread of Christianity and the establishment of All Saints Day, some of these pagan customs remained in the English speaking world for All Hallows Eve (or Halloween, All Saints Eve), perhaps at first more out of superstition and later, more out of fun. Nevertheless, All Saints Day clearly arose, first and foremost, from genuine Christian devotion.

The Feast of All Souls developed alongside All Saints. Throughout history, the Church has encouraged the offering of prayers and Mass for the souls of the faithful departed in Purgatory. We believe that at the time of their death, most souls are not perfectly cleansed of venial sin or have not atoned for past transgressions, and therefore are deprived of immediate access to the Beatific Vision. The faithful on earth can assist these souls in Purgatory in attaining the Beatific Vision through their prayers, good works and the offering of Holy Mass.

In the early days of the church, the names of the faithful departed were posted in church so the community could remember them in prayer. They were remembered especially on November 2, the day which fittingly follows a feast celebrating the glorious aspiration of each human person.

There is much more to say, and little space here. Let me end, though, with this simple thought: the trajectory of our lives extends far—in both directions—beyond our human birth and our human death. The God Who brought us into the world has loved us from all eternity, and we were brought into this world that we might know, love, and serve Him in eternity and for ever. And so we do well to mark these first two days of November as days of remembrance, days of celebrated love for those who have touched our lives, and gone before us, and days of hope for their—and our—future glory.

Father Thomas F.A. O’Brien, Pastor

PARISH NEWS

The VCCW Board meeting is this Tuesday, October 28th, at 7:00 pm in the Fellowship Room. All women of the parish are invited to attend.

Ushers are needed for the 10:00 am Sunday Mass beginning in November. Substitute ushers are available if you ever need to be absent. Please join us in this important ministry. Questions? Call Bob Nehotte at 612-823-8346.

Visitation Pie Sale is this weekend! If you have not noticed the pies on your way into church, check them out in the main hallway and buy, buy, buy.

October is Respect Life month. During the month of October, you will find a cradle in the narthex for contributions of new or 'like new' baby items. All items collected will go to the South Side Life Care Center.

Save the date-Saturday, December 6-for the first St. Nicholas Full English Tea to be held here at Visitation. More details to follow!

COMMUNITY NEWS

Saint Thomas Academy will host an open house on Sunday, November 2, at 1:00 p.m. Anyone Interested in enrolling for Fall 2009 is invited to attend. Saint Thomas Academy is a Catholic, college preparatory school for young men in grades 7-12. To learn more about Saint Thomas Academy, please call the admissions office at 651-683-1515 or visit us at Cadets.com

This Thanksgiving season, show your spouse how thankful you are for having them in your life by taking them to a Catholic Worldwide Marriage Encounter weekend. The next weekends are scheduled for November 21-23 at the Franciscan Retreat House in Prior Lake and February 6-8 at Kings House in Buffalo. For more information call 612-840-7630 or www.wvmesection8.org



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The sanctuary flowers this week given by Mary Ann and Lorraine Michaels to the glory of God and to honor a special occasion.

Sunday's Collection: October 19, 2008 \$2,197.00

October 27-November 2, 2008



Monday	No Mass Today	
Tuesday	8:00 a.m.	All Souls Novena
Wednesday	8:00 a.m.	All Souls Novena
Thursday	8:00 a.m.	All Souls Novena
Friday	8:00 a.m.	All Souls Novena
		David Lunneborg†
Saturday	8:00 a.m.	All Souls Novena
	5:00 p.m.	All Souls Novena
Sunday	10:00 a.m.	People of Visitation

PLEASE PRAY FOR THE SICK in our parish: Margaret Sullivan, Kathryn Mattefy, Lyn Paradise, Patrick McDonald, Edith Gibney, Roger Coryell, Arpad Romy, Pattee Kilday, Ruth Kelly, Marion Tombers, Bonnie Klein, Donald Eblen, Amy (Reynolds) Gaston, Joseph Brashear.



READINGS FOR THE WEEK

Monday: Eph 4:32 – 5:8; Lk 13:10-17
 Tuesday: Eph 2:19-22; Lk 6:12-16
 Wednesday: Eph 6:1-9; Lk 13:22-30
 Thursday: Eph 6:10-20; Lk 13:31-35
 Friday: Phil 1:1-11; Lk 14:1-6
 Saturday: Rv 7:2-4, 9-14; Ps 24; 1 Jn 3:1-3; Mt 5:1-12a
 Sunday: Wis 3:1-9; Rom 5:5-11 or 6:3-9;
 Jn 6:37-40, or any readings from no. 668 or from Masses for the Dead, nos. 1011-1016

TODAY'S READINGS

First Reading – You shall not oppress an alien, for you yourselves were once aliens in Egypt (Exodus 22:20-26).
Psalm – I love you, Lord, my strength (Psalm 18).
Second Reading – You became imitators of the Lord, so that you became a model for all believers (1 Thessalonians 1:5c-10).
Gospel – You shall love the Lord, your God, with all your heart, and you shall love your neighbor as yourself (Matthew 22:34-40).

ALTAR SERVERS NEXT WEEK:

Saturday, November 1	8:00 a.m.	Anna Purtle Richelle Yunger
	5:00 p.m.	Frieda Manthei John Manthei
Sunday, November 2	10:00 a.m.	Rachel Winker Rebecca Winker