

Should Epicureans Celebrate Something Else Instead of Celebrating Halloween?

Post by "Kalosyni" of October 18, 2025 at 9:27 AM

Thinking that this could be a thread for discussion of Halloween, and how modern Epicureans can make sense of it. I am noticing that the popularity of Halloween seems to increase more and more, (in area of the US that I live in). There are Halloween type public events occurring even now (the first I saw just happened on this past Thursday night), which is crazy because Halloween is not till October 31st. And there are numerous events happening on the two weekends coming up (the weekend before Halloween and then on Halloween which is on a Friday).

Many downtown shopping city areas put on events...and it looks like over 20 churches or more (throughout the area of where my sister lives and some also in my area) are holding events called "Trunk-or-Treat" for children to dress up and get candy (people decorate the trunk of their cars and hand out candy to children as they walk around the parking lot).

I can't help but think that perhaps the Christian religion is "needing" to promote Halloween since anything that represents "supernatural" (and promoting the idea that the spirit of humans exists separately from the body...and therefore there are ghosts and "life after death") ...is just the other side of the same coin (where would Christians be without the devil?).

I think that modern Epicureans should consider how to apply PD 01 to our current situation with Halloween.

[PD01](#): "The blessed and immortal nature knows no trouble itself, nor causes trouble to any other, so that it is never constrained by anger or favor. For all such things exist only in the weak."

Of course there are many aspects to Halloween, and children have a different and much more simple understanding of it, compared to teenagers and adults.

For adults who succumb to or have "supernatural belief tendencies", Halloween ends up reproducing a somewhat similar supernatural mythos as compared to ancient Greek mythology, but with a twist -- there are powerful forces, and some people (like in the "Harry Potter mythology") know how to harness the powers or subdue the evil powers - in the end you have powers that do your bidding if you know how to interact with them. But this modern mythology ends up reinforcing both ideas of the existence of a "supernatural realm" and also "supernatural good and evil".

Post by “Kalosyni” of October 18, 2025 at 11:01 AM

Here is a current news write-up on Halloween. I think that adults aren't exactly "immune" to mental concepts of things or their correlate actions -- they do affect us in some way...as evidence shows in this news article about a fake house fire, and other unintelligent things.

Quote

Halloween has gotten more intense over time, from horror enthusiasts decorating their homes with fake bloodstains to animatronic ghouls in costume stores scaring the daylights out of kids. Some parents are worried — is Halloween too scary for kids?

