Sunday Nov 1, 2026 All Saints Day

“We shall see God as He is.”

“ONE OF THE TASKS OF THE CHURCH…IS TO RECALL THE HISTORY OF HUMANITY IN A DIFFERENT WAY THAN IS USUAL IN SECULAR SOCIETY. HISTORY IS USUALLY THE STORY OF CONQUERORS, WHERE GREATNESS IS MEASURED IN WARS WON AND PEOPLES SUBDUED… ALEXANDER III OF MACEDONIA …IS KNOWN AS ALEXANDER THE GREAT BECAUSE HE KILLED MORE PEOPLE OF MORE DIFFERENT KINDS THAN ANY OTHER MAN OF HIS TIME. THE CHURCH, ON THE OTHER HAND, REMEMBERS A DIFFERENT SORT OF HERO.” (ELAINE RAMSHAW)

WE REMEMBER THE SAINTS, WHO SUFFERED UNJUSTLY, OR WHO ALLEVIATED OR PREVENTED THE SUFFERING OF OTHERS. WE SAY THAT SUCH PEOPLE ARE NOT SIDEBARS OF HUMAN INTEREST STORIES IN A HISTORY FOCUSED ON THE WIELDERS OF POWER; SAINTS IN FACT ARE IN THE CENTER STAGE OF THE HISTORY THAT REALLY MATTERS.

(20 seconds silence)

All-holy and eternal God, you have given us this feast to celebrate on one day the holy men and women of every time and place. Through their manifold intercession grant us the full measure of your mercy, for which we so deeply long.

We ask this 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-holy God, you call your people to holiness.

As we keep the festival of your saints, give us their meekness and poverty of spirit, a thirst for righteousness, and purity of heart. May we share with them the richness of your kingdom and be clothed in the glory you bestow.

Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit,

Monday Nov 2, 2026 All Souls Day

“God delivered all to disobedience, so that he might have mercy on all.”

(From Joan Chittister, In Search of Belief) Resurrection is not simply concerned with what we think about death. It has a great deal to do with what we think about life, as well. The notion that matter, bodies things exist full of goodness, spun from glory, ripe with God, turns the world and everything in it into diamonds of revelation, stones off of which glance the light that is creation. Then, everything holds up a mirror into eternity for us. Everything gives us one more secret about the nature, not only of creation, but of the creator, as well. Then, everything is sacred.

The creed’s call to resurrection stretches our vision of life, gives us back to the glory in the silt of us, calls to life that is not corruptible. Death makes life possible, just one more season in the cycle of creation. Resurrection makes life worthwhile, the growing into God for which we were born, and in which process we labor even now. Life is good, not evil, but life is not all there is. Like an idea become a song, like a seed become a flower, like a match become a flame, we will someday come to a new kind of life, eternal in spirit and changed in form. And how can we be so sure of that? Because God has planted the proof all around us, if only we could see it.

(20 seconds silence)

God of the dust to which we return, God of the ash that enriches the soil: there are seeds from trees that open only after a fire has passed through. They push the tips of their roots down when the sunlight above has space. May we remember that, after all we see passes away, the gifts you promise remain. Faith. Hope. Love. And the greatest of these is taking root now in the soil of compassion and kindness. Amen

Tuesday Nov 3, 2026 ordinary week 31

“He emptied himself, and because of this God exalted him.”

Kenosis refers to the doctrine of Christ’s “self-emptying” in His incarnation. The word comes from the Greek of Philippians 2:7, which says that Jesus “emptied himself, by taking the form of a servant, being born in the likeness of men”. Jesus did not empty Himself of His divine attributes. It is better to think of Christ’s “emptying” of Himself as a laying aside of the *privileges* that were His in heaven. Jesus “made himself nothing”. When He came to earth, “he gave up his divine privileges”. He veiled His glory, and He chose to occupy the position of a slave. The kenosis was a self-renunciation. He also voluntarily refrained from using His divinity to make His way easier. During His earthly ministry, Christ completely submitted Himself to the will of the Father. As part of the kenosis, Jesus operated within the limitations of humanity. God does not get tired or thirsty, but Jesus did. God knows all things, but it seems that, at least once, Jesus voluntarily surrendered the use of His omniscience (Matthew 24:36).

(20 seconds silence)

God of all compassion and love, You gave us Your Son, Jesus, and the witness of the apostles, to show us how to care for one another and live in the world. Beyond all limits, difficulties, or failings, instill in us a passion and zeal to promote respect, dignity, and freedom for all people. Together, may we create peace, stability, security, and a just ordering of society, so that all may thrive.

Guide us as we seek to live Your gospel way and build up Your kingdom here on earth. May our work be founded in Your truth, built upon justice, and animated by love. We ask this through our Lord Jesus Christ, who lives and reigns with You and the Holy Spirit, God, forever and ever. Amen.

Wednesday Nov 4, 2026 St. Charles Borromeo

“God is the one who works in you both to desire and to work.”

