

**The Commemoration of All the Faithful Departed
(All Souls)—Sunday.**

November 2, 2025

In the hands of God.

We are the children of God.

May they rest in peace.

-rvb.

Fall for Jesus.

He never **leaves**.

Harriet Tubman (born Araminta Ross, c. March 1822 – March 10, 1913) was an American abolitionist and social activist. “The Lord who told me to take care of my people meant me to do it just as long as I live, and so I did what he told me.”

After escaping slavery, Tubman made some 13 missions to rescue approximately 70 enslaved people, including her family and friends, using the network of antislavery activists and safe houses. She was a woman of faith, courage, a fighter, risking her life, for the sake of human rights which were relative for every single human being. “I had reasoned this out in my mind, there was one of two things I had a right to, liberty or death; if I could not have one, I would have the other.”

Saint Maximilian Maria Kolbe (1894 – 1941) “Let us not forget that Jesus not only suffered but also rose in glory; so, too, we go to the glory of the Resurrection by way of suffering and the Cross.”

On February 17, 1941, **Father Kolbe** was arrested and sent to the Auschwitz concentration camp. He was beaten and treated poorly due to his status as a Catholic priest. One night, three prisoners escaped the camp. After forcing the prisoners to stand outside, the guards began to select ten men who would be put in a bunker to starve to death. One man who was selected was a father and husband. As he was being led away, he cried, “My wife! My children!” Father Kolbe volunteered to take his place.

When have you been struck by “moments of grace?” Have you been involved in social justice projects or the variety of programs in your parish, supporting of LGBTQ+ rights, helping at Paul’s Pantry, the homeless shelter, being a foster parent, and social justice involvement is boundless and endless. The choice is yours. I was struck by grace at age 23 when I spent the summer of 1963 in South Chicago facilitating a summer camp with Don, a fellow Norbertine, for underprivileged children. The seeds were sown and as the saying goes, “the seed does not see the flower.” To this day I try to bear fruit for the sake of the inherent dignity and worth of each human being, all of God’s creatures, and to be a steward of reverence and responsibility for the living and conscious earth. “The high and the low of all creation, God gives to humankind to use. If this privilege is misused, God’s justice permits creation to punish humanity.” - Hildegard of Bingen.

“It is in Jesus that we live, move, and have our being.” – Acts 17:28.

Roger J. Vanden Busch

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Reading I

Wisdom 3:1-9

**The souls of the just are in the hand of God,
and no torment shall touch them.**

They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
and their going forth from us, utter destruction.

But they are in peace.

For if before men, indeed, they be punished,

yet is their hope full of immortality;

chastised a little, they shall be greatly blessed,
because God tried them
and found them worthy of himself.

As gold in the furnace, he proved them,

and as sacrificial offerings he took them to himself.

In the time of their visitation they shall shine,

and shall dart about as sparks through stubble;

they shall judge nations and rule over peoples,

and the Lord shall be their King forever.

Those who trust in him shall understand truth,

and the faithful shall abide with him in love:

because grace and mercy are with his holy ones,
and his care is with his elect.

A reflection, exegesis, and commentary on the scriptures.

The author of Wisdom focuses on having faith(trust), hope, and love on our spiritual journey throughout life and culminating in immortality, “chastised a little, they shall be greatly blessed.” In his work, “Mirror of Faith,” William of St. Thierry reflects on the dynamics of faith, hope, and love as they operate on the soul: “A person begins with faith. During the time while we pilgrimage far from the Lord, the apostle who says that Christ dwells in our hearts by faith does not deceive us. Yet hope is also necessary. This is what consoles us along the way. Take away from the traveler the hope of arriving, and his courage to go on is broken – when we have arrived into the throes of immortality, faith will no longer exist...charity will not only be present, it will be perfected, since what we loved in this present life by believing in and hoping for it, we will then love by seeing and possessing it.”

Spiritual writer, John Climacus would agree with William St. Thierry in that Christ’s loving presence brings us to perfection:

“The consubstantial Word brings purity to completion, and His presence destroys death, and when death is done away with, the disciple of sacred

knowledge is illuminated, the word of the Lord, being from the Lord, remains eternally pure.”

As we journey through life, says William of St. Thierry, we are sustained by hope; and if we do not have hope, our lives begin to crumble and fall apart. On the other hand, John Climacus believes that hope does more than sustain our life as it moves towards the perfection of eternal life. “Hope is the power behind love. Hope is what causes us to look forward to the reward of love...when hope fails, so does love.” Emily Dickinson writes of hope as only she can: “Hope is the thing with feathers that perches in the soul, and sings the tune without the words, and never stops at all...” We will sing for all eternity.

Responsorial Psalm

[Psalm 23:1-3a, 3b-4, 5, 6](#)

R. **(1) The Lord is my shepherd; there is nothing I shall want.**

or:

R. **Though I walk in the valley of darkness, I fear no evil, for you are with me.**

The LORD is my shepherd; I shall not want.

In verdant pastures he gives me repose;
beside restful waters he leads me;
he refreshes my soul.

R. **The Lord is my shepherd; there is nothing I shall want.**

Reading II

Romans 8:14-23

¹⁴ For those who are led by the Spirit of God are the children of God. ¹⁵ The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship.^[a] And by him we cry, “*Abba*,^[b] Father.” ¹⁶ The Spirit himself testifies with our spirit that we are God’s children. ¹⁷ Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

¹⁸ I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. ¹⁹ For the creation waits in eager expectation for the children of God to be revealed. ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that^[c] the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

A reflection, exegesis, and commentary on the scriptures.