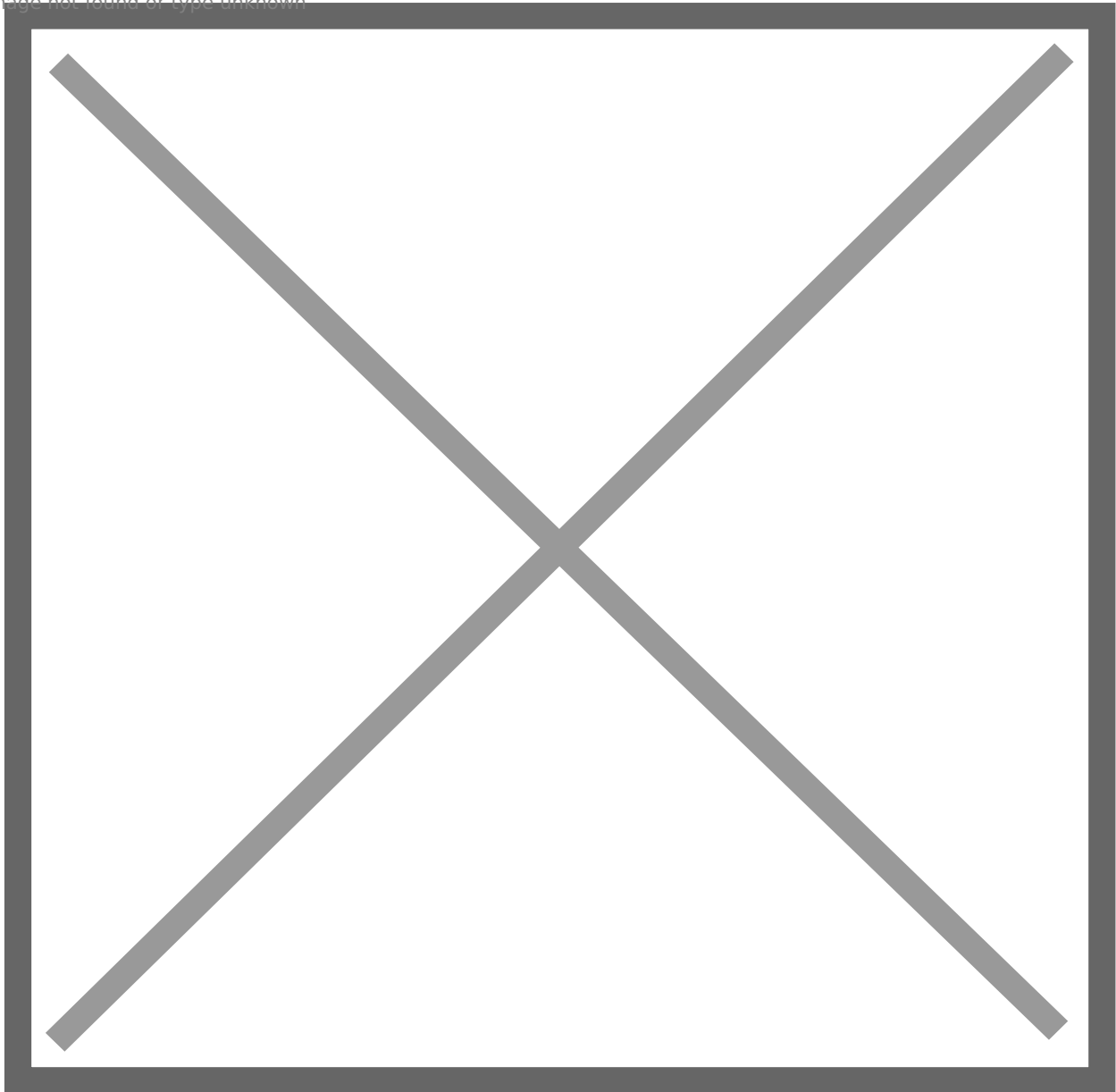
Family visits to Spirit Halloween stores have become “a seasonal tradition,” a company spokesperson tells [TODAY.com](https://www.today.com), adding, “Our animatronics offer varying levels of scare.”

On TikTok, parents are sharing videos of their children shrieking and falling to the floor in abject terror as towering mechanical monsters pop out at them.

Sometimes, people get so carried away with Halloween decorations that the authorities get involved.

A South Carolina family has installed special effects that looks like a “house fire,” with smoke and flames bursting from windows. ...

Image not found or type unknown



[Is Halloween getting too scary for kids?](#)

If your kid is freaked out, they're not alone. Here's how to handle it.
www.today.com

Post by “Kalosyni” of October 18, 2025 at 11:09 AM

Another excerpt from that article:

<https://www.epicureanfriends.com/thread/4771-should-epicureans-celebrate-something-else-instead-of-celebrating-halloween/>

Quote

"The real benefit of Halloween is for adults, not children," Cindy Dell Clark, a professor emeritus of anthropology and author of "All Together Now: American Holiday Symbolism Among Children and Adults," tells TODAY.com. "It's one day where (adults) can have the catharsis of just mocking death in its face, lampooning it, pinning it up on their house. But ... for children it's serious. At age 6 or 7, when adults take them to a haunted house, they are truly frightened."

I think that there are more questions coming up regarding the idea of the "catharsis" of Halloween for adults. And does it end up mocking death in such a manner so that a person doesn't really have to think deeply about mortality?

Of course, Epicurean philosophy addresses the concept of death in such a very different manner. There isn't anything there for us to mock!

Post by "SillyApe" of October 18, 2025 at 12:23 PM

I don't know about this. In my country, we don't have Halloween, but I truly wish we did. I like the aesthetics of it, with the Celtic-Pagan vibes being way more interesting than the old, boring Catholic holidays that are common where I live.

I think people are just having fun, and I am glad for it. I don't see it as promoting supernatural beliefs. I doubt anyone would be more inclined to believe in demons and ghosts just because people cut pumpkins and party dressed as monsters every October. Actually, I am happy whenever we have an ancient tradition that has not been fully replaced by Christian mythology.