Borromeo received a doctorate in civil and canon law from the university of Pavia in 1559. The following year his uncle, Pope Pius IV, appointed him a cardinal and archbishop of Milan. Chief among his curial functions was heading the Consulta, a position that made him secretary of state to Pius. The pope leaned upon him heavily in directing the third convocation of the Council of Trent (1562–63). When the council closed, Borromeo served in executing its decrees and was largely instrumental in bringing out the Roman catechism in 1566. Also at this time he was actively strengthening the Church in Switzerland. Upon the death of his uncle, Borromeo took part in the conclave that elected Pius V (1566).

Thereafter Borromeo resided at Milan. Seeking to apply the edicts of the Council of Trent to his own diocese, Borromeo worked diligently to eradicate the sale of indulgences, to reform monasteries, and to simplify the ornate interiors of many of the churches. He fostered clerical education and established seminaries and colleges. Colleges for lay students also were erected and entrusted to the Jesuits.

(20 seconds silence)

Lord, keep alive in your people the spirit you imparted to your bishop Charles Borromeo and renew your Church unceasingly, so that, being conformed to the image of Christ, it may show his true likeness to the world.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit,

Whatever gains I had, I count as loss, because of Christ."

In the film *City Slickers*, Billy Crystal and his friends decide to be cowboys for a couple of weeks. Crystal's character, Mitch, is having a midlife crisis. The imposing trail boss, Curly, tells Mitch, "Do you know what the secret of life is? One thing. Just one thing. You stick to that and the rest don't mean..." He uses the same scatological word Saint Paul uses today when Paul says he counts everything as loss: "rubbish, crap," Paul uses the cruder word, as does Curly.

Mitch asks, "But what is that one thing?" and Curley says "That's what you have to find out. Later, when Mitch tries to repeat Curly's Law, his friend Ed says "What is the one thing?" Mitch replies, "I have no idea."

But Paul knows the one thing: Jesus Christ. The one thing that counts is Jesus, who proclaims, and inaugurates, the Kingdom of God. And we have come to know the same thing. The one thing that counts, the same Lord Jesus Christ.

People flocked to Jesus because they believed that the Kingdom of God, so long-awaited, was at last at hand. They saw Him heal the sick, expel demons, teach with authority and power. At His word, things happened: demons fled, cripples danced, lepers were restored to community, disciples left behind old ways to follow Him. His word brings about genuine change, liberation, new life.

Religious authorities objected. But the little ones, the poor, the lost, the wounded and oppressed and violated, they repented. That is, they turned around and believed that the Reign of God is at hand, the one thing that counts. And they know this is true, because when they are with Jesus, they know they are welcomed into the presence of the divine. As they spend time with Jesus, disciples begin to see as he does, and love as he does, and that allows them, with both trepidation and trust, to risk all for the one thing that counts, the reign of God. That is what happened to Saint Paul. That is what happening to us.

(pause 20 seconds)

"Thy Kingdom come and Thy will be done on earth, as it is in heaven."

Friday Nov 6 2026

“Stand firm in the Lord.”

(From Henri Nouwen, A Cry for Mercy). God's mercy is greater than our sins. There is an awareness of sin that does not lead to God but to self-preoccupation. Our temptation is to be so impressed by our sins and failings and so overwhelmed by our lack of generosity that we get stuck in a paralyzing guilt. It is the guilt that says, “I am too sinful to deserve God's mercy.” It is the guilt that leads to introspection instead of directing our eyes to God. It is the guilt that has become an idol and therefore a form of pride. The question is, Are we like Judas, who was so overcome by his sin that he could not believe in God's mercy any longer and hanged himself, or are we like Peter who returned to his Lord with repentance and cried bitterly for his sins?

(20 seconds silence)

O God, the life and the death of the holy bishop Martin proclaimed your glory; renew in our hearts the wonders of your grace,

so that neither death nor life may separate us

from your love in Christ Jesus our Lord,

who lives and reigns with you in the unity of the Holy Spirit, God forever and ever. Amen.

Saturday Nov 7 2026

“I have the strength for everything through Him who empowers me.”

(Jesus says to the protagonist) “Mack, I don’t want to be first among a list of values; I want to be at the center of everything. When I live in you, then together we can live through everything that happens to you. Rather than a pyramid, I want to be the center of a mobile, where everything in your life—your friends, family, occupation, thoughts, activities—is connected to me but moves with the wind, in and out and back and forth, in an incredible dance of being.” (The Shack, p 207 William Young)

(20 seconds silence)

God of the long to embrace, God of the reunion to come: so much of what you told us about separation and waiting, about sons and brothers and widows rejoicing, takes on new meaning these days of the pandemic. As we note how part of ourselves is aching for connection and completion, for ghost limbs of a shared humanity, may the bone of our bone and the flesh of our flesh return in the form of those among us we have not fully counted before.