



## IT'S TIME FOR CATHOLICS TO EMBRACE HALLOWEEN

by [Fr. Steve Grunow](#) · October 30, 2017



*As we near All Hallows Eve, aka Halloween, we fired some questions at the walking encyclopedia that is Father Steve Grunow, and he responded with everything you ever wanted to know about Halloween and its deeply Catholic roots.*

**QUESTION:** *I always figured that Halloween had pagan roots, but you are telling me they are Catholic. Huh? How so?*

**Fr. Steve:** The origin and traditional customs associated with Halloween require no other explanation than that they are examples of the kinds of festivity that served as a means of celebrating the various holy days of the Catholic Liturgical Year. This includes everything from masquerades, feasting, and the associations of a given day of the year with supernatural

or spiritual truths.

I would draw a distinction between the violent, macabre imagery that characterizes the modern appropriation of Halloween as a kind of secular celebration and the more traditional customs that are characteristic of a Catholic cultural ethos. The descent of Halloween into the madness of an annual fright fest is a relatively recent development, but the true substance of Halloween belongs to the Church. Halloween (or “All Hallows Eve”) is the festive precursor to the celebration of the Church’s public commemoration of All Saints Day.

There has been an appropriation of the festivities of Halloween by modern pagans, but please understand that modern paganism is precisely modern and should be distinguished from the cults of ancient religions. The origins and practices of the modern paganism do not extend farther back than the late nineteenth century. Also, remember, the term “pagan” is a slippery one. What does it mean? The worship of the gods and goddesses from long ago? Those cults have long since passed away with the cultural matrix that once supported the world views that were the conditions for their possibility. You can’t just reinvent those cults without the culture that supported them.

The paganism that exists today is a romantic and very selective attempt at a re-appropriation of an ancient religious ethos, but it isn’t and cannot be the same thing that paganism was in its original cultural expressions. I think that the practitioners need to justify their beliefs by insisting on an association with what they are doing and ancient forms and styles of worship. This gives the impression that the modern pagan élan has more gravitas (especially in relation to Christianity) but it doesn’t make it the same thing as the ancient cults. The association that modern paganism makes between itself and the forms and styles of ancient culture is more about desire than it is about reality.

I think that the association of Halloween with paganism has much more to do with the Protestant Reformation than anything else. The Protestant reformers were concerned about the practices of medieval Christianity that to them seemed contrary to what they believed the Church should be. They knew that these practices had clear precedents in the history of the Church, but insisted that they represented a corruption of the original form of Christianity that had become degraded over time. The degradation was explained as a

regression into cultural forms that the Protestants described as pagan.

I realize popular religiosity is a complex phenomenon and the Church in Europe did intentionally assimilate many cultural practices that were more ancient than its own practices, but it did so selectively and with a keen sense of discernment. The end result was not simply that a veneer of Christianity was placed on top of an ancient pagan ethos, but that a new cultural matrix was created, one that was Christian to its core. It is a gross mischaracterization and oversimplification to assert that you can just scratch the surface of medieval Christianity and what rises up is paganism.

And yet this perception endures in contemporary culture. You see it, for example, in works of fiction like Marion Zimmer Bradley's *The Mists of Avalon*, which appropriates ideas from a lot of spurious, pseudo scholarship that permeated British intellectual culture throughout the nineteenth and early twentieth century. Unfortunately, this has become a standard and widely accepted narrative of how Europe became Christian. It is a modern myth born of the prejudices and propaganda of the Protestant reformation that mutated into the secular critique of Catholicism. As an ideological construct it represents the simultaneous fascination and aversion to Medieval culture in general and Catholicism in particular. The reality is far more complex and interesting.

Protestantism was and is proposing what its adherents believe to be an alternative to Catholicism. This means that Protestantism will distinguish itself from the forms and styles of religious life that preceded their own culture and that this culture will be presented as a purified form of Christian faith and practice. One argument that is advanced to justify Protestant distinctiveness is that the beliefs and practices of the Catholic Church are pagan.

Placing all this in an American cultural context, the United States set its cultural roots in forms of Protestantism that were keenly aware of the distinction between themselves and a Catholic Europe that they had rejected and whose influence they had hoped to leave behind. Remember, the Puritans left Protestant England for the New World because England wasn't Protestant enough! The Puritans detested the residual forms of Catholicism that they believed remained in the state church of England.