When it comes to mocking death, I don't see it as harmful. When you mock death, it doesn't mean you don't take it seriously. On the contrary, if you didn't take it seriously, you would not mock it at all, but only be indifferent to it. Everyone knows they will die, so it is good to have a relief once in a while. Ideas on how to deal with death have existed since humans started realizing they would die. The oldest story known, The Epic of Gilgamesh, is about this very subject. Epicureanism has presented its ideas on the subject, and even though they may be effective, they are not the only good ones.

So, responding to the (edited)title of your post, I'd say "nah". Halloween seems fun. Here in my region, especially in rural areas, there are a lot of small church parties that happen. As Catholicism has an almost endless supply of saints, we have festivities honoring them every other weekend. I like to go there sometimes. Do I believe in any of that stuff? No. Do I attend

mass? No. But the food is good, the music is nice, there's a lot of dancing, and good company to enjoy.

As far as I am concerned, ancient Epicureans still participated in civic religion, even though they believed the gods didn't care about such matters, so I don't think Halloween would be harmful to any Epicurean.

Post by “Don” of October 18, 2025 at 12:52 PM

I will admit I didn't read this entire thread, but that's never slowed me down before.

Traditions like Halowe'en, Samhain, and El Dia de la Muertos have to do (in part) with remembering the dead and breaking down the barrier between the living and the dead, and making offerings and dedications to those who've passed. I would argue that Epicurus was doing exactly these things (okay, maybe not exactly) in his mandated regular “*funeral offerings* to my father, mother, and brothers” and for Metrodorus. That word used in Greek refers to rites associated with burnt offerings. This aspect of this holiday seems right in line with the Garden: reliving pleasant memories of those who have died.

The trick or treating and parties are just having fun, so if they provide pleasure with a minimum of pain, why not participate in the popular civic festival.

Post by “Kalosyni” of October 18, 2025 at 1:17 PM

[Quote from Don](#)

The trick or treating and parties are just having fun, so if they provide pleasure with a minimum of pain, why not participate in the popular civic festival.

It is up to each person to decide if and how to engage with popular modern day festivals... however... I want people to open their eyes and realize that they are participating in something that in many aspects elevates ideas that insist that there is a spirit that survives death and that there are spirits around that “enjoy causing pain and trouble for others”. In many aspects the “dark spirit of Halloween” is about a disassociated aspect of human beings and their subconsciously suppressed potential for violence. Also, it is not taking into account that

violent acts are often done by psychotic people who have uncontrolled schizophrenia or severe brain injuries.

As for ancient Epicureans, I would guess that there were some civic events that they participated in and others which they drew the line and said nope, not going to.

I think that the Epicurean philosophy is still in a "rebirth" phase and so we haven't really sorted out these issues.

Also, western civilization is so individualized (as is this forum) that we don't have group practices or alternative celebrations established.

Post by “Kalosyni” of October 18, 2025 at 1:48 PM

I'll add this quote by [Cassius](#) which was posted over in another thread:

Quote

My own view of employing the psychological hedonism argument in this context is that while there is a lot of merit depending on how it is presented (as Twain does), I don't find it particularly useful on the deeper and more important point of decided what the word "pleasure" really should be held to mean. It's one thing to say that every in truth acts for what they think will bring them the best result, but how that result correlates to "pleasure" is really the issue, and saying that "everyone does it" doesn't really help with that, at least from my point of view. All the other lemmings may be jumping off the cliff, but observing that everyone is doing it doesn't really help me decide that I should follow that path myself.

But I see the point being, just because everyone else is doing something doesn't mean that I should choose to do something.

Post by “Cassius” of October 18, 2025 at 2:24 PM

[Quote from Don](#)

I will admit I didn't read this entire thread, but that's never slowed me down before.

I already "liked" the main post but I can't resist adding an set of 😂😂😂 here.

