



EUCHALETTE

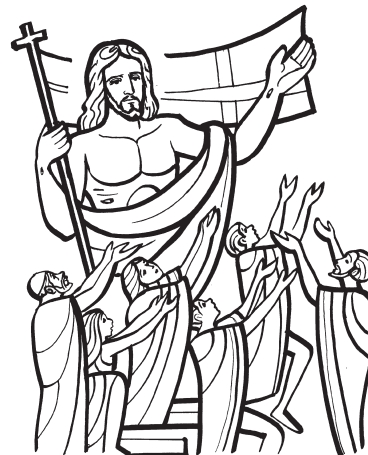
2 November 2025

All Souls' Day

Death and Life in Christ

By a happy coincidence, this year the Commemoration of all the Dead falls on the 31st Sunday in Ordinary Time and replaces its liturgy. Guided by the content of today's Liturgy of the Word and the theme derived from it, we have a unique opportunity to reflect on a very important truth of our faith – belief in the resurrection of the dead and life everlasting for all those who deserve it.

In this Eucharistic celebration we will remember with affection and gratitude all the deceased who are most dear to us. We will also commend to the Lord's mercy all those who died in Christ, and especially the victims of natural calamities and human violence, and those who met an unexpected death. May the Lord receive them all in the peace of his Kingdom.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

Just as Jesus died and has risen again, so through Jesus, God will bring with him those who have fallen asleep; and as in Adam all die, so also in Christ will all be brought to life. (Cf. 1 Thes 4:14; 1 Cor 15:22)

Greeting

P –Blessed be God who has prepared for us a life of eternal happiness. May His love and peace be with you all.

All –And with your spirit.

Penitential Act

P –As we prepare to celebrate the sacred mysteries, let us call to mind our sins and ask the Lord

for forgiveness and greater faithfulness. *(Pause)*

P –Lord Jesus, you want us to share in the splendor of your resurrection, but we often prefer to rot in the darkness of our sins. Lord, have mercy.

All –Lord, have mercy.

P –Lord Jesus, you do not reject anyone who goes to you, but we dare to reject some of our brothers and sisters for whom you died. Christ, have mercy.

All –Christ, have mercy.

P –Lord Jesus, you promised to raise us up on the last day, but we often behave as if there were no last day, as if there were no everlasting life. Lord, have mercy.

All –Lord, have mercy.

P –May almighty God have mercy on us, forgive us our sins,

and bring us to everlasting life.

All –Amen.

Collect (Opening Prayer)

P –Listen kindly to our prayers, O Lord, and, as our faith in your Son, raised from the dead, is deepened, so may our hope of resurrection for your departed servants also find new strength.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **All** –Amen.

LITURGY OF THE WORD



1st Reading

Wis 3:1-9

This passage from the Book of Wisdom emphasizes the contrast between “the foolish” who consider death as the “utter destruction” of a person, and “the wise” who see death as the moment

when God takes the dead person to Himself and makes him/her participate in His eternal glory.

R –A reading from the Book of Wisdom

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 in the sight of others, 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.

The Word of the Lord.
All—Thanks be to God.

Responsorial Psalm
(Ps 27:1, 4, 7 and 8b and 9a, 13-14)

R —The Lord is my light and my salvation.

R. M. Velez

The Lord is my light and
my sal---va-tion!

* The Lord is my light and my salvation; whom should I fear? The Lord is my life's refuge; of whom should I be afraid? **R.**

* One thing I ask the Lord; this I seek: to dwell in the house of the Lord all the days of my life,

that I may gaze on the loveliness of the Lord and contemplate his temple. **R.**

* Hear, O Lord, the sound of my call; have pity on me and answer me. Your presence, O Lord, I seek! Hide not your face from me. **R.**

* I believe that I shall see the bounty of the Lord in the land of the living. Wait for the Lord with courage; be stouthearted and wait for the Lord. **R.**

2nd Reading **Rom 6:3-9**

In this short passage we are about to hear proclaimed, St. Paul invites us to reflect on the implications of our baptism in our moral life. Just as in baptism we share in Christ's death and resurrection, so should our life be characterized by death to sin and a life fully lived in God's grace.

R —A reading from the Letter of Paul to the Romans

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection.

We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more; death no longer has power over him.

The Word of the Lord.
All—Thanks be to God.

Gospel Acclamation **Jn 6:40**

All—Alleluia, alleluia.

This is the will of my Father, says the Lord, that I should lose nothing of all

that he has given to me, and that I should raise it up on the last day.
Alleluia, alleluia.

Gospel **Jn 6:37-40**

Our faith in Christ establishes us in a vital relationship with Him. It is such a relationship that enables us to live in communion with Him, not only in this life, but especially in the life to come, which will be ushered in by the resurrection of the dead.

P —The Lord be with you.

All—And with your spirit.

P —A reading from the holy Gospel according to John

All—Glory to you, O Lord.

Jesus said to the crowds: "Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me.

And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day."

The Gospel of the Lord.
All—Praise to you, Lord Jesus Christ.

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

All—I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (bow)* and by the Holy Spirit was incarnate of the Virgin Mary, and became man.*

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Prayer of the Faithful

P—In communion with all those who believe in the immortality of the human soul and the resurrection of our mortal body, we pray for the needs of all the living and the dead. Let our response be:

All—Lord of life, hear our prayer.

