

What We Need To Know About Halloween

As Kingdom citizen's, we're bound to follow the King and align with him, while living in our society. In that regard, we need to be cautious in what we align with in society and also what we do. Our society does have things which are not unrighteous (e.g. food, business, marriage, schooling, government, etc.), as well as other things which are unrighteous. It's our responsibility to assess everything that we see and do, deciding whether they are righteous or not, and then making a decision as to what we will engage in.

The Bible has little help for us in our decision-making (e.g. is a car unrighteous) so we must rely on Holy Spirit and on what Father tells us, so we can make good decisions. However, when we don't have Heaven's input in our decision-making, we need to use our knowledge and experience to make good decisions. It is for that reason that I supply the information below to assist us in assessing Halloween.



Halloween (or Hallowe'en) is less commonly known as Allhalloween, All Hallows' Eve, or All Saints' Eve. It is a celebration observed in many countries on the 31st October each year, which is the evening (eve) of the Western Christian's holy day of All Hallows' Day. This day is followed by All Souls' Day on the 2nd November. For some Christians, it begins the 3-day observance of Allhallowtide, the time in the liturgical year that is dedicated to remembering the dead, including saints (i.e. the hallows), martyrs, and all the faithful departed.¹

The term 'eve' is used in the event's name because major religious feasts in Roman Catholicism and in the Orthodox Church have vigils that begin the night before the holy day (e.g. Christmas, Easter and Pentecost).²

Popes and Roman Catholics have had remembrance days for their dead as far back as the 7th century. These corresponded to heathen remembrance days for the dead and were sometimes scheduled at the same time. For example: In 609, Pope Boniface IV re-dedicated the Pantheon in Rome to St Mary and all martyrs on the 13th May, the date of Lemuria, an ancient Roman festival of the dead. By the end of the 12th century remembering the dead had become holy days of obligation in Western Christianity and involved such traditions as ringing church bells for souls in purgatory. It was also "customary for criers dressed in black to parade the streets, ringing a bell of mournful sound and calling on all good Christians to remember the poor souls"^{3, 4}

The Allhallowtide custom of baking and sharing 'soul cakes' for all christened⁵ souls, has been suggested as the origin of trick-or-treating. The custom dates back at least as far as the 15th century and was found in parts of England, Wales, Flanders, Bavaria and Austria. Groups of poor people, often children, would go door-to-door during Allhallowtide, collecting 'soul cakes', in exchange for praying for the dead, especially the souls of the givers' friends and relatives. This was called 'souling'. 'Soul cakes' were also offered for the souls themselves to eat, or the 'soulers' would act as their representatives. As with the Lenten (Lent season) tradition of hot cross buns, 'soul cakes' were often marked with a cross, indicating they were baked as alms. While 'souling', Christians would carry lanterns made of hollowed-out turnips, which could have originally represented souls of the dead. Jack-o'-lanterns were used to ward off evil spirits.⁶

On All Saints' and All Souls' Day during the 19th century, candles were lit in homes in Ireland, Flanders, Bavaria, and in Tyrol, where they were called 'soul lights'. These served to guide the souls back to visit their earthly homes. In many of these places, candles were also lit at graves on All Souls' Day. In Brittany,

1 – en.wikipedia.org/wiki/Halloween (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

2 – en.wikipedia.org/wiki/Halloween (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

3 – "The World Review" Volume 4, University of Minnesota, p: 255

4 – en.wikipedia.org/wiki/Halloween (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

5 – A person who was christened in the church system is believed to be a Christian and therefore 'safe'.

6 – en.wikipedia.org/wiki/Halloween (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

milk was poured on the graves of kinfolk, or food would be left overnight on the dinner table for the returning souls; a custom also found in Tyrol and parts of Italy.⁷

Reverend Prince Sorie Conteh of South Africa has linked the wearing of costumes to the belief in vengeful ghosts, as part of the Gaelic festival, Samhain. “It was traditionally believed that the souls of the departed wandered the earth until All Saints’ Day, and All Hallows’ Eve provided one last chance for the dead to gain vengeance on their enemies before moving to the next world. In order to avoid being recognized by any soul that might be seeking such vengeance, people would don masks or costumes”⁸.

Many Christians in mainland Europe, especially in France, believed that once a year, on Hallowe'en, the dead of the churchyards rose for one wild, hideous carnival known as the *danse macabre*, which was often depicted in church decoration. The *danse macabre* urged Christians “not to forget the end of all earthly things”⁹. The *danse macabre* was sometimes enacted in European village pageants and court masques, with people dressing up as corpses from various levels of society. This may be the origin of Halloween costume parties.¹⁰

The Spanish, Mexican and Caribbean festival of the ‘Day of the Dead’ (*Día de Muertos* or *Día de los Muertos*) is similar to Halloween and celebrated on the same day(s). Although related to the simultaneous Christian remembrances for Hallowtide, it has a much less solemn tone and is portrayed as a holiday of joyful celebration, rather than mourning. In some parts, especially the larger cities, children in costumes roam the streets, knocking on people’s doors for a *calaverita*, a small gift of candies or money; they also ask passers-by for it. This custom is similar to that of Halloween’s trick-or-treating in the United States, but without the mischief home owners can prank when no treat is given.¹¹