Post by “Don” of October 18, 2025 at 6:24 PM

[Genesisia \(and Epop\) - Hellenion](#)

A festival dedicated to remembering the dead

Also the funerary offerings Epicurus mandated for parents and brothers is [ἐνάγισμα](#), (enagisma) offering sacrifice to the dead, opp. θύω (to the gods). See

<https://oxfordre.com/classics/display/10.1093/acrefore/9780199381135.001.0001/acrefore-9780199381135-e-3058?p=emailA6b40nxTfemOU&d=/10.1093/acrefore/9780199381135.001.0001/acrefore-9780199381135-e-3058>

Quote

Heroes (ἥρωες, fem. ἥρωῖναι, ἥρώισσαι) were a class of beings worshipped by the Greeks, generally conceived as the powerful dead, and often as forming a class intermediate between gods and men. Hero-cult was apparently unknown to the Mycenaeans; features suggestive of the fully developed phenomenon have been found in 10th-cent. bce contexts, but it is not until the 8th cent. that such cults become widespread and normal. The reasons for its rise have been much debated, but seem likely to be somehow connected with more general social changes at that date. Although Greek authors expect the phrase ‘heroic honours’ to convey something definite, there was in practice much variation in the type of cult given to heroes. At one end of the spectrum it could have a strong resemblance to the offerings given to a dead relative; at the other, it might be barely distinguishable from worship paid to a god. Many late sources suggest features for heroic sacrifice which set it apart from the usual form of sacrifice to a god: holocaust sacrifice on a low altar, using dark animals, performed at night. But often only one of these markers is used in a particular rite, and that rite is not invariably addressed to a hero. *The form of sacrifice known as enagismos (or enagisma), also used in offerings to the dead and probably indicating a form in which the victim is completely destroyed and there is no participatory feast, is found in heroic cult not infrequently, but by no means universally.*

Post by “Joshua” of October 18, 2025 at 9:34 PM

<https://www.epicureanfriends.com/thread/4771-should-epicureans-celebrate-something-else-instead-of-celebrating-halloween/>

Don is right to mention the classical festivals of the dead, but it is worth noting that when Lucretius makes references to these practices (the feasts of Feralia, Parentalia, and Lemuria in Rome) it is generally to reveal the fear, foolishness, or hypocrisy of the people taking part. This is from Bailey's translation of the proem to Book three:

Quote

For, although men often declare that disease and a life of disgrace are more to be feared than the lower realm of death, and that they know that the soul's nature is of blood, or else of wind, if by chance their whim so wills it, and that so they have no need at all of our philosophy, you may be sure by this that all is idly vaunted to win praise, and not because the truth is itself accepted. These same men, exiled from their country and banished far from the sight of men, stained with some foul crime, beset with every kind of care, live on all the same, and, spite of all, to whatever place they come in their misery, they **make sacrifice to the dead** [*parentant*], and slaughter black cattle and despatch offerings to the **gods of the dead** [*manibus divis*], and in their bitter plight far more keenly turn their hearts to religion. Wherefore it is more fitting to watch a man in doubt and danger, and to learn of what manner he is in adversity; for then at last a real cry is wrung from the bottom of his heart: the mask is torn off, and the truth remains behind.

Post by “Don” of October 18, 2025 at 10:20 PM

I'm wondering if this is a point of difference between Epicurus (3rd-4th c BCE, Greek) and Lucretius (1st c BCE, Roman) if we accept the authenticity of Epicurus' letters in Diogenes Laertius (3rd c CE).

Epicurus' will clearly states that he wants burnt sacrifices offered for his family: "make separate provision (1) for the funeral offerings (enagisma) to my father, mother, and brothers."

Philodemus also discussed Epicurus taking part in the festivals and Mysteries. So, even if Epicurus kept idiosyncratic meanings of these festivals, sacrifices, and rites in his mind, he obviously was taking an active role in them.

Post by “Rolf” of October 19, 2025 at 12:16 PM

<https://www.epicureanfriends.com/thread/4771-should-epicureans-celebrate-something-else-instead-of-celebrating-halloween/>

I mean, Epicurus celebrated festivals for the gods, right? I imagine he'd enjoy the Halloween festivities in the same way. Besides, I don't think most people who celebrate Halloween actually believe in any of the supernatural aspects. It's probably the most secular of the major holidays in the West.

Post by “Eikadistes” of October 19, 2025 at 12:56 PM

So far as our local holidays go, I keep two quotes from [On Piety](#) in mind:

Quote

“...Epíkouros loyally observed all the forms of worship and enjoined upon his friends to observe them...”

“...he is found to have taken part in all the traditional festivals...”

If the Hegemon wore sneakers instead sandals, I imagine he'd carve pumpkins, too.

But also,

Quote

“...Anthēsteria too must be celebrated...”