C—For all the Christian believers throughout the world: may their behavior be a constant witnessing to the faith they profess with their lips and the hope of eternal life. Let us pray. **R.**

C—For the Holy Father, our bishops and all other spiritual leaders: may they continue to proclaim the doctrine of the Church with clarity and courage, and live by it day by day. Let us pray. **R.**

C—For our civil authorities and all those responsible for the promotion of the common good: may they uphold what is right, do what is good and restrain those who endanger the public safety. Let us pray. **R.**

C—For doctors, nurses, and the people who attend to terminally ill patients: may they perform their duties with respect for the sacredness of the human person and boost in their patients the

hope of eternal happiness. Let us pray. **R.**

P—Lord God, we thank You for giving us this opportunity to remember our deceased brothers and sisters and to help them in their present needs through our prayers. Grant them, Lord, the peace and happiness that we wish for all of us. We ask this in the name of Jesus the Lord.

All—Amen.



Preparation of the Gifts

P—Pray, brethren . . .

All—May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P—Look favorably on our offerings, O Lord, so that your departed servants may be taken up into glory with your Son, in whose great mystery of love we are all united.

Who lives and reigns for ever and ever.

All—Amen.

Preface of Christian Death I

P—The Lord be with you.

All—And with your spirit.

P—Lift up your hearts.

All—We lift them up to the Lord.

P—Let us give thanks to the Lord our God.

All—It is right and just.

P—It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

In him the hope of blessed resurrection has dawned, that those saddened by the certainty of dying might be consoled by the promise of immortality to come. Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

All—Holy, holy, holy Lord, God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Memorial Acclamation

P—The mystery of faith!

All—Save us, Savior of the world, for by your Cross and Resurrection you have set us free.



All—Our Father . . .

P—Deliver us, Lord . . .

All—For the kingdom, the power, and the glory are yours, now and for ever.

Sign of Peace

Breaking of the Bread

All—Lamb of God, you take away the sins of the world: have mercy on us. (2x)

Lamb of God, you take away the sins of the world: grant us peace.

Communion

P—Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the Supper of the Lamb.

All—Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon

(To be recited only when no Communion Hymn is sung.)

I am the Resurrection and the Life, says the Lord. Whoever believes in me, even though he dies, will live, and everyone who lives and believes in me will not die for ever.

(Cf. Jn 11:25-26)

Prayer after Communion

P – Grant we pray, O Lord, that your departed servants, for whom we have celebrated this paschal Sacrament, may pass over to a dwelling place of light and peace.

Through Christ our Lord.

All – Amen.

CONCLUDING RITES



P – The Lord be with you.

All – And with your spirit.

P – May almighty God bless you: the Father, and the Son, and the Holy Spirit.

All – Amen.

P – Go in peace to love and serve the Lord.

All – Thanks be to God.



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The Hope That Shatters the Boundary of Death

Death is an inescapable reality for all creatures. For us human beings it is a tremendous mystery that confronts us all without exception. Both the rich and the poor; the powerful and the weak; the oppressors and the oppressed; the bad and the good . . . will inevitably reach that finish line whose time, place and circumstances are known to God alone.

We Christians believe that not everything ends with death. The spiritual component of man, his immortal soul, lives on. While death does conclude the earthly phase of human life, it is also a “passage,” a transformation of the human situation into something absolutely “new,” though closely dependent on the way we fared in the days of our earthly life, especially the final moments.

The new form of existence which all the souls enter is not the same for all. A judgment determines it – the conclusion of a very personal encounter between God and the soul of every individual, in an atmosphere of absolute truth and justice. A judgment which will be made known to all only at the final judgment.

All this is part of the “mystery of death.” But our present ignorance of the destiny of the departed should not paralyze or frighten us, for we know that God is not only just, but also merciful and does not reject any of those who approach Him with humble trust (see *Jn 6:37*).

But this is not all. Our Catholic faith tells us that a vital link, the “Communion of Saints,” still binds together those who are still living on earth with those who have crossed the border of death. With our prayers, sacrifices, offerings and words of charity we may be of help to those who have preceded us in the “afterdeath.” The prayers offered today can help save a person who died thousands of years ago, for with God every moment, no matter how remote in time for us, is still “now.”

All this is not a “pious invention” propagated to console people who feel so much the loss of their dear ones. It is a consoling truth which the Church, instructed by the Spirit, teaches us all in order that our view of death may be filled with hope and love.

We are filled with hope that no one should ever despair of the eternal salvation of anyone, not even of those who may have died without the sacraments and apparently unrepentant of their sins. In the top-secret encounter behind close doors between God and each soul, everybody else is shut out, but not the intercessory power of Jesus Christ and all his “friends” . . .

Such a God-given hope spurs us to perform those “works of love” like prayer, the offering of personal sacrifices and especially the holy Sacrifice of the Eucharist in behalf of the deceased. This is all that we can do – but it is really a lot! – for all our brothers and sisters who have passed away from this life.

Our presence in the cemeteries, especially on All Souls’ Day, our prayers, our lighting of candles and bringing of flowers are meant to say just this: “We believe that our dead are alive in God, and we intend to show our hope and love for them through these works of piety which become precious through Jesus Christ our Lord.” He it was who – through his death and resurrection – made death not only “bearable,” but actually transformed it into a “Passover,” an entrance into everlasting life.



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