The arrival of Catholic immigrants to the shores of Protestant America was a source of great

cultural consternation. The public festivals of the Catholic Faith were characterized as a corrupting and dangerous form of paganism. Halloween with all its carousing and shenanigans was especially problematic, as it represented the incursion of a specifically Catholic cultural form into a public life that was supposed to be Protestant. Everything associated with these Catholic festivities was caricatured as pagan and the association stuck with even the Catholics internalizing the critique and believing that their own customs were holdovers from paganism.

As a result, the distinctly Catholic nature of Halloween became more and more muted and it was Catholics pulling back from their own festival that gave rise to the contemporary version of Halloween. The ghoulish version of the festival that we have today is in many respects a result of Catholic accommodation to a Protestant culture. And in another strange twist in the history of Halloween, most everything that the devout Protestant detests about Halloween have become all the more pronounced as a result of their protests.

***QUESTION: What is the relation of Halloween to All Saints/All Souls? Which came first?***

**Fr. Steve:** All Saints Day appears to have a more ancient genealogy than All Souls Day.

The practice of a festival day to honor the whole communion of Saints, rather than that just a single saint, seems to happen for the first time in the Catholic Church with the consecration of the Pantheon as a public place for the Church's worship. This happened in the year 609 (or 610) on May 13<sup>th</sup>. The Pantheon had been originally dedicated for the use of Roman religion as a place where all the gods would be honored. Boniface displaced the images of the gods from their shrines and gave the building over to the Saints of the Church, particularly the Martyrs. This was a kind of "in your face" to pagan culture. Boniface was saying that the old gods had been defeated and were defeated by the faith of the Church's Martyrs.

Also, May 13<sup>th</sup> was a day associated in Roman religion with what was called the festival of the Lemurs or ancestral spirits. It is likely that Boniface's choice of this day to claim the Pantheon for Christian worship was intentional and it was a way of saying that the Martyrs are the great ancestors of all the baptized and it is their memory and witness that is rightly

honored on the day that Romans recalled their ancestors.

How we get from May 13<sup>th</sup> to November 1<sup>st</sup> is interesting. The festival of All Saints seems to emerge from the dedication of another Roman church that was consecrated by Pope Gregory III. The church is named St. Peter and all the Saints. It was a subsequent pope, Gregory IV, who extended the annual festival that commemorates this church dedication to the whole Church as All Saints Day. The extension of festivals specific to the Church of Rome is an part and parcel of how the Catholic Faith becomes the underlying cultural matrix from which a new kind of European civilization would emerge.

All Souls Day (celebrated November 2<sup>nd</sup>) seems to emerge with the growth and spread of monastic communities and the practice of commemorating deceased members of monasteries. This practice gained broad cultural traction and in time was extended to the whole Church.

Halloween is the precursor to All Saints Day and as such is kind of like what December 24<sup>th</sup> is to Christmas Day. Remember, the calendar of the Church is filled with festival days, all of which were once associated with great, public celebrations. A holy day of obligation has not always meant spending 45 minutes in church for Mass and then going back to work. Holy Days were times for a party and if you look at the Church's calendar, past and present, with this ethos in mind you will discover that the reasons for a party happened with great frequency..

***QUESTION: I know that there are some Celtic or Germanic elements to the holiday that we've come to embrace as Halloween. Which traditions are Catholic and which are not?***

**Fr. Steve:** The festival is not ethnic or nationalistic. It is Catholic. Certainly there were regional appropriations of the festivals of the Church, and Halloween was no exception, but bottom line these festal days belonged to the Church as a whole which meant pretty much all of Europe. You might have some customs that were specific to regions, but the festival itself is a distinctly Catholic practice.

There are some folks that have come to believe that there is some association

of Halloween with a pagan festival called Samhain, but I have come to understand that this association is more coincidental than actual.

In terms of customs that are specific to Catholicism, it is all pretty much derivative from the kinds of stuff that you find in the public festivities of Catholic culture. In this regard Mardi Gras is probably the best point of reference. We think of Mardi Gras and its attendant festivities as specific to one day, but it used to be that that kind of festival environment occurred with great frequency throughout the Church's year. Think of all the customs associated with Halloween as a Mardi Gras before All Saints Day and I think you get a perspective in regards to all the excess and tomfoolery. The party was meant to culminate in Solemn Worship, after which one returned to the routine of life. Unfortunately, the Church has surrendered the party to the secular culture. It has happened with Halloween. It is happening with Christmas.