The first day of *Anthestēria* shared a bit in common with the theme of Halloween (and other “Day of the Dead” holidays, globally). I mention it in the second part in my essay about [holy shit](#):

Quote

...“beginning with [DAY 1] Πιθοίγια (Pithoígia) the “Casket-Opening” during which “libations were offered from the newly-opened jars to the god of wine” and “all the household, including servants or slaves [joined] in the festivity of the occasion” — so long as that person was “over three years of age...” (Encyclopædia Britannica 103). Pithoígia resembles in many ways the Celtic tradition of Samhain, as well as its Christian analogue, All Hallows’ Eve save that Pithoígia is set amidst the floral scenery of Anthestērión (mid-February-to-March), just in time for the wine to have reached its intended perfection as the flowers of next year’s harvest begin to bloom. Participants, within fragrant “rooms [...] adorned with spring flowers” would, expectantly, open their

tall πίθοι (píthoi, “jars of wine”) anticipating the prize within — symbolically, the jars represent the “grave-jars” of the deceased: fumes from the the previous season’s vintage escape like the vapors of the departed, liberated from their dark tombs. The souls of the dead are mythologized to have escaped the underworld to torment the living. “To protect themselves from the spirits of the dead,” as was the Attic tradition, Athenians were seen “chewing ‘ramnon’, leaves of Hawthorn, or white thorn, and were anointing themselves and their doors with tar” (Psilopoulos, Goddess Mystery Cults and the Miracle... 268).

I think Halloween is a fair analogy to the ancient Greeks *days of the dead*.

Overall, it's still really popular, if economic activity is any indicator. I think it's tough to get Americans to agree on anything, so if half the neighborhood will put out cobwebs and pumpkins, I think it's a victory for community spirit, but only insofar as the pleasure of celebrating a holiday.

Unless it produces no pleasure. In which case, individuals should practice avoidance.

Post by “Kalosyni” of October 19, 2025 at 6:20 PM

Just one idea for an alternative to Halloween...

...dress up as a blissful and immortal being...and eat cake and ice-cream! 🤪

Post by “DaveT” of October 20, 2025 at 12:03 PM

I liked learning about ancient worship practices discussed here. I can add some insight to the original posting by [Kalosyni](#) My experiences in Salem Massachusetts where my novel on the witch trials brought me to Salem multiple times. You might be amazed at the absolute craziness of the tourism there from the beginning of September all the way through October every year. They claim over a million people visit Salem, and Halloween is the epitome of their tourism season. The original draw is because of its historical importance after the witch trials of 1692 but the place has the modern reputation of being welcoming to all sorts and beliefs. And let me tell you, the interest in ancient as well as modern witchcraft by people in the U.S. has probably never been greater. But beyond that, during Halloween season visitors can be wildly different in dress and costume than their hometowns might permit. This permissiveness or welcoming of

the strange and different can be attributed to many different reasons but there it is. Oh, and of course good old capitalism plays a role in the entire tourism structure both in Salem as well as the rest of the large and small cities across the U.S.

Post by “Adrastus” of October 21, 2025 at 10:30 PM

I am pretty 'bah, humbug' about Halloween as it is celebrated around here and find it deeply unpleasant. I think it trains for painful anticipations and painful attitudes towards death. There is no exchange of wisdom about death or the ancestors. There is no learning about the nature of death, but showing off unrealistic and grotesque forms. We don't even walk from house to house anymore and instead grab candy out of a trunk as if we must streamline everything and the candy is all that matters in what has become a gross, empty holiday. Also the weird classist discourse of going only to the rich and gentrified neighborhoods to get the "good candy" rather than trying to build anything real in our own communities. Probably get arrested if we tried public-facing "tricks". Halloween is everywhere as people leave their jarring skeleton and ghost displays up all year which is I suppose is slightly better than a Neighborhood Association and perfectly maintained lawns. People have little social sense, or people's standards are rock bottom for propriety or we have just come to expect public displays of inward expression just everywhere. Culturally it's just devolving into an extension of the increasingly disturbing and pornographic horror and survival media that is getting created these days that has basically dropped the pretense of being about entertainment, and truly we become the stories we keep telling.

Pagans eat it up, but willingly and religiously taking on the role of archetypal, unredeemable evil forms is not particularly prudent; but hey it's not my thing.