What are Halloween’s pagan origins? One academic theory holds that many Halloween traditions were influenced by Celtic harvest festivals, particularly the Samhain, which are believed to have pagan roots. Some go further and suggest that Samhain may have been Christianized as All Hallows’ Day, along with its eve. Other academics believe Halloween began solely as a Christian holiday, being the vigil of All Hallows’ Day. Halloween has been celebrated in Ireland and Scotland for centuries, and it was the Irish and Scottish immigrants who took many Halloween customs to North America in the 19th century. By the late 20th and early 21st century the American influence of Halloween had spread the celebration to many other countries around the world, especially through TV, movies and books.¹²



So what are we to think about Halloween? What are we then to do with it?

Here’s what we know about Halloween’s background:

1. By name and history, it has a Christian origin
2. It corresponds to pagan festivals of the dead
3. Pagan festivals appear to have been melded with it, including the timing of the festival
4. Modern Halloween definitely highlights the pagan influence of death and evil

What then do we make of Halloween as a suitable event for Kingdom citizens to support:

1. It’s origin is in religion – All Hallows’ Eve is a man-made activity purported to be spiritually beneficial. It has no blueprint in Heaven for it to be spiritually beneficial, so it therefore has no place in the Kingdom.

7 – en.wikipedia.org/wiki/Halloween (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

8 – Prince Sorie Conteh (2009). “Traditionalists, Muslims, and Christians in Africa: Interreligious Encounters and Dialogue.” *Cambria Press*. p:132

9 – FROM: Christopher Allmand and Rosamond McKitterick “The New Cambridge Medieval History”

10 – en.wikipedia.org/wiki/Halloween (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

11 – en.wikipedia.org/wiki/Day_of_the_Dead (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

12 – en.wikipedia.org/wiki/Halloween (Text is free to use and alter under the [Creative Commons Attribution-ShareAlike License 3.0](https://creativecommons.org/licenses/by-sa/3.0/))

2. It's origin is from Roman Catholicism – This is a man-made institution that is antagonistic to the Kingdom of Heaven on Earth. It therefore has no place in the Kingdom.
3. In it's current form, it obviously focuses on death and evil – This is a focus that the Kingdom of Darkness has, so it has no place in the Kingdom of Light.

From these we can determine that **Halloween is not an activity that sons can support on the above first principles.**

How then do we handle Halloween?

Everything we do should be righteous, positive and good, and done with Father's heart. That means the following:

1. If we choose not to be involved in Halloween, that's OK.
2. If we choose not to be involved in Halloween, we must not condemn those who get involved. We must still operate out of Father's heart of love towards them.
3. If we choose not to be involved in Halloween, we must not get angry with or verbally attack those who get involved. Attacking others is a method used by the Kingdom of Darkness.
4. If we choose not to be involved in Halloween, we must not put up anti-Halloween signs or form protest lines. That would be a work of the mind and soul, not the Kingdom.
5. If we choose not to be involved in Halloween, we must not enter into spiritual warfare against it unless Father specifically tells us to in a personal message.
6. If we choose not to be involved in Halloween, we must not use our spiritual authority to demand others cease being involved. That would be presumption.¹³
7. If we choose not to be involved in Halloween and to explain our reasoning to others, they must initiate it. It must be done gently, lovingly and without condemnation.
8. If we choose to be involved in Halloween because it has Christian roots, that's not OK, because we are to be free of any and all religion, as well as its bondages.
9. If we choose to be involved in Halloween because it's a children's activity and not a worship of or an alignment with evil, that's OK. It's just a dramatic activity like costume party.

It's important to understand that everything we do outside of what our King would have us do, comes from the Tree of the Knowledge of Good and Evil. It doesn't come from the Tree of Life that the Kingdom comes from. That even goes for the things human's have generated, produced or designed which are beneficial. For example: cities, democracy, nationalism, Olympic Games, electronics, etc. Halloween definitely fits into the category of coming from the wrong tree.

For more information on Halloween and how to approach it from a Kingdom perspective, this video teaching is well worth listening to:

Mike Parsons "Halloween" youtu.be/zXQIJDeKcpM

Laurence
2-11-2022

(www.CanberraForerunners.org)

COPYRIGHT

*This document is free to copy, republish and distribute, but only 'as is'. It is free to quote from at length.
All Canberra Forerunners' documents are licensed under
Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported License
Quotes are the copyright of their authors.*

(Readers will need to look up for themselves any scriptures alluded to in this document)

13 – SEE: "Faith, Foolishness & Presumption" [Spiritual Authority series #5]
canberraforerunners.org/wp-content/uploads/2018/01/05-Faith-Foolishness-and-Presumption.pdf