***QUESTION: What do you think of the trend of parents boycotting Halloweenpur on account of it being evil? What would you say to them if they told you such? Not safety or healthy concerns keeping kids indoors, but abject opposition to something believed to be satanic or terrorizing?***

**Fr. Steve:** There is a lot that is unsavory about the contemporary celebration of Halloween. What does the singular focus on violence, horror and death have to say about our culture? The traditional, Catholic Halloween placed these realities within the context of Christ's victory over sin, death and the devil. The current secularized version of the festival has no salvific content and has been loosed from its theological moorings. It looks very much like a festival of death for a culture of death and for that reason I can see why parents might be concerned.

But what is the proper response to a culture of death? To lock the Church behind closed doors or to let her out into the world? I think it is time for Catholics to accept the religious liberties that this culture claims to afford them and go public with their own festivals- and to do so dramatically and with a great deal of public fervor. What is holding us back? What are we afraid will happen? The reticence and fear that characterizes Catholics is costing the Church its unique culture and it is allowing the culture of death to flourish.

Halloween should not be a day when our churches go dark and Christians retreat into the

shadows, but when we fill the darkness with Christ's light and go out into the culture, inviting everyone to the prepare for the festival of the Saints with all the joy we can muster.

**QUESTION:** *What does the Catechism have to say about Halloween?*

**Fr. Steve:** The Catechism has a lot to say about the characteristics of heroic virtue and holiness of life that create the Church's saints. It also has a lot to say about Christ's victory over sin, death and the devil. These are the kinds of things that the festivities of Catholic Halloween should be celebrating with great gusto and panache.

*QUESTION: One of the appealing elements of celebrating Halloween as a child, aside from the candy and costume stuff, is the spookiness factor — the thrill of being scared without any real risk. From a Catholic perspective, is that important? Is the experience of being fearful or having an awareness of evil an essential element for a Catholic kid to learn?*

**Fr. Steve:** I think that all cultures employ cautionary tales which are replete with supernatural imagery and use this imagery as a means of teaching boundaries and inculcating a sense that there are dangerous people and situations that they could encounter and should be wary of. Further, I think that stories told to a group will have the ability to evoke a shared emotional experience and as such bond the community together. It is not only Christian cultures that will employ a narrative, even a frightening one, to communicate their worldview and impart values.

I do think that Catholics need to learn from an early age to look at the world realistically and without the blurring lenses of sentimentality. The world is fallen and finite. People will hurt one another. We are sinners. But this darkness is illuminated by the light of God's revelation in Christ that makes the deepest truth of what it means to be human available to us in the Incarnation and Paschal Mystery of the Lord Jesus. Yes, look honestly at sin and death. Know about the lure and deceptions of fallen, spiritual powers. Realize that greater than all the fallen powers of heaven and earth is the power of God in Christ, which is a love that is stronger than sin, death and the devil. It is this divine power that is given to the believer in a personal way through Jesus Christ. He is victorious over everything that we are afraid of. His love is stronger than death. The power of his divine life dispels evil. Even as

we gaze into the shadows we see his light.

**QUESTION:** *I read somewhere that Halloween is seen as the day when the veil between heaven and earth and purgatory is thinnest, hence the presence of souls. That seems like some seriously “new agey” stuff. Is this a Catholic thing or is that where Wiccans and imaginative Hollywood types step in?*

**Fr. Steve:** I don't know precisely the metaphysical precedents that one would use to justify the belief that there are on specific days thicker and thinner veils between the natural and supernatural realms. It seems esoteric and speculative.

I do think that the reality that such a perspective represents has great power as a narrative that explains for some folks how they think that the natural and the supernatural interact with one another. Is it true? I don't know how one would adjudicate such a claim definitively. As such, it remains a supposition or a possibility.

The Catholic Faith describes natural and supernatural realities existing in a relationship of communion or co-inherence that is called sacramental. This means that because of the Incarnation of God in Christ, natural realities can express supernatural realities. Physical realities can truly be bearers of divine grace.

