



COLLECT, READINGS AND REFLECTION
SUNDAY 2 NOVEMBER 2025 – All Saints

COLLECT

Almighty God,
you have knit together your elect
in one communion and fellowship
in the mystical body of your Son Christ our Lord:
grant us grace so to follow your blessed saints
in all virtuous and godly living
that we may come to those inexpressible joys
that you have prepared for those who truly love you;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Psalm 149

1 Alleluia.

O sing to the Lord a new song; ♦
sing his praise in the congregation of the faithful.

2 Let Israel rejoice in their maker; ♦
let the children of Zion be joyful in their king.

3 Let them praise his name in the dance; ♦
let them sing praise to him with timbrel and lyre.

4 For the Lord has pleasure in his people ♦
and adorns the poor with salvation.

5 Let the faithful be joyful in glory; ♦
let them rejoice in their ranks,

6 With the praises of God in their mouths ♦
and a two-edged sword in their hands;

7 To execute vengeance on the nations ♦
and punishment on the peoples;

8 To bind their kings in chains ♦
their nobles with fetters of iron;

9 To execute on them the judgement decreed: ♦
such honour have all his faithful servants.
Alleluia.

A reading from the letter to the Ephesians, chapter 1, verses 11-23.

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance towards redemption as God's own people, to the praise of his glory.

I have heard of your faith in the Lord Jesus and your love towards all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

This is the word of the Lord.

Thanks be to God.

At Morning Prayer, the Gospel is simply the second reading, people sit to hear it and is introduced in the same way as the first:

The second reading is from Luke, chapter 6, verses 20-31.

and then at the end:

For the word of the Lord

Thanks be to God.

For Eucharists/ Communion people stand to hear the Gospel. Everywhere except Fitz introduces it with an Acclamation (the blue bit), and then we all use the introduction and ending (the green bit):

Alleluia. **Alleluia.**

You are a chosen race, a royal priesthood, a holy nation, God's own people, called out of darkness into his marvellous light.

Alleluia.

Hear the Gospel of our Lord Jesus Christ, according to Luke, chapter 6, verses 20-31.

Glory to you, O Lord

And then at the end:

This is the Gospel of the Lord.

Praise to you, O Christ.

Then Jesus looked up at his disciples and said:

'Blessed are you who are poor,
for yours is the kingdom of God.

'Blessed are you who are hungry now,
for you will be filled.

'Blessed are you who weep now,
for you will laugh.

'Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

'But woe to you who are rich,
for you have received your consolation.

'Woe to you who are full now,
for you will be hungry.

'Woe to you who are laughing now,
for you will mourn and weep.

'Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

'But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

A Reflection from Peter

The Gospels of Matthew, Mark and Luke all have a version of the following verse: 'For there is nothing hidden that will not be revealed, and nothing concealed that will not be brought to light. For nothing is concealed except to be revealed...' For all of us this is somewhat alarming. No matter how committed we are to being open and truthful, there are always things that are, to put it gently, a bit complicated; things that we can't help feeling would be better not being too widely shared!

On the other hand, there is something liberating about being in a place where we are not known. It's one of the joys of being on holiday that you can observe the life of a place where you have no responsibilities. It can also be fun to be part of a huge crowd – at a match, or festival – where you don't know your neighbours, but you do have a common purpose. This is quite different from being in a London station at rush hour: then you are conscious of something more negative. You are part of a crowd, but this crowd is single-minded, rushing to catch a train, almost sweeping you aside.

Today the Church invites us to ponder the glorious mystery of the communion of saints. This is so different from our experience that it is hard to grasp. The Revelation to John talks about the innumerable crowd of the redeemed, the 144,000 (just being a number indicating 'too big to count'!). Our readings give us some key pointers to help. In the first reading from the letter to the church at Ephesus we read that, in the resurrection, God raised Jesus 'far above all rule and authority, power and dominion...and made him head over all things for the church, which is his body...' This is hugely exciting: we are so conscious of all the struggles for power in our world and here is a glimpse of a new world where power and authority have no place. Rather, everything has come together in one body, assured of belonging, having a part to play, being needed, and being supported. Nothing and no-one is outside. God in Christ is everything to everyone.

The Gospel reading is Luke's equivalent of the Sermon on the Mount in Matthew and a similar picture emerges. All who are victims of the power of others, all who are disadvantaged, all who suffer loss – all these find their reward. But those who have exploited others have to discover what it will be like to lose such power over others.

Today we celebrate the end point of the journey. It is a journey that God started in creation, a journey that ends in God, a journey that does bring everything into the light, but not in a way that is threatening or destructive, but enables the whole creation to be fully alive. Blessed are you... Blessed are we!