Speaking of all souls and referencing this reading from Romans about “creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God, let us remember the recent passing away of Jane Goodall and her tireless contributions to the environment and all God’s creatures. She is one of the true and tireless guardians of our planet – a steward of God’s creation and co-creator. Her soul lives on in the hearts of all God’s people, creatures, and in harmony with and within the natural and the environmental. May she rest in peace, joy, and fulfillment.

“At the core of Jane Goodall’s work is a commitment to environmental justice, advocating for equitable access to natural

resources, and a fair distribution of environmental benefits and burdens. Goodall's advocacy emphasizes the study of social and environmental issues, urging a comprehensive approach to conservation that encompasses human rights. Here are her contributions:

1. She Revolutionized Primatology with Her Groundbreaking Research.
2. She Established the Jane Goodall Institute.
3. She Advocated for Ethical Treatment of Animals.
4. She Championed Global Environmental Awareness.
5. She Inspired Generations through Roots & Shoots.
6. She Promoted Sustainable Agriculture.
7. She Engaged with Global Leaders on Climate Change.
8. She Highlighted the Importance of Biodiversity.
9. She Addressed the Challenges of Wildlife Trafficking.
11. She Documented Nature's Beauty Through Film.
12. She Connected People with Nature Through Storytelling.
13. She Fought for Environmental Justice.”

-Internet.

Alleluia

[Matthew 25:34](#)

R. Alleluia, alleluia.

Come, you who are blessed by my Father;

inherit the Kingdom prepared for you from the foundation of the world.

R. Alleluia, alleluia.

Gospel

Luke 7:11-17

Jesus Raises a Widow's Son

¹¹ Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. ¹² As he approached the town gate, a dead person was being conducted—the only son of his mother, and she was a widow. And a large crowd from the town was with her. ¹³ When the Lord saw her, his heart went out to her and he said, “Don’t cry.”

¹⁴ Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, “Young man, I say to you, get up!” ¹⁵ **The dead man sat up and began to talk, and Jesus gave him back to his mother.**

¹⁶ They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.” ¹⁷ This news about Jesus spread throughout Judea and the surrounding country.

A reflection, exegesis, and commentary on the scriptures.

I was struck by the phrase that “the dead man sat up and began to talk, and Jesus gave him back to his mother.” I am reminded of one of my often-used quotations from Auden: “Death ends a life, but not a relationship.” The theologian Ron Rolheiser offers some random thoughts on death and praying with and for those who have died.

Random thoughts on death and praying with and for those who have died.

1. We are asked to pray (in petition, praise, thanksgiving) because prayer is meant to change us, not God. Prayer will not save me

but help me be worth saving. Thus, the first reason to pray for the dead is because prayer helps us, the living.

2. Prayer for the dead is meant to console the living and the dead because we relate to one another; prayer raises our consciousness about the person who passed away.
3. The second reason we pray for our loved ones is to help heal our relationship with them; when someone close to us dies, it is natural to feel a certain amount of guilt because being human, usually we have had a less-than-perfect relationship with that person. There is unfinished business between us. In praying for that person, we help wash clean those issues that remain painful between us.
4. With communion of those who have died, there is a vital flow of life between each of us even beyond death. We pray for the dead to remain in communication with that person. Communication with our loved one after death is privileged, undercutting much of what kept us apart in this life.
5. In praying for the dead, it offers real strength and encouragement to the loved one who has died helping that person heal and mend; it offers a purification for greater clarity and appreciation of the loved one who is still alive in this world. We share with them adjusting to a new life.
6. After a time, the person no longer needs our prayers, the unfinished issues have melted away, and there is now a sense of peace. Now the person only wants to connect with us, and it is not necessary to pray with and for them. What possibly was a cold, even bitter absence becomes a warm comforting presence.

7. At this point, often more than alive, the connection is purer, the forgiveness is deeper, the perspective is wider, and the distance between us is less.

-Sacred Fire, pp.

Today, we remember our loved ones who rest in peace and are embraced by the eternal love of God. After the death of a loved one we receive love, support, and prayerful concern. Our loved ones have entered a beautiful and fulfilling afterlife. They would want us to live this life to the best of our ability. Hopefully, we will become healed as soon as possible, and we will be able to look forward to our life in heaven with our loved ones. We who grieve: 1. keep a journal. It is a good way to understand what we are feeling and thinking, 2. plan new interests: take a class, rediscover old interests, learn a new skill; plan activities to look forward to – a trip, a visit, lunch with a special friend; 3. do something for someone else; pray for the person who died as that person prays with and for you; and 4. Simply stated – seek a balance in your life – read, rest, work, pray, and recreate.

We are Resurrection persons, thus let us rejoice because God is closer to us than we are to our very selves. In a way, our loved ones are now closer to us than when they were physically among us. The poet, Elizabeth Barrett

Browning writes to her husband in her poem “How do I love thee, let me count the ways,” and concludes in her final verse, “And I shall love you even more after death.” The power of love transcends the boundaries of death.

“Do not stand at my grave and weep.

I am not there. I do not sleep.

I am a thousand winds that blow.

I am the diamond glints on the snow.

I am the sunlight on ripened grain.

I am the gentle autumn’s rain.

When you wake up in the morning’s hush, there I am

as the swift uplifting rush,

of quiet birds in circled flight.

I am the soft star that shines at night.

Do not stand at my grave and weep,

I am not there; I am with God and God is in

everything and in all of creation.”

-Teya

Final Prayer: Let us go in the peace, love, and friendship of the Father, Son, and Holy Spirit ---- May the faithful rest in peace - Thanks be to God – Amen, Alleluia.