The divine grace that is revealed in the Church's commemoration of Halloween should be our participation in what is called the Communion of Saints. This Communion of Saints means that this world is not all that there is and that those who have passed through the experience of death continue to love us, care for us and even through God's permissive will, can interact with us. It also means that that the Christian can hope that God's power in Christ to save and redeem extends beyond this world to the next and as such we can hope that few of us will be lost causes. The festivities of Halloween should affirm that these beliefs about the Communion of Saints are real and are also the deepest reality of what this world has become because of the revelation of God in Christ.

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## **ABOUT THE AUTHOR**



## Fr. Steve Grunow

Father Steve Grunow is the CEO of Word on Fire Catholic Ministries.

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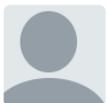
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**Barbara golder** • a year ago

Hmm, lookalike my comment got lost. 50 years ago (actually more) as a Methodist, we would gather at church to go trick or treating for charity and then reconvene for a party A BIG party. I suspect Cahtoics would do it better and include Mass or at least the litany of the Saints....

1 ^ | v • Reply • Share ›



**Anonymous** • a year ago

if Halloween was a Christian festivity, how it comes that catholic countries like Italy never celebrated it? in Italy we celebrate Ognissanti and Il giorno dei Morti, cooking traditional sweets and sharing them and going to the cemetery. the new wave of Halloween celebration started after i moved here about 17 years ago. and frankly i find it diminishing of our Catholic tradition. it is a copycat of USA. and it is destroying the beauty of a walk in the drizzling sadness of the fall (i am from the north) with family, reminding that life is short and we should think more to God and our ancestors. nothing sad, because at the end there was generally a warm and happy family meal with sweets at the end, but definitely much more fulfilling my soul than going around in the street without any thought to the meaning of the day. so why i should embrace something like that, even if i live in USA?

1 ^ | v • Reply • Share ›



**HappyCoconut11** → Anonymous • a month ago

As a Catholic originally from Latin America, I share your views. Halloween is a

distraction, at best, or a mockery of the Catholic celebrations of the Day of all Saints and the Day of all Dead.

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**melynnda nord** • a year ago

I am a born catholic and i have never learned well the meaning of Halloween and the origin of it. I just thought that it is a pagan practice. I am glad I found this web site because I am learning a lot from it.

^ | v • Reply • Share ›



**Fola Akinsowon** • a year ago

Halloween is demonic with real implications for those who participate. I am really sorry but I do not agree with this article. I know Hallowe'en has been part of the western culture band I am many remember fond memories has children doing trick or treat. However a highly articulated article can not provide for me a position that This festival is ok for Christians to participate because of its origins. If this was a sacred feast day we would be celebrating in churches. Instead we have All saints and day of obligation after this pagan festival. When adults and children dress up had witches band wizards to scare their neighbors. You do not see them praying outside your door. Our leaving with the words peace be with you no . "They say trick or treat" . Halloween is one of the highest grossing festival for the economy. What we should be asking ourselves is why are people more happy to dress up like goons than to acknowledge and worship Almighty God

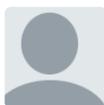
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**Anonymous** → **Fola Akinsowon** • a year ago

... as if one can't have fun AND pray to Almighty God. I am really bummed by hyper-moralist party-poopers, the Debbie Downers of the Catholic world who see everything in the worst possible light, deprive children of healthy fun, and have forgotten how to live. These are the same people who will be scratching their heads when their kids turn 18, bolt for the door, and drop the Faith as quickly as they can because it's been presented to them as a big old drag instead of the Good News it actually is.

2 ^ | v • Reply • Share ›



**Sandra Lembo** • a year ago

Fr Grunow

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**Sandra Lembo** • a year ago

Fr Theses satanic mass and celebrations are all over with real sacrifices of not born babies and other victims that is very well documented, we can not join the secular and justify. What you are proposing is tha to look like nornal what is not specially when a mass of inocent children go out get excited to this times .promoting this normality in the light of the

old traditions and what it meant these days is not reflect in any way, what is going on these days . This celebrations are satanic and we Catholic must not pretend that is not and send our pure and inocent to pretend otherwise This is exactly what the evil want to confuse with these days pretend meaning with the real meaning

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**Anonymous** → Sandra Lembo • a year ago