Post by “Kalosyni” of October 23, 2025 at 9:38 AM

[Quote from DaveT](#)

You might be amazed at the absolute craziness of the tourism there from the beginning of September all the way through October every year. They claim over a million people visit Salem, and Halloween is the epitome of their tourism season.

I had no idea that this was happening, and this is definitely an indicator of the current cultural "zietgeist" (lol...zietgeist).

Quote from Adrastus

I am pretty 'bah, humbug' about Halloween as it is celebrated around here and find it deeply unpleasant. I think it trains for painful anticipations and painful attitudes towards death. There is no exchange of wisdom about death or the ancestors. There is no learning about the nature of death, but showing off unrealistic and grotesque forms...

...

Culturally it's just devolving into an extension of the increasingly disturbing and pornographic horror and survival media that is getting created these days that has basically dropped the pretense of being about entertainment, and truly we become the stories we keep telling.

It seems pretty unnatural to "glorify" decay and ugliness (ugly witches, goblins, monsters, and bloodied faces/bodies) and it seems that on some level this is an expression of anger and hopelessness.

It is like an expression of a "thanatos drive," or a kind of death instinct (Sigmund Freud's theory of a fundamental human drive toward death and destruction) which stands in opposition to the life instinct of Eros (that which drives creation and survival).

To counter-act this, in Epicurean philosophy we have a [Principal Doctrines/Vatican Sayings](#) which point toward using cognitive re-appraisal, and a good example is Vatican Saying 35.

This wikipedia article:

Quote

There is varied experimental evidence that illustrates the properties of appraisal theories. A meta analysis found that 75% of studies showed statistically significant relationships between appraisal and emotions.^[8] This encapsulates the core of appraisal theories that interpretations of experiences is what gives rise to emotions.

Source

But will probably need to start a new thread on this topic. Since having a certain level of external goods is also necessary for happiness (not just internal focus).

Post by “Eikadistes” of October 23, 2025 at 10:20 AM

[Quote from Kalosyni](#)

It seems pretty unnatural to "glorify" decay and ugliness (ugly witches, goblins, monsters, and bloodied faces/bodies) and it seems that on some level this is an expression of anger and hopelessness.

I see where you're coming from, but consider the *Memento Mori* visualized by Epicureans — images of death (like the skeleton mosaics) are historically on-brand when it comes to Epicurean mortality.

Celebrating mortality, in that regard, is also a celebration of the urgency of pursuing happiness, "by having been dispossessed of the yearning for immortality" (*Ep. Men.* 124). It's also way to face death directly with visual representations and observe that it can't hurt you. It's just a concept.

Granted, Halloween, in my experience, is more about (depending on your age): playing dress-up, collecting candy, trying to get laid, an excuse to drink, or doing it all over for your own kids. It doesn't necessarily have any particular philosophical side that is celebrated as far as that goes.

Still, intellectual-underpinning aside, if it's fun, choose it. If not, avoid it.

Post by “Eikadistes” of October 25, 2025 at 10:38 PM

I think I found a solution.



Post by “Kalosyni” of October 31, 2025 at 9:25 AM

From Wikipedia:

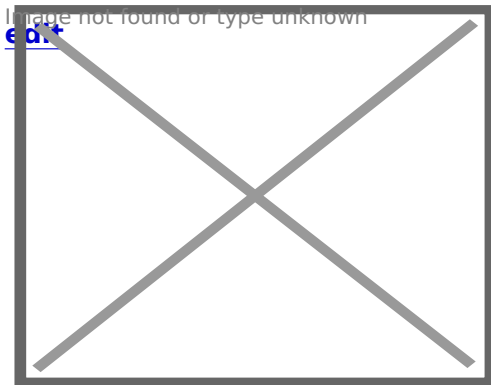
Quote

[Care of the dead](#) and the loving duty toward one's ancestors (*pietas*) were fundamental aspects of ancient Roman culture.^[52] A clear manifestation of this is [Roman Republican era portrait busts](#) which may have originated in the practice of making death masks of ancestors which were displayed in the home and during funerary rites and on the anniversary of the ancestor's death.