Halloween is absolutely not Satanic, and it should be scary. All Hallows' Eve, All Hallows, and All Souls are the three days of the dead, with the first remembering the reality of Hell, the second remembering the reality of Heaven, and the third remembering the reality of Purgatory. The first day -- Halloween -- should be scary because Hell is scary. Kids love to be frightened (in age-appropriate ways) and shouldn't be deprived of fun just because there is evil in the world. In addition to having fun, having some frights, eating candy, being reminded of the reality of Hell, etc., they should be taught how to avoid Hell, how to use sacramentals and prayer to ward off evil spirit. And the next day, they should be at Mass, remembering and praying to the Saints. The day after, they should be praying for those in Purgatory. Nothing more Catholic than all that. See <https://www.fisheaters.com/...>

2 ^ | v • Reply • Share ›



**John Sheffield** • a year ago

I wonder if Fr. Grunow could provide citations of the scholarship supporting his assertions. Anyway, to my delight, one of my favorite blogs is the Anxious Bench blog at the Patheos website wherein historian Beth Allison Barr has published an essay "Halloween – More Christian than Pagan" for October 31, 2015. Therein she provides as one of her sources the work Halloween: From Pagan Ritual to Party Night by the historian Nicholas Rogers (Oxford University Press, 2002). Anxious Bench is a blog whose content is provided solely by "historians of broadly evangelical faith share their reflections on contemporary faith, politics and culture in the light of American and global religious history." I highly recommend this site to anyone, and I hope one day an analogous blog serviced by quality Catholic historians would soon be made available as well. An added note: the great historian of religion Philip Jenkins is a regular contributor to the blog, and has written several venerable works of religious history including the best treatment of the priest sex abuse scandal I have yet to read: Pedophiles and Priest: Anatomy of a Social Crisis.

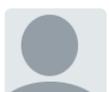
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**M Grima** → John Sheffield • a year ago

This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. 1 John 1:5

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**Elaine Northern** • a year ago

What you think of a Priest allowing secular (not saint) Halloween costumes at the Weekend

Masses this Saturday October 31st, to make Halloween Holy? What your think about Priests allowing seculare Halloween costumes (not Saints) at Catholic School Masses to keep Halloween Holy? Just would like you thoughts on this. Blessings

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**Dan Gonzalez** · a year ago

An excellent article on this divisive day. Here is another: <http://www.massexplained.co...>

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**Emily Rushmore** · a year ago

What a great article. You touched a bit on this, but I am hoping for a fuller explanation: how to you suggest Catholics should celebrate and take back this holiday? I have seen many catholic churches and shools offer "All Saint Day" parties, where the children dress up as saints. Does this miss the mark or is it right on target? I do believe motivation would be an important factor: are people doing it to close themselves off to the greater culture, or are they actually reclaiming it in a way that celebrates Halloween more perfectly? What would be practical ways for Catholics to celebrate Halloween within the culture that stay true to its roots? Thanks!

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**Pamela Hinojosa** · a year ago

I'm giving out Holy Cards of the Saints and Our Lord along with the candy this year. Maybe other Catholics would do this too? Just clear tape the candy to the back of the card. Come on Catholics lets fill those buckets, bags and pillow cases with prayers and holy reminders of the Saints and Our Lord and pray that God will bless the Children and their Families. This is a small start to take back All Hallows Eve! If you don't have enough holy cards laying around you can ask your local parish often they have lots of extra holy cards and cheap medals that parishoners donate.

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**Justin West** · a year ago

I've argued for years that we should make sweet, "haunted house" style theme parties for the Saints: <http://www.oram.us/all-hall...>

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**Julie Ta** · a year ago

Should Catholics embrace Halloween?... Honestly I have troubles understanding this article. Perhaps it is politically well written, with a lot of euphemisms and a lot confusing (at least for me). It has bunch of tolerance-the-Lord-is-risen-the-Lord-is-our-light-bring-this-light-to-the-lion's-dean-don't-be-judgmental- phrases. Regardless the origin of this festivity (acknowledging my own ignorance on the topic, considering that the only research I have done was during grade school and just for the sake of passing my English exams), mv question would be: NOW (year 2014). WHO are people celebrating during Halloween?

my question would be how (year 2017), there are people celebrating during Halloweem... As far as I know the Catholic Church has been very clear on when and how we celebrate ALL SAINTS DAY, so clearly they are not celebrated on Halloween. P.S And it is not the fact that I am a grinch-like girl who personally thinks that there is nothing more stupid than disguise yourself with a silly custom. I just want to clarify what is behind the innocent tradition of covering one's body and roam during the night asking for candies — feeling confused.

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**Percy Gryce** • a year ago

Great article. I think the answer to the question that several have raised in the comments is given by Fr. Steve above: Catholic Halloween should be a little Mardi Gras before All Saints. There should be parties, dancing, harvest-related treats, and door-to-door begging (trick or treat). This article from American Heritage, which shows the various ways Halloween has been celebrated, suggests some other examples: <http://www.americanheritage...> . Let's rescue Halloween from both the Puritans, the secularists, and the neo-pagans alike!

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**Barbara golder** • a year ago

I can tell you what it looked like from a Methodist perspective 50 years ago==gathering at church to go trick of treating for charity, a party afterwards. A BIG party. I suspect Cathics would do it better and include Mass...or at least the litany of the saints...

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**Adam Gaulke** • a year ago

Great article! I love the idea of Catholics reclaiming Halloween! What a rich picture Fr. Grunow paints of the festive culture of the pre-modern Catholic church. It makes it all the more sad indeed to see how modern American Catholics have lost this festive spirit. I'm with Fr. Grunow and WOF - let's reclaim the culture!

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**Máire Ní Bhroin** • a year ago

I enjoyed Fr.Grunow's article on Halloween as a Catholic festival. However as a young Irish Catholic girl celebrating Halloween, we were told the difference between our modest Halloween celebrations with homemade costumes and treats and All Hallows Eve and All Saint's Day and I think, with all due respect, Fr. is confusing the two. All Hallow's Eve is originally a Celtic festival and therefore was pagan before the Irisj were converted to Christianity.

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**Mario Robles** • a year ago

With all due respect to Fr. Steve, I think this slant on pagan "Halloween" is a little too liberal for most Catholic Christians. Fr. Steve's line is to give Catholics the respect the religious

for most Catholic Christians. Fr. Steve's line: it is time for Catholics to accept the religious liberties that this culture claims to afford them and go public with their own festivals- and to do so dramatically and with a great deal of public fervor....Really stands out as liberalism at its best. I always thought that we were stewards and apostles to our faith and to lead people to the Christ and the Church. Accepting and "embracing" Halloween is not cut it.

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**Eric Brandler** • a year ago

Fr. Steve, it might be more worthwhile to rededicated the Church' focus toward honoring the Communion of Saints than trying to decontamination the contemporary debauchery associated with Halloween. You folks at WOF have made great strides on that (former) front. God Bless.

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**Christopher Rett** • a year ago

Great article! What would a Catholic celebration of Halloween look like?

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**Mark Anderson** • a year ago

Very interesting article. PBS recently ran a series on the Middle Ages which featured a segment about European attitudes toward death in the Middle Ages. One of the ideas put forward was about All Souls Day being intended to assist all souls, but particularly "lost souls," in finding their way toward God. Is that an accurate representation and is that the direction a Catholic Hallow'een should be taking?

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**Nicollette Whitfield** → **Mark Anderson** • a year ago

That's what our home focuses on. This year we have a few Catholic families coming over during the day for an All Hallow's Eve party and we'll do some traditional English games, bake soul cakes for treats and give a talk about the History of the day, it's Catholicity and specific English customs. If we were doing it in the evening we'd include a bonfire, stories, and lots of bonfire treats.

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**Nicollette Whitfield** → **Nicollette Whitfield** • a year ago

ETA: The main focus of the talk is about lost souls, the importance of praying for the dead, and making other sacrifices on their behalf.

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**Luis Pablo Del Valle** • a year ago

An interesting take on Halloween. Fr. Steve is indeed an encyclopaedia. Is there any way to have a translation to Spanish? It would be of great help to my community.

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**Ray Pastora** • a year ago

This is a good article, but I'm a little lost over what a Catholic Halloween would look like. I was going all out with a haunted porch, but do want to do something that is in the spirit of the faith.

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**Jeff Walczak** • a year ago

Great interview! I just wrote a short historical analysis on "Halloween."

<http://romanorthodoxy.blogspot.com>

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**Nicollette Whitfield** • a year ago

What a wonderful article. I grew up hearing about a few of the English customs (raised High Anglican) but we never had the ability to practice them due to lack of parish interest. Eventually, when I married, our family began in earnest to reclaim the Feast in it's proper sense. So many folks get hung up on the pagan ideas, but I think you've soundly refuted these beautifully, and respectfully. Thank you!

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