And further down:

Quote

Ancient Rome



Detail from an early second-century Roman

[sarcophagus](#) depicting the death of [Meleager](#)

See also: [Roman funerals and burial](#)

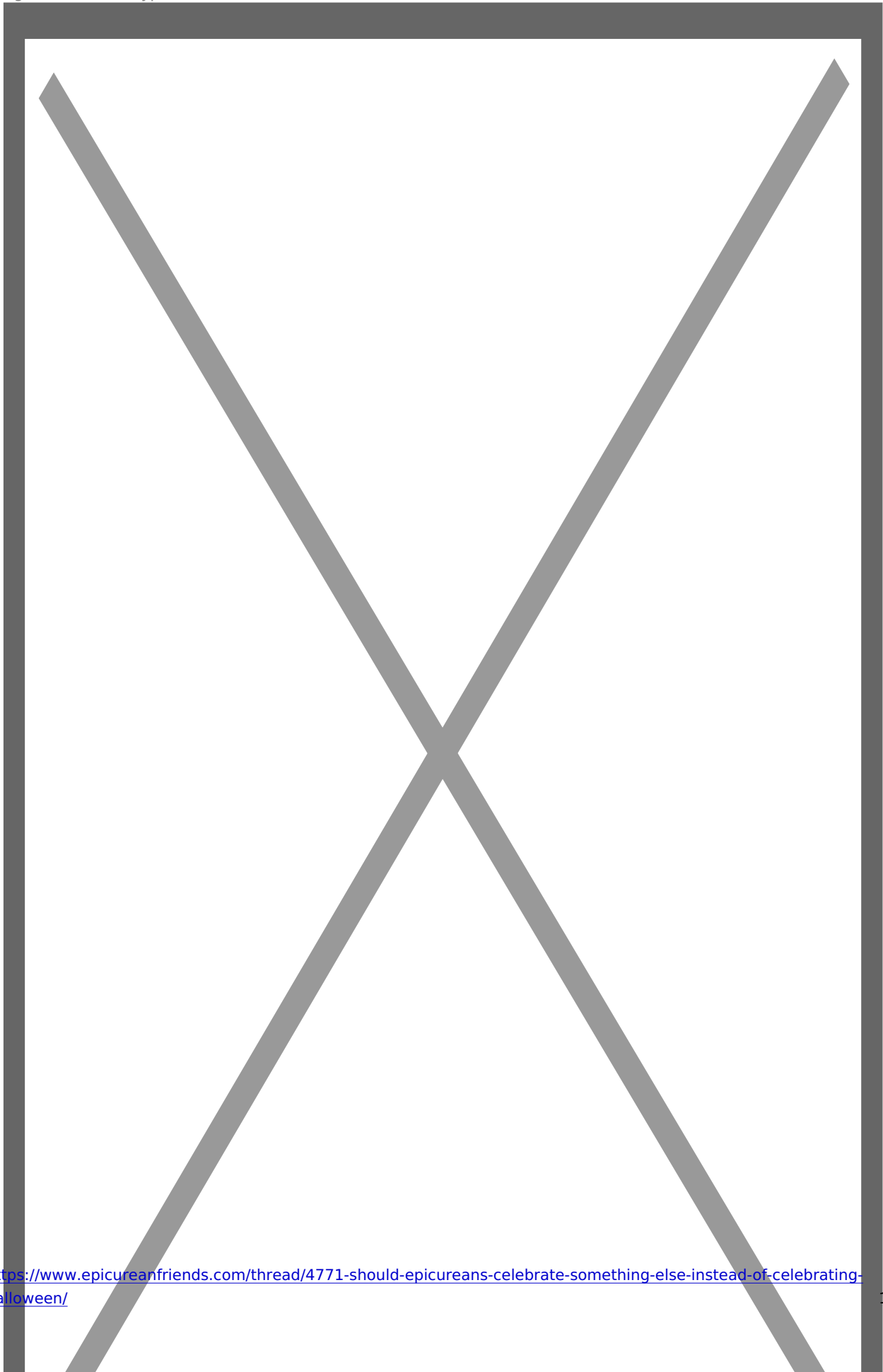
The [Romans](#), like many Mediterranean societies, regarded the bodies of the dead as polluting.^[66] During Rome's Classical period, the body was most often cremated, and the ashes placed in a tomb outside the city walls. Much of the month of February was devoted to purifications, propitiation, and veneration of the dead, especially at the nine-day [festival](#) of the [Parentalia](#) during which a family honored its ancestors. The family visited the cemetery and shared cake and wine, both in the form of offerings to

the dead and as a meal among themselves. The Parentalia drew to a close on February 21 with the more somber [Feralia](#), a public festival of sacrifices and offerings to the [Manes](#), the potentially malevolent spirits of the dead who required propitiation.^[67] One of the most common [inscriptional phrases](#) on Latin epitaphs is *Dis Manibus*, abbreviated *D.M.*, "for the Manes gods", which appears even on [some Christian tombstones](#). The [Caristia](#) on February 22 was a celebration of the family line as it continued into the present.^[68]

A [noble Roman family](#) displayed ancestral images (*imagines*) in the tablinum of their home (*domus*). Some sources indicate these [portraits](#) were [busts](#), while others suggest that [funeral masks](#) were also displayed. The masks, probably modeled of wax from the face of the deceased, were part of the funeral procession when an elite Roman died. [Professional mourners](#) wore the masks and regalia of the dead person's ancestors as the body was carried from the home, through the streets, and to its final resting place.^[69]

You can read about various cultures and veneration of the dead at this wikipedia entry. (It doesn't say anything about ancient Greece).

Image not found or type unknown



[Veneration of the dead - Wikipedia](#)

en.wikipedia.org

My guess is that Epicurus would participated only because it was so widely practiced and seemed necessary to those who were not Epicureans.

Since we don't have an American annual ritual of ancestor veneration, then I think it would feel awkward to try to start doing that, especially if as Epicureans we don't believe that a spirit survives death.

Post by “Eikadistes” of October 31, 2025 at 9:41 AM

[Quote from Kalosyni](#)

Since we don't have an American annual ritual of ancestor veneration, then I think it would feel awkward to try to start doing that, especially if as Epicureans we don't believe that a spirit survives death.

I find a bit of a facsimile in [Memorial Day](#).

Post by “Kalosyni” of October 31, 2025 at 9:53 AM

On a less serious note...

Maybe we should proclaim October 31st as "Dress up like an ancient Greek or Roman" day! 😊

Post by “Kalosyni” of October 31, 2025 at 10:17 AM

I just found this article: "ΓΕΝΕΣΙΑ. A Forgotten Festival of the Dead" - about Genesis:

<https://www.jstor.org/stable/636925>

<https://www.epicureanfriends.com/thread/4771-should-epicureans-celebrate-something-else-instead-of-celebrating-halloween/>

Post by “Godfrey” of October 31, 2025 at 9:59 PM

Lately I've become interested in Dia de los Muertos as something compatible with EP. At least as far as remembering and celebrating our deceased loved ones. It probably has a supernatural element that isn't compatible but, at least for me that's easily ignored.

Here in southern California the decorations abound and it seems to be widely celebrated, so it's kind of a natural fit. Probably not so much in the Southern states....

Post by “kochiekoch” of November 1, 2025 at 11:14 AM

I may have seen one of those funeral masks Kalosyni.

Years ago, the museum here, had an exposition of Roman artifacts. One of which was a couple of bronze masks of people from that era. One! I remember had extremely deep wrinkles! He must have got a tremendous amount of Mediterranean Sun in this day.

Post by “sanantoniogarden” of November 1, 2025 at 3:48 PM

[Quote from Godfrey](#)

Here in southern California the decorations abound and it seems to be widely celebrated, so it's kind of a natural fit. Probably not so much in the Southern states....

Here in San Antonio, Texas, Dia de los Muertos is widely celebrated and does include supernatural elements at odds with core EP teachings. However some elements such as leaving offerings for the ancestors at the ofrenda, like personal items belonging to the deceased, calavera de azucar, (sugar skulls), pan de muerto, wearing and offering cempasuchitl can be appropriated into a sort of Epicurean ancestor veneration. It seems to me that it's an easy extension of the Eikas remembrance of Epicurus and Metrodorus, provided we don't expect their spirits to visit us lol.

It's really a fun time here, more focused on the joy of someones life, the memories they left and the lessons taught. Let alone the celebration of our still being alive.

(On a personal note, the prevalence of La Catrina statues everywhere is one of my favorite things about the season! (also San Antonio is home to the 2nd largest La Catrina in the world!)

Post by “Don” of November 1, 2025 at 4:37 PM

[Quote from sanantoniogarden](#)

It's really a fun time here, more focused on the joy of someones life, the memories they left and the lessons taught. Let alone the celebration of our still being alive.

That sounds like a perfect fit.